

ILLUSTRATIONS OF
ENGLISH RELIGION

SELECTED, EDITED, AND ARRANGED

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"LARGE 8, EIGHT LEAVES OF THE BIBLE
GIVEN MOST EXACTLY BY THE FIFTEENS EYES."
—*CHURCH TALE TELL.*

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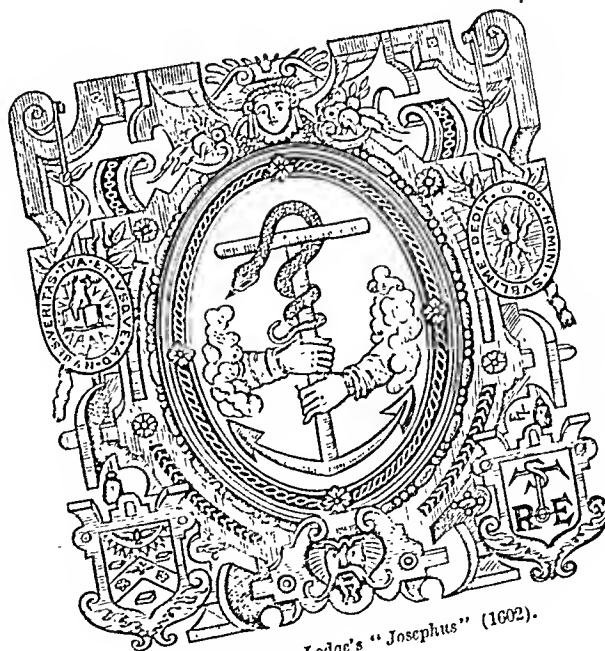
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Emblem from Lodge's "Josephus" (1602).

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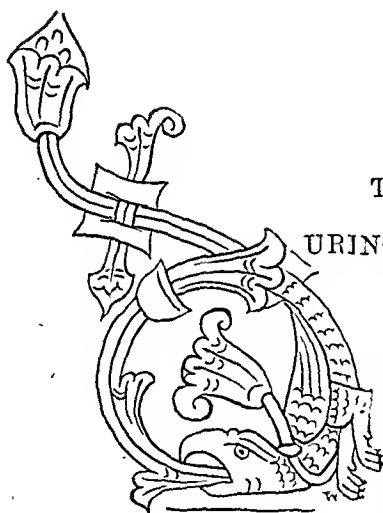


STONEHENGE. (From Edward King's "Monumenta Antiqua," 1729.)

II.—RELIGION.

CHAPTER I.

THE FIRST ENGLISH.—A.D. 670 TO A.D. 1066.



Initial from the MS. of Caedmon.

URING the First-English time nearly our whole Literature had Religion for its theme. I mean by Religion faith in a beneficent Creator, to whom, as supremely wise, just, and merciful, man ascribes the best qualities he can conceive, and to whose likeness he then seeks to conform himself; loving and serving all that he thinks highest in his God, who is the source of every good, and the helper of all faithful effort to draw near to Him. In most men this aspiration is associated with belief that the immaterial part, which yearns to be near God, survives to attain a heaven of the happiness it rightly sought. In every age and country, human nature has been able to conceive the excellence of God only by ascribing to Him all that man thinks best, and to conceive the happiness of an attained heaven only by associating it with human experiences of the highest bliss. Even though more be revealed by God himself, man's character determines how he shall receive the revelation, and we understand a people best when looking

at the form it gives to that conception of the highest life which is the special concern of Religion.

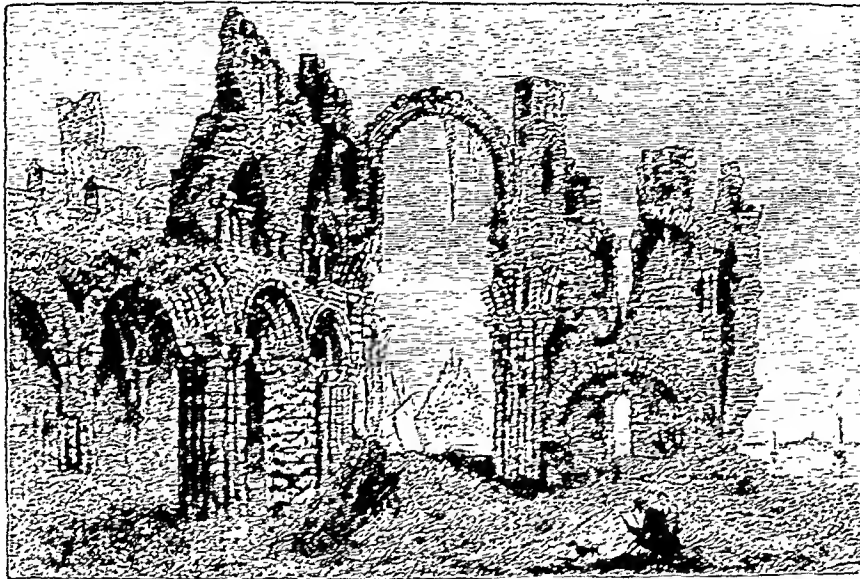
Of the strength of a religious feeling in this country before Christian times, Stonehenge and Avebury bear witness. No man knows when or how those mighty stones, which defy time, were lifted to their places; only the stones themselves tell us that in a day long past, of which we have no other record, the people of this island gave their chief strength to the service of religion. Their bodies perished, their homes passed away, their form of worship is forgotten, but they left imperishable record of a soul of worship that was in them.

Two Epistles to the Corinthians were ascribed to Clement, who was called the third bishop of Rome after the apostles, and said to have been fellow-labourer with St. Paul at Philippi. In the first of these, Paul is said to have "travelled even to the extreme boundaries of the West." This has been taken to mean that he visited Britain. Jerome, at the end of the fourth century, said that St. Paul imitated the sun in going from one ocean to the other, and that his labours extended to the West. Theodoret, Bishop of Cyrus in the fifth century, continuing the tradition, spoke of Paul as having brought salvation to the islands of the Ocean, and in his first discourse on Laws included the Britons among converts of the apostles. There was such a

tradition: and there seems really to have been early preaching of Christianity here, if the remote Britain were not used as a mere figure of rhetoric. Origen, speaking in the earlier half of the third century, said that "the power of the Saviour's kingdom reached as far as Britain, which seemed to be another division of the world." Old tradition ascribed to a King Lucius, who died in the year 201, the building of our first church on the site of St. Martin's at Canterbury. Britons are said to have died for the Christian faith; and Alban, said to have been beheaded A.D. 305 near the town now named after him St. Alban's, is described as the first British martyr. Three British bishops, one being from York and two from London, were at the first Council of Arles, A.D. 314. Some of our bishops had come to the remote west as pious missionaries, others were Celtic converts. One of these teachers, Morgan, who translated his name

station was in the Hebrides, upon the rocky island of Iona, which has an area of 1,300 Scotch acres, and lies off the south-western extremity of the island of Mull. After him it was called (Iona-Columb-kill) Icolmkill; and the religious community there gathered by him, at first rudely housed, became the head-quarters of religious energy for the conversion of North Britain, the missionaries being devout native Celts, gifted with all the bold enthusiasm of their race, who were in relation rather with the Eastern than the Western Church.

The English settlers in Northumbria were Christianised by a Celtic priest, said to have been a son of Urien, who was educated at Rome, and took the name of Paulinus. But he and his fellow-missionaries promised temporal advantage to their converts, and when in the year 633 they suffered a serious defeat in battle, these fiercely cast off their



LINDISFARNE (1814). (From Scott's "Border Antiquities.")

into Pelagius (meaning "born by the sea-shore"), and who was an old man in the year 404, ventured on independent speculations that found not a few followers, and gave for a long time afterwards much trouble to the orthodox. To combat Pelagianism, and add to the number of converts from the heathen, two bishops from Gaul, Germanus and Lupus, came as successful missionaries into Britain in the year 429. Patricius, known as St. Patrick, is said to have been born of a Christian family at Kilpatrick, near Dumbarton, in the year 372, and to have been ordained priest by Germanus before his preaching among the Irish Gaels.

There were then scattered among the people of Ireland and Scotland devoted men of their own race, known as Culdees, servants and worshippers of God, who were engaged in diffusing Christianity. Patrick added to the energy of the work done by these men in Ireland. It was an Irish abbot, Columba, who in the year 563 passed into Scotland, and from the age of about forty to the age of seventy-five worked as a Christian missionary on the mainland and in the Hebrides. His chief

new creed, and Paulinus fled from them. Then help was asked from the followers of Columba. The first man who was sent out from Iona returned hopeless; but they were strenuous workers at Iona, who would not accept failure. Another, Aidan, took the place of his more faint-hearted brother, and formed in an island on the Northumbrian coast a missionary station upon the pattern of that in the Hebrides. This was at Lindisfarne, chief of the Farn Islands, named from the Lindi, a rivulet there entering the sea. Lindisfarne is a little more than two miles across from east to west, and scarcely a mile and a half from north to south, attached at low water as a peninsula to the coast, from which it is about two miles distant. It belongs to Durham, although really part of Northumberland, and is about nine miles from Berwick-on-Tweed. The island is treeless, chiefly covered with sand, rising to a rocky shore on the north and east. The fertile ground in it is not more than enough for one farm. Here the Culdees established themselves in such force that the place came to be called Holy Island, and from this point they worked effectually for the

Christianising of the north of England. They fed and comforted the poor, trusting instead of fearing the wild men they sought to soften, went up into their hills to live with them as comrades, and taught religion in a form that blended itself with the spiritual life of man, instead of depending for an outward prosperity on smiles of Fortune. The Culdees prospered in their work, an abbey rose in Lindisfarne, and there was a bishopric established there, which about the year 900, when the Danes ravaged the coast, was removed to Durham.

Aidan died at Lindisfarne in the year 651, and it was he who consecrated the first woman who in Northumbria devoted herself wholly to religious life, and wore the dress of a nun—Heia, who founded the religious house at Herutea. In this she was followed by the abbess Hilda, who is associated with the history of Cædmon's "Paraphrase," the grand religious poem with which our literature opens.

Hilda, daughter of Hereric, nephew to King Æduin, had been one of the converts made by the preaching of Paulinus. Hilda's sister Heresuid, was mother to the king of the East Angles. Hilda went, therefore, into East Anglia, and then designed to follow her sister when she took the religious vow at a monastery in France. But Bishop Aidan summoned Hilda back to the north, and gave her a site for a religious house on the north side of the river Wear. There she was called by Bishop Aidan, in the year 650, a year before his death, to be abbess in the religious house founded by Heia at Herutea, now Hartlepool, Heia then going to another place, probably Tadcaster. Eight years afterwards, when Aidan's successor, Finan, was Bishop of Lindisfarne,

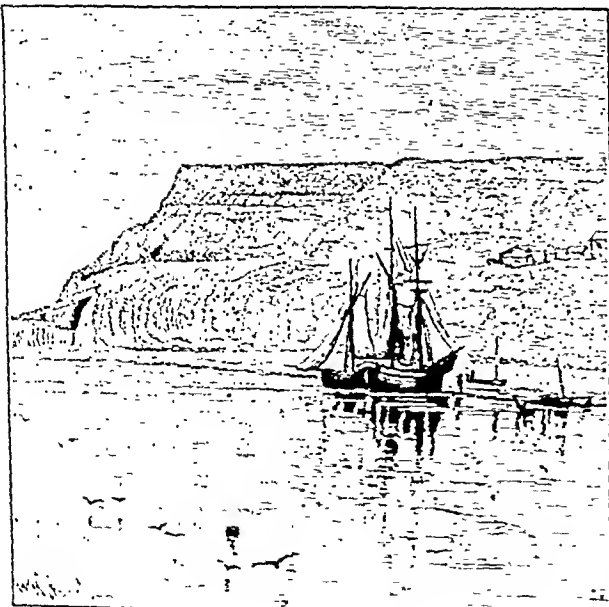
and, before the Conquest, women also, studied and were taught, as Bede says, "the strict observance of justice, piety, chastity, and other virtues, and particularly of peace and love; so that, after the example of the primitive Church, no person was



RUINS OF WHITBY ABBEY.

there rich, and none poor, all things being in common to all, and none having any property. Her prudence was so great, that not only persons of the middle rank, but even kings and princes, sometimes asked and received her advice. She obliged those who were under her direction to attend so much to the reading of the Holy Scriptures, and to exercise themselves so much in works of justice, that many might very easily be there found fit for ecclesiastical duties, that is, to serve at the altar. In short, we afterwards saw five bishops taken out of that monastery, all of them men of singular merit and sanctity. . . . Thus this handmaiden of Christ, Abbess Hilda, whom all that knew her called Mother, for her singular piety and grace, was not only an example of good life to those that lived in her monastery, but gave occasion of salvation and amendment to many who lived at a distance, to whom the happy fame was brought of her industry and virtue." She died in the year 680, after six or seven years of ill-health, at the age of sixty-six, having spent the first half of her life to the age of thirty-three in the secular habit, and devoted the rest wholly to religion.

Cædmon's poem was written in the Whitby monastery during Hilda's rule over it, that is to say, in the time between its foundation, A.D. 658, and her death, A.D. 680. The first buildings on the Whitby cliff were very simple, but in course of time a more substantial abbey took its place. It was destroyed by the Northmen in the latter half of the ninth century, rebuilt, and again destroyed. The ruins now upon the site first occupied by Abbess Hilda are of a rebuilding in which the oldest part is of the twelfth century.



THE WEST CLIFF AT WHITBY.

Hilda left Hartlepool to establish a religious house as a new missionary station on the west cliff at Whitby, then called Streoneshalh. Presided over by a woman, its first founder, this was a house established on the pattern of Iona, in which men

In Hilda's time the servants of God in the Whitby monastery were actively engaged in the conversion of the surrounding people to Christianity, and Cadmon, who seems to have been a tenant of the land and under them, was one of their first converts. As a convert zealous for the faith to which he had been brought, he sat at a rustic feast one day hearing the songs of heathen war and worship pass round the table. As the harp came towards him he saw the guests coming from distant parts among widely-scattered population had the cattle that brought them stabled, and in need of protection against raids for plunder. They took turns to mount guard over their property, and it being then Cadmon's turn, he made that an excuse for leaving his place among the guests before he should be asked to sing. In his mind, as a zealous Christian, would be the wish that songs of the mercy of the true God could be made familiar as these old strains to the lips of his comrades. He was a true poet, as his afterwork proved, and there might be an impulse in his mind that presently shaped itself into a dream as he dozed over his watch; but if so, to the simple faith of those times the dream would seem to be a revelation of the will of Heaven. Read in that way, the whole story of Cadmon, as we have it from Bede, looks like the record of a simple truth that passed for miracle in his—written not more than sixty years after the poet's death—is Bede's account of the manner of Cadmon's entrance into the monastery under Hilda's rule.

BEDE'S ACCOUNT OF CADMON.

There was in this abbess's monastery a certain brother, particularly remarkable for the grace of God, who was wont to make pious and religious verses, so that whatever was interpreted to him out of Scripture, he soon after put the same into poetical expressions of much sweetness and feeling, in English, which was his native language. By his verses the minds of many were often excited to despise the world, and to aspire to heaven. Others of the English nation attempted after him to compose religious poems, but none could ever compare with him, for he did not learn the art of poetry from man, but being assisted from above he freely received the gift of God. For this reason he never could compose any trivial or vain poem, but only those which relate to religion suited his religious tongue; for having lived in a secular habit till he was well advanced in years, he had never learned anything of versifying, for which reason, being sometimes at entertainments, when it was agreed for the sake of mirth that all present should sing in their turns, when he saw the harp come towards him, he rose up in the midst of the supper and went home.

Having done so at a certain time, and gone out of the house where the entertainment was, to the stables of the draught animals, of which the care was entrusted to him for that night, he there composed himself to rest at the proper time; a person appeared to him in his sleep, and saluting him by his name, said, "Cadmon, sing some song to me." He answered, "I cannot sing; for that was the reason why I left the entertainment, and retired to this place, because I

could not sing." The other who talked to him, replied, "Yet you shall sing." "What shall I sing?" rejoined he. "Sing the beginning of created things," said the other. Having received this answer, he presently began to sing verses to the praise of God the Creator, which he had never before heard, the purport whereof was thus:—"We now ought to praise the Maker of the heavenly kingdom, the power of the Creator and his counsel, the deeds of the Father of glory. How He, being the eternal God, became the author of all miracles, who first, as almighty preserver of the human race, created heaven for the sons of men as the roof of the house, and next the earth." This is the sense, but not the words in order as he sang them in his sleep; for verses, though never so well composed, cannot be literally translated out of one language into another without losing much of their beauty and loftiness. Awakening from his sleep, he remembered all that he had sung in his dream, and soon added much more to the same effect in verse worthy of the Deity.

In the morning he came to the steward, his superior, and having told him of the gift he had received, was conducted to the abbess, by whom he was hidden, in the presence of many learned men, to tell his dream, and repeat the verses, that they might all give their judgment what it was and whence his verse proceeded. They all concluded, that heavenly grace had been conferred on him by our Lord. They explained to him a passage in holy writ, either historical or doctrinal, ordering him, if he could, to put the same into verse. Having undertaken it, he went away, and returning the next morning, gave it to them composed in most excellent verse: whereupon the abbess, embracing the grace of God in the man, instructed him to quit the secular habit, and take upon him the monastic life; which being accordingly done, she associated him with the rest of the brethren in her monastery, and ordered that he should be taught the whole series of sacred history. Thus he, keeping in mind all he heard, and as it were, like a clean animal, showing the end, converted the same into most harmonious verse; and sweetly repeating the same, made his masters in their turn his hearers. He sang the creation of the world, the origin of man, and all the history of Genesis: the departure of the children of Israel out of Egypt, and their entering into the land of promise, with many other histories from Holy writ: the incarnation, passion and resurrection of our Lord, and his ascension into heaven: the coming of the Holy Ghost, and the preaching of the apostles; also the terror of future judgment, the horror of the pains of hell, and the delights of heaven: besides much more of the divine benefits and judgments: by all which he endeavoured to turn men from the love of vice, and to excite in them the love and practice of good actions. For he was a very religious man, humbly submissive to regular discipline, but full of zeal against those who behaved themselves otherwise: for which reason he ended his life happily.

For when the time of his departure drew near, he laboured for the space of fourteen days under a bodily infirmity which seemed to prepare the way for him, yet was so moderate that he could talk and walk the whole time. Near at hand was the house into which those were carried who were sick, and likely soon to die. In the evening, at the night came on in which he was to depart this life, he desired the person that attended him to make ready there a resting-place for him. This person, wondering why he should desire it, because there was as yet no sign of his dying, yet did what he had ordered. He accordingly was placed there, and conversing pleasantly in a cheerful manner with the others who were in the house before, when it was past mid-

"All stultici jumentorum quorum et curvati sunt illi cervicibus." "All these beasts of curvated necks—the asses that had bowed the necks to the yoke." For on this passage the action has been founded that Cadmon was a herdsman.

night, he asked them, whether they had the Eucharist there? They answered, "What need of the Eucharist? for you are not likely to die, since you talk as cheerily with us as if you were in perfect health."—"Nevertheless," said he, "bring me the Eucharist." Having received the same into his hand, he asked whether they were all in charity with him, and without any ill-will or rancour? They answered, that they were all in perfect charity, free from all anger; and in their turn asked him, whether he was in the same mind towards them? He at once answered, "I am in charity, my children, with all the servants of God." Then strengthening himself with the heavenly viaticum, he prepared for the entrance into another life, and asked how near the hour was when the brethren were to be roused to sing the nocturnal hours of our Lord? They answered, "It is not far off." Then he said, "It is well, let us await that hour;" and signing himself with the sign of the cross, he laid his head on the pillow, and falling into a slumber, so ended his life in silence.

Thus it came to pass, that as he had served God with a simple and pure mind, and quiet devotion, so now he departed to His presence, leaving the world by a quiet death; and that tongue, which had composed so many holy words in praise of the Creator, in like manner uttered its last words while he was in the act of signing himself with the cross, and recommending his spirit into the hands of God. From what has been here said, he would seem to have foreknown his own death.

There is only one known MS. of the metrical First-English Paraphrase of Bible story ascribed to Caedmon. It was discovered by James Ussher when he was a young scholar commissioned to hunt for books wherewith to furnish the library of Trinity College, Dublin. The college was then newly founded, and had Ussher among the first three students who put their names upon its books. Ussher gave the MS.—for him unreadable—to Francis Junius, a scholar known to be active in study of the Northern languages, who was then resident in London as librarian to the Earl of Arundel, and a familiar friend of Milton's. Junius recognised in it a large part of the lost work of Caedmon, and it was first printed by him at Amsterdam in the year 1655. The MS. is a small folio of 229 pages, now in the Bodleian Library among the collection of his manuscripts bequeathed by Francis Junius to the University of Oxford. The first 212 pages are in a handwriting of the tenth century, and adorned with illustrative pictures as far as page 96, with spaces for continuing the illustrations. From page 213 there is the poem of Christ and Satan in a later handwriting, with no spaces left for illustrations.

Caedmon's poem begins with the story of Creation, and joins with it the same legend of the fall of Satan that was joined with it in mediæval times, and used in his "Paradise Lost" by Milton. This was founded on a passage in the fourteenth chapter of Isaiah (verses 12—15), where Israel is to take up the proverb against the king of Babylon: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit

also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." St. Jerome seems to have been the first who applied this symbolical representation of the king of Babylon, in his splendour and his fall, to Satan in his fall from heaven; probably because Babylon is in Scripture a type of tyrannical self-idolising power, and is connected in the Book of Revelation with the empire of the Evil One. Caedmon represented Satan as the Angel of Presumption holding council with the fallen spirits, and there are one or two fine thoughts in his poem which are to be found afterwards in Milton's treatment of the same theme. As the old work was in the hands of Milton's friend Junius for years before "Paradise Lost" appeared, and as Milton included in his epic thoughts from old poets of Greece, it is not improbable that he also consciously enshrined in it a thought or two from our first Christian bard, who was also the greatest of the poets produced in First-English times. I translate into blank verse very literally the opening of Caedmon's Paraphrase:—

THE OPENING OF CAEDMON'S PARAPHRASE.

1.

Most right it is that we praise with our words, Love in our minds, the Warden of the Skies, Glorious King of all the hosts of men, He speeds the strong, and is the Head of all His high Creation, the Almighty Lord. None formed Him, no first was nor last shall be Of the Eternal Ruler, but His sway Is everlasting over thrones in heaven. With powers on high, soothfast and steadfast, He Ruled the wide home of heaven's bosom spread	10
By God's might for the guardians of souls, The Sons of Glory. Hosts of angels shone, Glad with their Maker; bright their bliss and rich The fruitage of their lives; their glory sure, They served and praised their King, with joy gave praise To Him, their Life-Lord, in whose aiding care They judged themselves most blessed. Sin unknown, Offence unformed, still with their Parent Lord They lived in peace, raising aloft in heaven	20
Right and truth only, ere the Angel Chief Through Pride divided them and led astray. Their own well-being they would bear no more, But cast themselves out of the love of God. Great in Presumption against the Most High They would divide the radiant throng far spread, The resting-place of glory. Even there Pain came to them, Envy and Pride began There first to weave ill counsel and to stir The minds of angels. Then, athirst for strife, He said that northward ¹ he would own in Heaven	30

¹ Northward . . . in Heaven. So also in "Paradise Lost," Bk. v., lines 688, 689, Satan says—

— "We possess
The quarters of the north."

This, like the rest of the legend, has its source in the passage of Isaiah above referred to: "I will sit also upon the mount of the congregation, in the sides of the north." In the same book of "Paradise Lost," lines 725, 726, it is said of him that he

—"intends to erect his throne,
Equal to ours, throughout the spacious north."

So far we have dealt only with general notices or with the accounts of the characters in which Hindōstānī is written. With the commencement of the 18th century, we find the first attempts at giving serious accounts of the language itself. According to Amaduzzi in his preface to Beligatti's *Alphabetum Brammhanicum* (see below), a Capuchin monk named Franciscus M Turonensis completed at Surat, in the year 1704, a manuscript *Lexicon Linguae Indostanicae*, in two parts, of between four and five hundred double-columned pages each. In Amaduzzi's time it was still preserved in the library of the Propaganda in Rome, but when I searched for it there in the year 1890 it could not be found.

We now come to the first Hindōstānī grammar. John Joshua Ketelaer (also written Kōtelār, Kessler, or Kettler) was a Lutheran by religion, born at Elbingen in Prussia. He was accredited to Shāh 'Ālam Bahādur Shāh (1708-1712) and Jahāndār Shāh (1712) as Dutch envoy. In 1711 he was the Dutch East India Company's Director of Trade at Surat. He passed through Agra both going to and coming from Lahore (*viā* Delhi), but there does not seem to be any evidence available that he ever lived there, though the Dutch Company had a Factory in that city subordinate to Surat. The mission arrived near Lahore on the 10th December 1711, returned to Delhi with Jahāndār Shāh, and finally started from that place on the 14th October 1712, reaching Agra on the 20th October. From Agra they returned to Surat. In 1716 Ketelaer had been three years Director for the Dutch Company at Surat. He was then appointed their envoy to Persia, and left Batavia in July 1716, having been thirty years in the Dutch Service or in the East Indies. He died of fever at Gambroon on the Persian Gulf on his return from Isfahan, after having been two days under arrest, because he would not order a Dutch ship to act under the Persian Governor's orders against some Arab invaders¹. He wrote a grammar and a vocabulary of the 'Lingua hindostanica,' which were published by David Mill, in 1743, in his *Miscellanea Orientalia* (see below). We may assume that they were composed about the year 1715.

In the same year there appeared another collection of versions of the Lord's Prayer. Its author was John Chamberlayne. It was published at Amsterdam, and had a preface by David Wilkins, who also contributed many of the specimens. Its full title was *Oratio dominica in diversas omnium fere Gentium Linguas versa et proprius cujusque Linguae Characteribus expressa, una cum Dissertationibus nonnullis de Linguarum Origine, varisque ipsarum Permutationibus. Editore Joa Chamberlano Anglo-Britanno, Regiae Societatis Londinensis Socio. Amstelodami, typis Guil et David Goerei, 1715*. For our present purpose, it is sufficient to remark, with reference to this celebrated work, that it reproduces Roth's *Pater Noster*, but without making Müller's error of imagining it to be Sanskrit.

Maturin Veyssière LaCroze was born at Nantes in 1661. In 1697 he became librarian to the Elector at Berlin and died in that city in 1739. As librarian he kept up a voluminous correspondence on linguistic subjects with the learned men of his time, including David Wilkins, John Chamberlayne, Ziegenbalg, and T. S. Bayer. This was published after his death under the title of *Thesauri Epistolici LaCroziani Ex Bibliotheca Iordaniana edidit Io Ludovicus Phlips Lipsiae, 1742*. In this we find him helping Wilkins and Chamberlayne in the compilation of the *Oratio Dominica* just mentioned. For our present purpose, the most important letters are those to and

¹See G. A. Grierson, *Proceedings A. S. B.*, May, 1895. Cf. Adelang, *Mithradates*, Vol. I p. 192.

from Theophilus Siegfried Bayer, one of the brilliant band of scholars who founded the Imperial Academy at St Petersburg. In one of Bayer's letters (dated June 1, 1726) we find what are I believe the first words of what is intended for Hindōstānī ever published in Europe. These are the first four numerals as used by the 'Mogulenses Indi' (1=*hicku*; 2=*guu*, 3=*tiay*, 4=*tzahr*), which are contained in a comparative statement of the numerals in eight languages. These numerals are, however, not really Hindōstānī. *Gnn* is an evident misprint. The others are Lahndā or Sindhī, (1=Lahndā, *hik*; Sindhī, *hiku* · 3=Lahndā, *tiay*; Sindhī, *tiē* 4=Lahndā, *chār*; Sindhī, *chārī*)¹ Two years subsequently, in the third and fourth volumes of the Transactions of the Imperial Academy (for the years 1728 and 1729, published in 1732 and 1735 respectively) we find Bayer busily deciphering the Nāgarī alphabet, first through means of a trilingual syllabary printed in China, which gave the Tibetan form of Nāgarī (Lāntshā), current Tibetan, and Manchu alphabets, and afterwards with the help of the missionary Schultze to be shortly mentioned.² Finally, in November 1731 LaCroze writes to Bayer that the character used for writing by the Marāthās is called 'Balabande,' which, however, he adds, hardly differs from that used by the 'Bramans' which is called 'Nagara' or 'Dewanagara.' He then proceeds to show how, in his opinion, the 'Balabande' alphabet is derived from Hebrew, basing his contention on the forms of the letters in Roth's *Pater Noster* as reproduced in Chamberlayne's work.

Our next stage is Mill's *Dissertationes Selectae*. Its full title is *Davidis Milli Theologiae De ejusdemque, nec non Antiquitatum sacrarum, & Linguarum orientalium in Academia Trajectina, Professoris ordinarii, Dissertationes selectae, variae Litterarum et Antiquitatis orientalis Capita exponentes et illustrantes. Curis secundis, notisque Dissertationibus, Orationibus, et Miscellaneis Orientalibus auctae. Lugduni Batarorum, 1743*. To us its principal interest consists in the fact that, in the *Miscellanea Orientalia*, he prints Ketelaer's Hindōstānī Grammar and Vocabulary, which, as we have seen, was written about the year 1715. He also gives some plates illustrating Indian alphabets. Two illustrate the Nāgarī character, and I am not certain from where he got them. The third is taken from Bayer's essay in the Transactions of the Imperial Academy of St Petersburg, and shows the Lāntshā, ordinary Tibetan, and Manchu characters. The fourth illustrates the Bengālī alphabet. The *Miscellanea Orientalia* are on pp 455-622 of the work. Caput, I, *De Lingua Hindustanica* (pp 455-488) *Latin, Hindōstānī, and Persian Vocabulary* (pp 504-509) *Etymologicum Orientale harmonicum* (a comparative vocabulary of Latin, Hindōstānī, Persian, and Arabic) (pp 510-598). Except for the plates of characters, all the Hindōstānī is in the Roman character, the body of the work being written in Latin. The spelling of the Hindōstānī words is based on the Dutch system of pronunciation. Thus, *me kīd*, *feci*, *me kartsjoelæ* (*maĩ lai chulā*), *feci*; *misjæ* (*mujhē*), *mihī*. The use of the Perso-Arabic alphabet for writing Hindōstānī is explained. In the two test points of the accuracy of all these old grammars (the distinguishing of the singular and of the

¹ Bayer gives the numbers more correctly on pp 113 and ff of his *Historia Regni Græcorum Bactrianæ*. Petropol., 1738. Here he gives the first ten numerals both in the Devanāgarī character, and in transliteration. The latter run, 1, *hiku*, 2, *ddhu*, 3, *tray*, 4, *tyar*, 5, *pangj*, 6, *tschē*, 7, *tzatte*, 8, *aadg*, 9, *nao*, 10, *ndga*. He tells us that he got them from a native of Multan. I have to thank Professor Kuhn for drawing my attention to this work.

² Regarding LaCroze and Bayer, see further particulars in G. A. Grierson, *J. A. S. B.*, Vol. LXII (1893), pt. I pp 42 and ff.

plural of the personal pronouns, and the use of *nē* in the agent case), Ketelaer is right in the first and wrong in the second. He recognises *maî* (which he spells *me*) and *tû* (*toe*) as singulars, and *ham* (*ham*) and *tum* (*tom*) as plurals. He has no idea of the use of *nē*. On the other hand, he teaches the Gujarātī use of *āp* to mean 'we'

Ketelaer's Grammar includes not only the Hindōstānī declensions and conjugations, but also versions of the Ten Commandments, the Creed, and the Lord's Prayer in that language. His translation of the last may be given as a specimen of the earliest known translation of any European Language into Hindōstānī. It runs as follows —

Hammare baab—Ke icho asmaanmelie—Paal. hoé tee'e naom—Aunce hamlo molvl. teera—Hoé resja teera—Sjon asmaan ton sjimienne—Rootie hammare nethi hamkor aasde—Oor maafkaar tazier apne hamlo—Sjon mafkarte apre karriesdaar onkon—Nedaal hamlo is was wasjeme—Bell. hamlo ghashkar is boerayse Teeræ he patsjayr, sooravrri alemgiere heometme Ammen

In the year following the publication of Ketelaer's Grammar appeared that of the celebrated missionary Schultze, whose name has been already mentioned more than once. The full title is *Viri plur Reverendi Benjamin Schultze Missionarii Evangelici Grammatica Hindostanica collectis in diuturna inter Hindostanos Commoratione in justum Ordinem redactis ac larga Exemporum* (sic) *Luce perfusis Regulis constans et Missionariorum Usui consecrata Edidit et de suscipienda barbararum Linguarum Cultura prefatus est D Jo Henr Callenberg Halae Saxonum, 1744* (some copies are dated 1745). Schultze was aware of the existence of Ketelaer's Grammar, and mentioned it in his preface. Schultze's Grammar is in Latin. Hindōstānī words are given in the Perso-Arabic character with transliteration. The Nāgarī character (*Deva-nāgaricæ*) is also explained. He ignores the sound of the cerebral letters and (in his transliteration) of all aspirated ones. He is aware of the singular and plural forms of the personal pronouns, but is ignorant of the use of *nē* with the past tenses of transitive verbs.

Four years afterwards Johann Friedrich Fritz published the *Sprachmeister* with a preface by Schultze. Its title runs *Orientalisch-und Occidentalischer Sprachmeister, welcher nicht allein hundert Alphabete nebst ihrer Aussprache, So bey denen meisten Europäisch-Asiatisch-Africanisch-und Americanischen Völkern und Nationen gebräuchlich sind, Auch einigen Tabulis polyglottis verschiedener Sprachen und Zahlen vor Augen leget, Sondern auch das Gebet des Herin, in 200 Sprachen und Mund-Arten mit dererselben Characteren und Lesung, nach einer Geographischen Ordnung mittheilet Aus glaubwürdigen Auctoribus zusammen getragen, und mit darzu nöthigen Kupfern versehen Leipzig, Zufinden bey Christian Friedrich Gessnern 1748*. Fritz's book is a long way ahead of its predecessor Chamberlayne's. Part I (pp 1-219) gives tables of the alphabets of over a hundred different languages, with accounts of the mode of use of each. On pp 120-122 we find described the use of the Perso-Arabic alphabet as applied to Hindōstānī. It may be noticed that all mention of the cerebral letters is omitted. On p 123 we have the 'Devanagram,' on p 124 the 'Balabandu,' and on pp 125-131 the 'Akar Nāgarī, which are all rightly classed together as various forms of the same alphabet but the transliteration is often curiously incorrect. For instance,

under 'Akar Nagari,' ङ is transliterated *dhgga*, and it is explained that an *n* is always sounded before it and that the *g* is clearly pronounced as in the Arabic ز. It will be seen that here the existence of cerebral letters is indicated. Except in the case of 'Akar Nagari,' no attempt is made to distinguish between aspirated and unaspirated letters. On p 204 are given the Hindōstānī numerals from 1—9, and 10, 20, 30, etc., up to 90. They commence, *Jek, do, tin, schahar, patsch, sche, sat, att, nau, das*. Part II (pp. 1-128) contains the versions of the Lord's Prayer. On pp 81 and 82 is given Schultze's 'Hindostanica seu Mouica seu Mogulsch' version in the Perso-Arabic character with transliteration. The latter begins, *Asman-po' rahata-so hamara Bap, tumara Naun pak kaina hone deo, tumari Padaschahr ane deo*, etc. The versions in the Nāgarī character are Roth's transliterated version, Sanskrit in 'Dewa-nagaram s Hanscret,' and Bhōjpuri in 'Akar-Nagarika' (the last two by Schultze). Finally, there are comparative statements of the words for 'father,' 'heaven,' 'earth,' and 'bread' in all the languages quoted, and some other appendixes. The Hindōstānī forms of these four words are given as *Bab', Asmān, Hunma, and Rosi* (sic), respectively.

Our next authority is *Travels from St Petersburg in Russia to diverse Parts of Asia*. By John Bell. Glasgow, 1763 (New Edition, Edinburgh, 1806). In Chapter 12 of this work are given the Numerals of Indostan.

Of much more importance is the *Alphabetum Brammhanicum seu Indostanum Universitatis Kasī Romae*, 1761. *Typis Sac Congregationis de Propag Fide*. It is by a Capuchin Missionary named Cassiano Belgatti, and is furnished with a preface by Johannes Christophorus Amadutius (Amaduzzi). In this preface there is a very complete account of the then existing knowledge regarding Indian languages. It describes Sanskrit (संस्कृत) correctly as the language of the learned, and next refers to the 'वखा वीली' or 'Beka Boli' or common tongue which is found in the University of 'Kasī or Benarès'. It then goes on to enumerate the other principal alphabets of India which (except 'Nagri, Nagri Soratensis, or Balabandū') do not immediately concern us. Of more particular interest is his mention of a *Lexicon Linguae Indostanicae* which was composed by a Capuchin Missionary of Suat named Franciscus M. Turonensis, in the year 1704, the manuscript of which was then in the Propaganda Library in Rome, and which Amaduzzi describes at considerable length. He also mentions a manuscript dialogue (? in Hindōstānī) between a Christian and a Native of India regarding the truth of religion, which was dedicated to the Rājā of Betia, in the present district of Champaran, by Josephus M. Gargnanensis and Belgatti, the author of the work we are now describing. The *Alphabetum Brammhanicum* is of importance as being the first book (so far as I am aware) in which the vernacular words are printed in their own character in moveable types. But not only are the Dēvanāgarī letters represented by types, but even the Kaithī ones receive the same honour. Belgatti calls the Dēvanāgarī character the 'Alphabetum expressum in litteris Universitatis Kasī,' and after covering over a hundred pages with a minute description of its use (including the compound consonants), he goes on, on page 110, to deal with the 'Alphabetum popolare Indostanorum vulgo Nagri' This is, he says, used by all the natives for familiar letters and ordinary books, and for all subjects, whether religious or profane, which can be

¹ This postposition 'po' (pō) belongs to Dakṣiṇī Hindōstānī

written in the 'भाखा बोली *bhākā bolī* or vulgar tongue' ¹ He then gives a good description of the Kaithī alphabet, using moveable types also here. The book concludes with an account of the numerals and with reading exercises. These last are transliterations of the Latin *Pater Noster* and *Ave Maria* into Dēva-nāgarī, followed by translations of the Invocation of the Trinity, the Lord's Prayer, the Ave Maria, and the Apostles' Creed into Hindōstānī, in the same character. Taking it altogether, the *Alphabetum Brammhanicum* is, for its time, a wonderfully good piece of work.

With the *Alphabetum Brammhanicum* the first stage of Hindōstānī Bibliography may be considered to be completed. Hadley's Grammar appeared in 1772, and was quickly followed by a number of other and better ones, such as the Portuguese *Gramatica Indostana* (1778 far in advance of Hadley), Gilchrist's numerous works (commencing 1787), and Lebedeff's Grammar (1801). These will all be found below, each described in its proper place. Lebedeff's work deserves more than a mere entry on account of the extraordinary adventures of its author. This remarkable man gives an account of his life in the preface of his book, from which we gather that he began his Indian career (apparently as a bandmaster) in the year 1785 at Madras. After a stay there of two years he migrated to Calcutta, where he met with a Pandit who taught him Sanskrit, Bengali, and Hindōstānī (or, as he called it, the Indian mixed dialect). His next attempt was to translate two English plays into Bengali, and one of these was performed publicly with great applause (according to its author) in 1795 and again in the following year. According to Adelung,² he then became theatrical manager to the Great Mogul, and finally returned to England after a stay of more than twenty years in the East. In London he published his grammar, and made the acquaintance of Woronzow, the Russian Ambassador, who sent him to Russia. He was employed in the Russian Foreign Office and was given a large subvention towards founding a Sanskrit press. I have no knowledge of any other works from his pen. It is to be hoped, for the sake of his patrons, that his knowledge of Sanskrit and Bengali was greater than that of Hindōstānī which he displays in his grammar. Not only is its system of transliteration (*kon hay hooa* = who is there) detestably incorrect, but so is the whole account of the grammatical structure of the language. The concluding words of his preface show that he was not conscious of its imperfections, and at the same time throw a curious light on the morality of Europeans in India at his time. 'The Indian words in this work are . . . so well ascertained as to leave no doubt, but the European learner, with a little assistance of a Pandit or Moonshie, nay, even of a *Bebee-saheb*, cannot fail in a short time to obtain a knowledge of their [the natives'] idioms, and to master the Indian dialects with incredible facility.'

Finally we may briefly refer to a few belated works of the early period of inquiries into Indian languages, which appeared after Hindōstānī had begun to be seriously studied

¹ Beligatti's representation of this expression is more accurate than Amaduzzi's, but even his transliteration here breaks down. Count de Gubernatis (*Bollettino Italiano degli Studi Orientali*, Firenze, 1876-77, pp. 44, 45) mentions a *Gramatica Mora* (vuol dire Hindostani) adopera i caratteri devanagarici. Segue un parvum Dictionarium indostanum de Nominibus ut plurimum obris in Historia Indica, by the Paulinus a S. Bartholomaeo mentioned in the next page as the author of the preface to the *Alphabeta Indica*. The work mentioned by Count de Gubernatis is apparently in MS. and should belong to the latter half of the 18th century. I owe this reference to the kindness of Professor Zaehner.

² *Althridates*, I 185. According to the same authority he was by birth an Ukraine peasant, and, on account of his musical talents, was taken up by Prince Rasumovsky, who carried him to Italy, where he became proficient on the violoncello. He then wandered to Paris and London, where he took service under a Lord who went to India as Governor.

in Calcutta In 1782 Ivarus Abel published in Copenhagen *Symphona Symphona, sive undecim Linguarum Orientalium Discors exhibita Concordia Tamulicæ videlicet, Granthamicæ, Telugicæ, Sanscritamicæ, Marathicæ, Balabandicæ, Canaricæ, Hindostamicæ, Ouncamicæ, Gutzaratticæ et Peguamicæ non characteristicæ, quibus ut explicativo-Harmonica adjecta est Latine* It is a comparative vocabulary of fifty-three words in these eleven languages The words include parts of the body, heaven, sun, etc, certain animals, house, water, sea, tree, the personal pronouns and numerals

In 1791 there was published in Rome an anonymous work, with a preface by Paulinus a S Bartholomæo, entitled *Alphabeta Indica, id est Granthamicum seu Sanscritamicum-Malabaricum, Indostanum sive Vanariense, Nagaricum vulgare, et Talenganicum* It is a collection of these four alphabets, all in moveable types

Johann Christoph Adelung's *Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten* may be taken as the link between the old philology and the new A philologist so eminent as this great writer could not fail to adorn whatever linguistic subject he touched, and, for its time, this work is a marvel of erudition and masterly arrangement So far as Indian languages go, it sums up all (little it must be confessed) that was known about them at the end of the 18th century In it 'Mongolsch-Indostanisch oder Mohrisch' (i.e., Urdū) (Vol I pp 183 and ff) and 'Rein oder Hoch-Indostanisch, Dewa Nagara' (pp 190 and ff) are jointly described as the 'Allgemeine Sprachen in Indostan' By 'Rein oder Hoch-Indostanisch' are meant the various 'Hindī' dialects spoken between Mathura and Patna, but as an example is given the Lord's Prayer in badly spelt Sanskrit It is contributed by Schultze, whose nationality apparently prevented him from distinguishing between *bh* and *p* For instance, he spells *bhōjanam* 'podsanam.' Vol IV of the work consists of additions and corrections, and of a supplement by J S Vater Further information regarding Hindōstānī will be found on pp 58-63, 83 (relationship of Hindōstānī to Romanī), and 486 of that volume

SUMMARY OF IMPORTANT EARLY DATES

A D

- 1600 EMPEROR AKBAR reigning
English East India Company incorporated
- 1602 Dutch East India Company founded
- 1605 EMPEROR JAHĀNGIR comes to the throne
- 1615 Embassy of Sir T Roe English factory established at Surat
- 1616 Earliest recorded mention of the Indostan language (spoken by Tom Coryate)
- 1620 Jesuits' College founded at Agra English establish an Agenor there
- 1623-24 Pietro Della Valle in India
- 1628 EMPEROR SHĀH JAHĀN comes to the throne
- 1630 ? Compilation of the Surat Dictionary of Persian, Hindōstānī, English, and Portuguese
- 1640 English factory established at Hugli.
- 1653 Heinrich Roth joins Jesuit College at Agra
- 1655 Terry's *Voyage to East India* published. Terry accompanied Sir T Roe (1615)
- 1658 EMPEROR AURANGZEB comes to the throne
- 1661 Bombay transferred to the English crown.
- 1663 Pietro Della Valle's *Indian Travels* published
- 1664 Heinrich Roth visits Rome and meets Kircher
- 1667 Kircher's *China Illustrata* LaCroze appointed Librarian at Berlin
- 1672 J Fryer's *Travels in East India and Persia* commenced and continued to 1681 Published 1698.
- 1672 O Dapper's *Asia* published in Dutch
- 1673 J Ogilby's *Asia*

A.D

- 1678 Henricus van Rhee de tot Drakestein's *Hortus Indicus Malabaricus* commenced to issue
 1680 Andreas Müller's *Oratio Oratorium*
 1681 O Dapper's *Asia* (German Translation) published at Nürnberg
 1694 Thomas Hyde's *Historia Shahiludin*
 1696 Charnock founds Fort William in Calcutta
 1698 J Fryer's *Travels in East India and Persia* published See 1672
 1704 Franciscus M Taronensis completes his *Lexicon Linguae Indostanicae*
 1708 EMPEROR BAHĀDUR SHĀH comes to the throne
 1711 Ketelaer's embassy
 1712 EMPEROR JAHĀNDĀR SHĀH comes to the throne
 1713 EMPEROR FARRUKH-SİYAR comes to the throne
 1715 Ketelaer's Grammar The *Oratio Dominica* of Chamberlayne and Wilkins
 1719 EMPEROR MUHAMMAD SHĀH comes to the throne
 1726-29 Bayer's investigations
 1739 Death of LaCroze See 1667 Invasion of India by Nādir Shāh
 1743 Mill's *Dissertationes Selectae* Publication of Ketelaer's Grammar Manoel da Assumpçam publishes a Bengali Grammar and Vocabulary at Lisbon
 1744 Schultze's *Grammatica Hindostanica*
 1745-58 Schultze's Bible translations
 1748 EMPEROR AHMAD SHĀH comes to the throne Fritz's *Sprachmeister* published.
 1754 EMPEROR 'ĀLAMGIR II comes to the throne
 1757 Battle of Plassy
 1759 EMPEROR SHĀH 'ĀLAM II comes to the throne
 1761 *Alphabetum Brammanicum* Third battle of Panipat Defeat of the Marāthās by Ahmad Shāh Durrānī
 1772 WARREN HASTINGS, GOVERNOR OF BENGAL Hadley's Grammar published.
 1773 Fergusson's *Hindostāni Dictionary* published
 1778 *Gramatica Indostana* published at Lisbon.
 1782 Ivarus Abel's *Symphona Symphona*
 1786 MARQUIS OF CORNWALLIS, GOVERNOR GENERAL
 1787 Gilchrist begins publishing
 1788 *The Indian Vocabulary* published in London.
 1790 HARRIS's *Dictionary of English and Hindostany*
 1791 *Alphabeta Indica* published at Rome
 1793 SIR JOHN SHORE, GOVERNOR GENERAL William Carey lands at Calcutta
 1798 LORD MORNINGTON (MARQUIS OF WELLESLEY), GOVERNOR GENERAL
 1800 Robert's *Indian Glossary*
 1801 Lebedeff's Grammar Carey's first Bengali New Testament printed.
 1805 MARQUIS OF CORNWALLIS, SECOND TIME GOVERNOR GENERAL W Hunter's translation of the New Testament into Hindostānī. Done with the aid of Muhammad Fīrat and other learned natives
 1806 Publication of first volume of Adelung's *Mithridates* Henry Martyn arrives in India, and commences translation of New Testament
 1807 EARL OF MINTO, GOVERNOR GENERAL
 1810 Henry Martyn's Urdū translation of New Testament, the basis of all subsequent versions, completed in manuscript with the aid of Muhammad Fīrat
 1811 Carey publishes a Hindi New Testament.
 1812 Fire in Serampore Press Henry Martyn's version of the New Testament destroyed before issue
 1813 EARL OF MOIRA (MARQUIS OF HASTINGS), GOVERNOR GENERAL Carey publishes the Pentateuch in Hindi
 1814 Henry Martyn's translation of the New Testament into Hindostānī issued Carey publishes New Testament in Hindi

Of the dialects of Western Hindī, Braj Bhākhā and Hindostānī are those which have received most literary culture Kanaujī is so like Braj Bhākhā, that it hardly deserves separate mention

Authorities.

I only refer to it as its separate existence is popularly recognised. Some few works have

been written in Bundēlī, but none of them have been critically edited. Indeed, this important dialect has been almost entirely ignored by students. Even Dr Kellogg does not describe it in his *Grammar*. Kanauji and Bundēlī are therefore hardly mentioned in this bibliography. Nearly all the entries refer either to Braj Bhākhā or to one or other of the various forms of Hindōstānī.

The following Bibliography is divided into four sections —

I — *General* — This deals with works giving a general account of the language or of one or more of its dialects, including works dealing with the subject from the point of view of comparative philology.

II — *Grammars, Dictionaries, and other helps to the student* — I have endeavoured to make this as complete as possible up to the date of the Mutiny. After that I have selected, perhaps in a somewhat arbitrary fashion.

III — *Selections, Collections of Scattered Pieces, and Collections of Proverbs* — This includes some Readers put together mainly for students.

IV — *Texts* — Here, with a few exceptions, I have confined myself to works which have been more or less critically edited by European scholars. It would have been impossible to enumerate the huge mass of texts which have issued without any attempt at editing from the native presses of India. For them, the reader can consult Mr Blumhardt's *Catalogues* of Hindōstānī and Hindi works in the British Museum Library, and of the same in the India Office Library. These are all published separately, and can be obtained at a moderate price. To this section I have added an appendix giving a list of early translations of the Scriptures into the various dialects of Western Hindī.

In each of the first three sections, all the works of one writer are grouped together, and each writer is arranged in order of the date of the first work mentioned under his name. In the fourth section writers are arranged alphabetically.

In the following lists I have taken special care to include everything written by Garcin de Tassy. In this respect I have to acknowledge the assistance which has been kindly rendered to me by Monsieur J. Vinson. With his help I trust that I have been able to offer a not unworthy tribute to the memory of the great French scholar —

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E' Bārah-i Ma'āl 4th Edition, Delhi, 1892.

Dirās-e Hāl Calcutta, 1893. See also Section I. above.

Yādgar-e Ghālib Calcutta, 1897.

The Quatrains of Hāl (Ma'āl Sa'id Alif Husain Alif Pār Far) ed. by (i. e. Editor) of the author in the Roman Character with a translation into English by G. E. Ward. London, 1904.

ĀLĪNAT.—See Jansen, H. in Section II.

ĀLĪNAT-LĪH MAULĀTĪ.—*Hidayat ul Islām* (Hidāyat-ul-Islām) compiled by Mawlānā Umar O Pāh, an Arabic and Hindustanee. Translated under the supervision of, and by, J. G. H. H. (In two volumes, of which only Vol. I. was published.) Calcutta, 1894.

AMBIK DATT BHĀS.—See Bihārī Lāl.

AMMAN MĪR.—*Bagh-e Bahār* (Bagh-e Bahār) One hundred and two pages appeared in Gilchrist's and 'Abdū'l-Lāh Mīr's *Hindī-Masallih-e Hāl* Calcutta, 1812. See Section II.

Bagh-e Bahār a Translation into the Hindī Language of the celebrated Persian Tale entitled 'Qasṣ al-Qisr Durr-e-Bihar' by Meer Uzza ul-Daula, the author of J. G. H. H. Calcutta, 1804. Second Edition by Ghulam Usbā, under the supervision of Captain Thomas Reuback. Calcutta, 1813. Third Edition, do. 1824. Other Editions, Calcutta 1832, Calcutta, 1834. Madras 1847. Calcutta (Tula, 1847. *Bagh-e Bahār* (i. e. Tale of the Qisr Durr) 1847. Calcutta 1879. Calcutta, 1883. Delhi (Illustrated) 1876, Bombay (in Gujarati character) 1877, Calcutta, 1878. Delhi (Illustrated), 1882 and many others. *Bagh-e Bahār*; containing *Bagh-e Bahār* Tale of the Hindī Language. By Mir Amman of Dillī, one of the best of the Hindī Language authors. Calcutta, 1847. Calcutta. A new Edition, carefully corrected with original Manuscript. To which is added a Vocabulary of all the Words occurring in the Work, by D. Forbes. London, 1846. Second Edition of the same. London, 1849. Another edition of the same. *The Hindī Text carefully printed in the Roman Character. To which is added a Vocabulary of all the Words occurring in the Work* by D. Forbes. London, 1850. *Bagh-e Bahār* in Hindī Language Text of Mir Amman, edited in Roman Type, with Notes and an Introduction Chapter on the Use of the Roman Character in Oriental Languages by M. Williams. London, 1858.

The Tale of the four Darwesh, translated from the Oordoo Tongue of Meer Ummun by L F Smith with Notes by the Translator Madras, 1825 Translation of the *Bāgh o Bahār*, or *Tales of the Four Darwesh from the Urdu Tongue of Mir Ammar of Delhi* By Lewis Ford Smith New Edition revised and corrected throughout by D Forbes London, 1851 Reprint (of first edition) Lucknow, 1870 *The Bāgh o Bahār, or the Garden and the Spring, being the Adventures of King Azād Bahār, and the four Darweshes* literally translated from the Urdu of Mir Ammar, of Delhi With copious explanatory Notes, and an introductory Preface, by E B Eastwick Hertford, 1852 Another Edition, London, Hertford (printed), 1877 *Bāgh o Bahār, or Tales of the four Darweshes* Translated from the Hindustāni of Mir Ammar of Delhi By Duncan Forbes A new Edition, revised and corrected throughout London, 1862

The Adventures of the second Darwesh, extracted from the Bagh or (sic) Bihar, in Vol. II. of Price's Hindee and Hindoostanee Selections, Calcutta, 1830 See Section III. Selections from *The History of India and Bāgh-o Bahār* Translated into literal English, with copious Notes on Etymology, History and Geography by 'Adālat Khān Calcutta 1877 Selections from the *Prām Sāgar* and *Bāgh o Bahār* Translated into literal English with copious Notes Second Edition By the same Calcutta 1881

Translated into French by M Garcin de Tassy Paris, 1878

The Tale of the First Darwesh is given in M J Vinson's *Manuel de la Langue hindoustani*, pp 111 and ff See Section II.

Note—The original is a translation of the Chahār Darwesh of Amir Khusrāo

ANDERSON, LIEUT R P,—See Nihāl Chand (Lāhōr)

ARABIAN NIGHTS,—*Hilawatul Jaleelah*, Translation of *Alf Layl al-Layl* called *Arabian Nights*, for the Use of the College at Fort St George Translated by Moonshy Shumsooddeen Ummed. Maaras. 1836 (Contains only the first 200 Nights)

Tarjuma Ali Laila (The Translation is by Munshi 'Abd'ul Karim, from the English of E Forster) Cawnpore, 1844, 1b. 1853, Bombay, 1860, Cawnpore, 1862-63, 1b, 1869, 1b, 1876; 1b, 1883-84, Delhi. 1900 *Tarjuma Ali* (sic) *Laila* ba-z-ban-i-Urdū (*Do Jild baharfāt-i-Itrop*) Romanized under the superintendence of T W H Tolbort and edited by Frederic Pincott. (The first half, i.e., Jilds I and II of 'Abd'ul-Karim's Translation) London, 1882

Sahasra Rajarī Charitra ('Abd'ul-Karim's Version translated into Hindī by Paṇḍit Pyārē Lal) Lucknow, 1876

Ali Laila Nau Maṣmūm (Translated into verse in four parts by Muhammad Asghar 'Ali Khān Nasim, Tōṭārām Shāhīn (Pts II and III), and Munshi Shādī Lal Chaman, respectively Lucknow 1861 68

Hazir Dastān (A prose version by Tōṭārām Shāhīn) Lucknow 1868

Shahis'tār-e Surār (An abridged translation, by Mirzā Rajab 'Ali Bāg, Surār) Lucknow, 1886

Ali Laila (A translation by Muhammad Hāmid 'Ali Khān. Hāmid.) Cawnpore, 1890

Shahis'tār-e Haurat (A translation in the form of a novel, by Mirzā Haurat of Delhi, illustrated) Delhi. 1892

Ali Laila-e Dastān also called *Mashghāt-e Baghōād* (An imitation of the Arabian Nights, by Mirzā Haurat of Delhi.) Delhi, 1892

आठव्यां सिंघ उपध्याय, PANDIT CALLED HARI AUGH—*Trātī Hīndī ki Trātī* or an original Indian Story in pure Hindī, by Pandit Avodhya Sinha Upadhya, (Hari Oudh) of Nizamabad. N-W P Edition in Nāgarī characters Bankipore 1899 Edition in Persian characters, Bankipore and (printed) Allahabad, 1902

(Thus like the *Karīmī Trātī Hīndī* of Inshā Allāh, is in pure Hindī absolutely free from both Persianisation and Sanskritisation Unlike the older work, the idiom is that of Hindī, rather than that of Urdu This is most noticeable in the order of the words)

आठव्यां सिंघ उपध्याय, PANDIT, CALLED HARI AUGH,—*Adh Wīlā Pāzī* Another novel in the same style Bankipore (Nāgarī Character), 1905

आइन,—See Muhammad Husain.

'AZIZU D-DIN AḤMAD,—*Karīm Fāṭima* Lahore, 1895

BAHĀDUR 'ALI, MIE,—*Uthāqī Hīndī or Irādīar Fīṭa*, translated from a Persian Version of the *Hīṭopudēs*, or *Saltary Counsel*, by Meer Buḥādūr Ullē under the Superintendence of J Gīṭrī Calcutta 1873 Other Editions Madras, 1845, Bombay, 1873, Madras, 1879

Akhlāk i Hindī, or Indian Ethics Translated into Urdū from a Persian Version of the Hstpadesa, by Mīr Bahādur 'Alī Edited, with an Introduction and Notes, by Syed Abdoolah London, 1868 Extracts from the book will be found in Price's Hindee and Hindoostanee Selections See Section III.

See Hasan, Mir

BANERJEE, K M,—See Lallū Lāl

BANESS, J F,—See Lallū Lāl

BARKER, W B,—See Mazhar 'Alī Khān Wilā

BEAMES, J,—See Chand Bardāi

BELL, C W BOWDLER,—See Hasan, Mir

BENMOHEL, N L,—See Shēr 'Alī Afsōs

BERTRAND, I'ABBÉ,—See Haidar Bakhsh (Haidari), Shēr 'Alī Afsōs, Tahsīnū'd-din

BHAIRAVA-PRASĀDA,—See Lallū Lāl

BIHĀRI LĀL,—*The Satsuya of Biharee with a Commentary entitled the Lālū Chundrika, by Shree Lulloo Lal Kuvi, Bhal'ha Moonshee, in the College of Fort William Calcutta, 1819* A revised edition issued from the Office of the Superintendent of Government Printing, India, in 1896, by G A Grierson. It is entitled '*The Satsayā of Bihārī, with a Commentary entitled Lālā Candrika, by Ḡrī Lallū Lāl Kavī*' Several editions have been published by native presses, amongst which may be mentioned *Śringāra-saptasatī*, Benares, 1873 (This includes a Sanskrit metrical version and a Sanskrit commentary, both by Paramānanda Paṇḍit), *Śrī-Bihārī Sat-satī satik Hari prakāś Tika sahī*, Benares, 1892 (Has an excellent commentary by Hari Prakāś), *Bihārī-Bihār* Benares, 1898 (Has an introduction, and a commentary in the Kundalyā metre by Ambikā Datt Byās)

BURTON, SIR RICHARD F,—See Mazhar 'Alī Khān Wilā

CARMICHAEL-SMITH,—See Smyth

CHAMAN,—See Kāzīm 'Alī Jawān.

CHAND BARDĀI,—Only portions of the text have been printed Parts have been edited by Mr J Beames and by Dr A F R Hoernle, C I E, in the Bibliotheca Indica The latter gentleman has also translated a section of the portion which he edited. Canto I. has also been edited in Benares by Paṇḍit Mohanlāl Vishnulāl Paṇḍyā, under the title of *M V Pandya's Manuscript of the Prithvirāj Rāsau of Chand Bardāi, edited in the original old Hindī with critical Notes by Paṇḍit, etc* Benares, 1887, 1888 A continuation is now (1912) being issued in Benares by the Nāgarī Prachārīnī Sabhā The following are the principal works dealing with the poem —

TOD, COL JAMES,—*Rajasthan, passim*. See especially, Vol I, pp 254, 614, 623 Also, *The Vow of Sanjogta* (a translation of an episode in the poem), *Asiatic Journal*, Vol. XXV, pp 101-112, 197-211, 273-286

BEAMES, J,—*On Ohand's Poems Proceedings, Bengal Asiatic Society, 1868*, p 242

BEAMES, J,—*The Nineteenth Book of the Gestes of Prithvirāj by Ohand Bardāi, entitled 'The Marriage of Padmavati', literally translated from the old Hindī Journal, Bengal Asiatic Society, Vol XXXVIII (1869), Pt I, p 145*

BEAMES, J,—*Reply to Mr Growse Ib.*, p 171

BEAMES, J,—*Translations of selected Portions of Book I of Ohand's Epic Journal, Bengal Asiatic Society, Vol XLII (1872), Pt I, p 42*

BEAMES, J.—*Last of the Books contained in Ohand's Poem, the Prithvirāja Rāso Ib.*, p 204

BEAMES, J.—*Letter (on his edition of Chand) Proceedings, Asiatic Society of Bengal, 1873*, p 122

BEAMES, J.—*Studies in the Grammar of Ohand Bardāi Journal, Asiatic Society of Bengal, Vol XLII (1873), Pt I, p 165*

BEAMES, J.—*Translation from the first Book of the Prithvirāja Rāsau By Kavi Chand Bardāi Indian Antiquary, Vol I (1872), p 269*

GROUSE, F S.—*The Poems of Ohand Bardāi Journal, Asiatic Society of Bengal, Vol XXXVII (1868), Pt I, p 119*

GROUSE, F S.—*Further Notes on the Prithvirāj Rāyasa Ib.*, Vol XXXVIII (1869), Pt I, p 1.

GROUSE, F S.—*Translations from Chand Ib.*, p 161

GROUSE, F S.—*Rejoinder to Mr Beames Ib.*, Vol XXXIX (1870), Pt I, p 52

GROUSE, F S.—*A Metrical Version of the opening Stanzas of Chand's Prithvirāj Rāsau Il.*, Vol XII (1873), Pt I, p 329

- STĀMAL DĀS, KAVIRĀJ,—*The Antiquity, Authenticity and Genuineness of the Epic called the Prithī Rāj Rāsā, and commonly ascribed to Chand Bardai* Journal, Bengal Asiatic Society, Vol. LV (1886), Pt. I, p 5
- MŌHANLĀL VISHNULĀL PANDIT, PANDIT,—*The Defence of Prithirāj Rāsā* Benares, 1887 This is a reply to the preceding
- STĀM SUNDAR DĀS,—*Arrangement of the Chapters of the Prithirāj-Rāsā* Indian Antiquary, Vol XXXI (1902), p 499
- See also 'Notice sur un Poëme historique indien composé par Tchand Barde du xii^e Siecle' *Journal Asiatique*, II, 1, (1828), p 150
- CLINT, L,—See Inshā Allāh Khān, called Inshā
- COURT, MAJOR HENRY,—See Hasan, Mir, Muhammad Rafi', Sher 'Ali Afsos
- DHEVVA-DĀS,—*Bhakta-nāmavalī* (a series of Lives of the Saints, in Braj Bhākhā), edited by Rādhā-kṛṣṇa Dās in Nāgarī Praohāṛipī Grantha-mālā, No 1 Benares (printed Allahabad), 1901 [The work was written early in the 17th century]
- EASTWICK, E D,—See Amman, Mir, Hafizū'd-din Ahmad, Ikrām 'Alī, Lallā Lāl, Mazhar 'Alī Khān Wilā
- FEEB, L,—See Kāzīm 'Alī Jawān.
- FORBES, DUNCAN,—See Amman, Mir, Haidar Bakhsh (Haidari), Ikrām 'Alī, Mazhar 'Alī Khān Wilā
- GARCIN DE TASSY, JOSEPH HÉLIODORE,—See 'Abdu'l-lāh, Mir, called Muskīn, Ahmad Khān, Sayid, C.S.I., Amman, Mir, Ikrām 'Alī, Muhammad Taqī, Mir, Nihāl Chand (Lāhōri), Tahsinū'd-din, Wahu'l-lāb, Shāh
- GHULĀM AKBAR,—See Hafizū'd-din Ahmad.
- GHULĀM HAIDAR,—See Ikrām 'Alī, Muhammad Rafi'
- GHULĀM MUHAMMAD, MUNSHI,—See Mazhar 'Alī Khān Wilā
- GHULĀM QADIR,—See Hafizū'd-din Ahmad.
- GILCHRIST, J H B,—See Amānatu'l-lāh, Amman, Mir, Bahādur 'Alī, Mir, Haidar Bakhsh (Haidari); Kāzīm 'Alī Jawān, Hasan, Mir, Nihāl Chand (Lāhōri), Sher 'Ali Afsos
- GIRIDHAR GOSWĀMI,—See Sūr Dās
- GRIERSON, G A,—See Bihārī Lāl
- GROWSE, F S,—See Chand Bardai
- HAFIGU'D DIN AHMAD,—*The Khirud Ufroz (Kharad-afroz), or the Ayar Danish of Aboul Fuzl, translated into Hindoostanee, by Muolwee Shuekh Huffeez Ood-deen Ahmud* Calcutta, 1805 or 1803 (Incomplete) *The Khirud Ufroz, originally translated into the Hindoostanee Language, by Muolwee Huffeez ood-Deen Uhmud, from the Uyar Danish, written by the celebrated Shuekh Ubool Fuzl, Prime Minister to the Illustrious Uklur, Emperor of Hindoostan. Revised, compared with the original Persian, and prepared for the Press, by Captain Th Roebuck with the Assistance of Moulahee Kazim Ulee and Moonshees Ghoolam Ukbar, Mirzae Beg and Ghoolam Qadir* Calcutta, 1815 *Kharad-Afroz (the Illuminator of the Understanding) by Maulavi Hafizū'd din A new Edition of the Hindūstānī Text, carefully revised, with Notes, critical and explanatory* by Edward Eastwick, FRS, FSA, MRAS, Professor of Hindustānī at Haileybury College Hertford, 1857 *The Khirud-Ufroz translated from the Oordoo into English, and followed by a Vocabulary of the difficult Words and Phrases occurring in the text,* by T P Manuel (Only a portion of the Work has been translated.) Calcutta, 1861 (N.B.—Abū'l-fazl's Ayar-e Dānush is a simpler Persian version of Husain ibn 'Alī al-Kāshifī's Anwār-e Suhaili)
- HAIDAR BAKHSH (HAIDARI), SAYID,—*Arāzih-e Mahfil* Published by Munshī Qudratu'l-lāh Calcutta, 1803 *Araesny Mehfeel A translation into the Hindoostanee Tongue of the celebrated Persian Tale entitled Qussu, e Hatim Tai, executed under the direction of John Borthwick Gilchrist* by Sued Hydrbux Hydree Bombay, 1845 Many other editions in India Among them one in the Nāgarī character, (Calcutta, (?) 1845), and one in the Gujarātī character (Bombay, 1877) (N.B.—There is another, altogether different, Arāzih e Mahfil, dealing with the history of India, by Sher 'Ali Afsos)
- HAIDAR BAKHSH (HAIDARI), SAYID,—*Tota Kuhanee A Translation into the Hindoostanee Tongue of the popular Persian Tales entitled Tootee Numu, by Sueyud Hueder Bukhsh Hueduree Under the Superintendence of J Gilchrist* Calcutta, 1804 (An edition of four pages of this work had previously appeared in 1802 in Gilchrist's *Hindes Manual*) Other Editions Calcutta, 1836, ib, 1839, Bombay, 1840, Madras, 1841, Bombay, 1844, Delhi, 1859, Cawnpore, 1864;

Bombay, 1870, and many others. *Tis Kāfirī, or Tales of a Parrot, in the Hindustani Language. Translated by Sa'id Haidar Baksh, surname Haidari . . . a new Edition with . . . a Vocabulary of all the words occurring in the Text*, by D. Forbes. London, 1812.

The Tale of Kāfirī, or Tales of a Parrot, translated from Sa'id Haidar Baksh's Hindustani Version of Muhammad Qasim's Persian Abridgement of Nizami's Tis Nizā, by G. Small. London, 1875.

HABIB BAKSH (HABIBI) SAHIB—*Ghulām-i-Mughlīn, or the Flower of Fortitude being an Account . . . of those Mughals called Shāhīdā or Martyrs from the Time of Muhammad to the Death of Aurangzeb Karshī. By Meer Haidar Baksh Haidari. Calcutta, 1812.*

Les Scènes de la fin de l'empire moghol et l'histoire sur la Vie et la Mort des principaux Moghols musulmans. Ouvrage traduit de l'Hindustani par M. l'Abbé Bertrand, . . . sur le V'Épique de Mohr, traduit de la même Langue, par M. Garin de Tassy. Paris, 1845.

HABIB BAKSH (HABIBI) SAHIB—See *Shāh 'Alī Akbar*.

HABIB, MUHAMMAD—See *Arabian Nights*.

HAB, F. H.—See *Lah Lāl*.

HABIB PRAKASH—See *Bhakt Lāl*.

HABIBUDDIN—See *Sar Dās*.

HABIB, MUHAMMAD—*Shah-Bangor (Shah-Bangor) or Muhammad or Meer Haidari, being a History of the Prince Bhangor, or Hind Bangor Veng. Published under the patronage of the College of Fort William in Bengal. Calcutta, 1815.* Many other editions such as Calcutta, 1862, 1874, Meerut, 1876, Calcutta, 1878. *Nazm-Bangor (Nazm-Bangor), or a prose Version of Meer Bhangor Uta, of the Shah-Bangor, an abridgement of Faiz Tale in Hindustani Version, by Meer Haidari, compiled for the use of the Hindustani Students in the College of Fort William, under the superintendence of John Glenister. Calcutta, 1872.* *The Nazm-Bangor. An Eastern Fairy Tale translated from the Urdu by C. W. Bowerdell. Calcutta, Hall (printed) 1871.* *The Nazm-Bangor or the Incomparable Prince of Mr. Haidari's Tale, translated into English by Major Henry Cour. 2nd Edition. Calcutta, 1883.* *The Nazm-Bangor, one of the Text Books for the Hindi Professors, Examination in Urdu, edited by Lieut.-Col. G. S. A. Rainey. Calcutta, 1902.*

HABIB, MUHAMMAD—See also *Nihāl Chandra (Lāhīd)*.

HABIBUDDIN—See *Jahar Shāhī*.

HABIBUDDIN, A. F. R., C. I. E.—See *Chand Bardāi*.

HABIBUDDIN, CAJ. W.—See *Lah Lāl*, *Maghar 'Alī Rāin Wāi*.

HABIB 'ALĪ—*Ighlās-nāma*. Translated from the Arabic by Maulvi L. 'Alī. Calcutta, 1811. Other editions: Madras, 1840, Bombay, 1844; second edition, edited by Ghulam Haidar, Calcutta, 1846; Lucknow, 1848; Delhi, 1851, Lahore, (?) 1855, Lucknow, 1862; Madras, 1862, Lahore, 1868; Bombay, 1870, Bangalore, 1872, Madras, 1873; Madras, 1873. *Banglāshahī, 1852*, and others. *Ighlās-nāma* (Selections from the I. S.) Edited by J. Michael, London, 1823. *Ighlās-nāma*. Translated from the Arabic Hindustani, by Maulvi Haidar 'Alī. A new Edition, revised and corrected, by Duncan Forbes . . . and Dr. Charles Riou. London, 1862. *The Ighlās-nāma* . . . 2nd Edition, revised and corrected by W. Nassau Lees. Calcutta, 1862.

A complete Vocabulary of the Ighlās-nāma with etymological Illustrations of difficult Words. By T. P. Munnell. Calcutta, 1862.

An English Translation of the Ighlās-nāma, by Moonshie Syed Hossain. Madras, 1855. *The Ighlās-nāma, translated from the original Oudh into English Prose, and followed by a Vocabulary of the difficult Words . . . occurring in the Text by T. P. Munnell. Calcutta, 1860.* *Ighlās-nāma, or Brothers of Purity. Translated from the Hindustani of Maulvi Haidar 'Alī, by John Potts, Esq.—Carried through the Press by Edward B. Eastwick. London, 1863.*

Les Amours extra de Tāfāt Ighlās-nāma . . . trad. d'après la Version française par M. Garin de Tassy. Paris, 1866.

HAJJI ABUL KASIM, CALLED HAJJI—*HAJJI*—See *Irāz Dīnāt Khān*. The complete works. Delhi, 1855, Lucknow, 1876.

A Tale by Irāz Dīnāt Khān. Communicated and translated by L. Chait, Esq., *Journal of the Asiatic Society of Bengal*, Vol. XXI (1853), pp. 1 and 2. Continuation, translated by the Rev. S. Slater, Vol. XXIV (1855), pp. 72 and 73. (This is the celebrated tale commonly called 'Kāfirī' or 'Haidari', which has frequently appeared in Indian School-books such as

'*Guṣṭā*' Its value consists in its style, which, though pure and elegant Urdū and fully intelligible to the Mussalmāns of Delhi and Lucknow, does not contain a single Persian word. On the other hand, it is equally free from the Sanskritisms of Pundits. The idiom (including the order of the words) is distinctly that of Urdū, not of Hindi. In this last respect, it differs from the work of Ayōdhya Singh Upādhyāy, in which the order of words is that usual in Hindi.

INSHĀ ALLĀH KHĀN, CALLED INSHĀ.—See also Section II.

I'ṬIṢĀNU'D-DIN,—*Shigurf nāma-e Wīlāyat, or Excellent Intelligence concerning Europe, being the Travels of Mirza Iteza Mōdeen in Great Britain and France Translated from the original Persian Manuscript into Hindoostanee, with an English Version and Notes*, by James Edward Alexander London, 1827

JAFAR SHARIF,—*Qanoon-e-Islam, or the Customs of the Moosulmans of India, comprising a full and exact Account of their various Rites and Ceremonies* By Jafur Shurreef, composed under the Direction of, and translated by G. A. Herklots London, 1832.

JARRETT, CAPT H S.—See Muhammad Rafi

KĀLĪ KRISHNA, RĀJĀ,—See Maghar 'Alī Khān Wīlā

KĀZIM 'ALĪ JAWĀN (MIRZĀ) AND LALLU LĀL,—*Singhasan Butteese, or Anecdotes of the celebrated Bikramajet*, translated into Hindoostanee from the *Brij-Bhāṣa* of Soondur Kubeesh-tour, by Meerza Kāzīm Ulee Jūwan, and Shree Lulloo Lal Kāb Calcutta, 1805 Second Edition, Calcutta, 1816 Other Editions Calcutta, 1839, Agra, 1843, Bombay, 1854, Lucknow, 1862, Benares, 1865, Lucknow, 1870, in same date, Delhi, 1875, Lucknow, 1877, Meerut, 1882 All the above are in the Nāgarī character. In the Gurmukhī character, Lahore, 1876. In the Persian character, Agra, (?) 1866, Lucknow, (?) 1868

Singhāsan Battisī Manẓūm (a metrical version), by Rang Lāl, alias Chaman Cawnpore, 1869, in, 1871

Selections (in the Nāgarī character) in Vol II. of Shakespear's *Muntakhabāt-i-Hindī* See Section III

Singhāsan Battisī translated into Hindī, from the Sanskrit, by Lallūji Lāl Kābi
A new edition with copious Notes by Syed Abdoollah London, 1869

A Throne of Thirty-two Images, or the Buttris Shinghashun (Translated into English) Calcutta, 1888

Contes indiens Les trente deux Récits de Trône (Butris-Sinhāsan) ou les Merveilleux Explor's de Vikramaditya, traduits par L. Feer (Collections de Chansons et de Contes populaires, Vol VI.) Paris, 1881

(Extracts from the S B in J Vinson's *Manuel de la Langue Hindoustani*, pp 150 and ff)
See Section II

KĀZIM 'ALĪ JAWĀN (MIRZĀ),—*Sukhōntala Natuk, being an Appendix to the English and Hindoostanee Dialogues* [by J B Gilchrist], in the *Universal Character* London, 1826 Another Edition, Lucknow, 1875 See Section II.

KĀZIM 'ALĪ JAWĀN (MIRZĀ),—See Hafizud-din Ahmad, Muhammad Rafi, commonly called Saudā, Muhammad Taqi, Mir

KEMFSON, M.—See Nazir Ahmad.

LAKSHMAN SINGH, RĀJĀ,—*Sakuntala or the Lost Ring, a Sanskrit Drama of Kalidas, translated into Prose and Verse, with notes* by Kuṣṭhar [Rājā] Lachman Sinha, Deputy Collector, N-W P. [pp 95-175 of Siva Prasad's *Hindī Selections* (1867)] Another Edition, Benares, 1897

The Sakuntalā in Hindī The Text of Kantar Lachhman Singh critically edited, with grammatical, idiomatical, and exegetical Notes, by F Pincott London, 1876

LALLU LĀL,—*Prēm Sāgar, or the History of Kṛishnu, translated into Hindee*, by Shree Lulloo Lal Kāb Calcutta, 1803, 1805, 1810, 1825 (with Vocabulary), 1831 (edited by Yogādhyān Mītra), 1842, and many other editions in India. In the Gujarātī character, Bombay, 1854, (illustrated) 1862 *The Prem Sāgar, or the Ocean of Love, being a History of Kṛishn, according to the tenth Chapter of the Bhāgavat of Vyāsader*, translated into Hindī from the *Brāj Bhāṣa* of Chaturbhuj Mīr, by Lallū Lāl, late Bhāṣā Mānshi of the College of Fort William A new edition with a Vocabulary, by Edward B Eastwick, M R A S Hertford, 1851 Selections from the *Prem Sāgar*

The Hindī Text printed in the Roman Character, with a complete Vocabulary to the entire work By J F Baness Calcutta 1875 Second Edition, 1880

Translations *The Prem Sāgar Translated into English*, by Capt W Hollings Calcutta, 1848 Second Edition, 1867 Another, Allahabad, 1900 *Prem Sāgar, or the Ocean of Love*.

literally translated from the Hindī of Śrī Lallū Lal Kāb into English. By Edward B. Eastwick, C.B., F.R.S., M.R.A.S. London, 1867.

Selections from the Prem Sāgar and Bāgh-o-Bāzār. Translated into literal English, with copious Notes. By 'Adalat Khān. Second Edition, Calcutta, 1881.

LALLU LAL.—*Rājasthān, or Tales exhibiting the moral Doctrines, and the civil and military Policy of the Hindoos. Translated from the original Sanskrit of Narayana Purāṇī into Braj Bhashā.* By Shree Lalloo Lal Kāb. Calcutta, 1802. Other Editions to 1827; Agra, 1843. *Rājasthān a Collection of Hindu Apologues, with a Preface, Notes, and supplementary Glossary.* By F. E. Halli, Allahabad, 1834. Other Editions. Lucknow, 1873, Calcutta, 1878. Third Edition, revised and published for the use of the Board of Examiners by the Rev. Dr. K. M. Banerjya and Lt.-Col. (General Sir) A. C. Toxer. Calcutta, 1883.

Bāgh-o-Bāzār, or Panchopakhyaṇa. A Hindi Version. by Bhairava-prasāda, of the Braj-Bhāṣā Text of L. L. Bombay, 1854. Another Edition Bombay, 1866.

The Bāgh-o-Bāzār, or Tales exhibiting . . . Hindoos. Translated literally from the Hindī of Śrī Lallū Lal Kāb into English, by J. R. A. S. Love. Calcutta, 1833.

Analyses et Extraits de Radhānā. By M. Ed. Lecomte. *Journal Asiatique* IV., xiii. (1849), p. 71.

LALLU LAL.—*Madhō Bāos. Tales of Madhō and Subhār, in poetry (done into Hindī from the Sanskrit),* by Lallū Jī Lal Kāb. Agra, 1846. Other Editions. Calcutta, 1868, Calcutta, (?) 1870. I have been unable to trace the earlier editions.

LALLU LAL.—See Bāgh-o-Bāzār, Kāpūr All Javān: Mazhar 'Alī Khān Wīlī, Muhammad Taqī.

LAL KATY.—*The Chhatra Prabhā. A Biographical Account of Chhatra Sāl, Rājā of Bundelkhand* by Lal Katy. Edited by Captain W. Price, Professor of Hindī and Hindoostanee in the College of Fort William. Published under the authority of the General Committee of Public Instruction. Calcutta, 1829. Republished in the Benares Nāgarī-Prāśāstī Grant-Prakāśa, Benares, 1903.

History of the Bundelās, by W. R. Pogson. Calcutta, 1828. (A translation of the Chhatra Prabhā.)

LALCHAND, E.—See Lallū Lal, Mazhar 'Alī Khān Wīlī.

LEWIS, W. NASSAR.—See Khān 'Alī, Shāh 'Alī Akbar.

LOWE, J. R. A. S.—See Lallū Lal.

MAHAR 'ALĪ KHĀN.—See Nihāl Chānd (Lāhūrī).

MARTIN, T. P.—See Hafiz-i-din Ahmad; Khān 'Alī.

MARSHALL 'ALĪ KHĀN WĪLĪ AND LALLU LAL.—*Bayal Panchāśīk; being a Collection of twenty-five Stories related by the Durrani Emirs to the Raja Bhumajit, translated into Hindoostanee from the Brajbhashā of Śrī Kāteshwar,* by Mazhar Ulāh Khān Wīlī and Shree Lalloo Lal Kāb. Calcutta, 1816. Other editions, Calcutta, 1802, 1834; Agra, 1843; Calcutta, 1849, Indore, 1849; Bombay, 1857; Calcutta, 1890; Calcutta, 1870; Benares. (Illustrated) 1876, (?) Delhi, 1876. Also printed in Vol. I. of Price's *Hindoo and Hindoostanee Selections*, 1830. See Section III. *The Bāgh-o-Bāzār, or Tales of a Dervish. A new Edition of the Hindī Text, with each word expressed in the Hindustānī Character immediately under the corresponding word in the Nāgarī, and with a perfectly literal English interpretation Translation, accompanied by a free translation in English at the foot of each page, and explanatory Notes,* by W. B. Barker. . . Edited by E. B. Eastwick. Hertford, 1855. *Bayal Panchāśīk. A new and corrected Edition, with a vocabulary of all the words occurring in the Text,* by D. Forbes. London, 1857.

Bayal-Panchāśīk, or the Twenty-five Tales of Bayal, translated from the Brajbhashā into English by Bāgh-o-Bāzār-Khān Bahadur. Calcutta, 1834. *The Bayal Panchāśīk translated into English,* by W. Hollings. Calcutta, 1860. Another Edition to 1866. Reprinted, Allahabad, 1910. *The Bayal-Panchāśīk . . . translated from Dr. Forbes's new and corrected Edition.* by Gauham Mohammad Mansal. Bombay, 1868. *Fifteen and the Twenty-five Tales of Hindu Deities. Adapted from the Bāgh-o-Bāzār* by Sir Richard F. Burton. London, 1870. Another (Memorial) Edition, edited by Isabel Burton. London, 1893 [only 'eleven of the best tales' translated]. *The Bayal Panchāśīk or Twenty-five Tales of a Sprite.* Translated from the Hindī Text of D. Forbes by J. Platts. London, 1871.

Extraits de Bāgh-o-Bāzār (traduits) par M. Ed. Lecomte. Journal Asiatique, IV., xviii, xix. (1851-52)

Die fünfzigsten Märchen und Erzählungen in deutscher Bearbeitung mit Erläuterung, Anekdoten und Notizen. L. Bāgh-o-Bāzār. *Bāgh-o-Bāzār oder die fünfzigsten Erzählungen von einem Dervish.* In deutscher Bearbeitung, etc. By Hermann Oesterley. Leipzig, 1870.

MICHAEL, J,—See Ikrām 'Alī

MIRZĀ BEG,—See Hāfiz 'd-dīn Ahmad.

MÖHANLĀL VIṢṆULĀL PAṆṬĪ, PAṆṬĪ,—See Chand Bardāi

MUḤAMMAD 'ABDUL-ḤĀLIM (SHARAR),—*Quwwat-e Intizāmiya* Lucknow, 1889

Shahīd-e Wafā Lucknow, 1891, another Edition, Lahore, 1892, another, Delhi 1893

Hasan Anjilīnā Lahore, 1892

Manṣūr aur Mōhanā Lahore, 1893 another Edition, Lucknow, 1898

Malikū'l-'azīz aur Varjūnā Lahore, 1893

Dil-lagāh Sadhaura, 1896

Ziyād aur Ḥalāwa Pt 1 Delhi, 1896 Pt 2, 2nd Edition, Lucknow, 1896

Badru'n-nisā-ki Muṣibat Lucknow, 1897 Another Edition, ib., 1899

Aiyām-e 'Arab Vol I. Lucknow, 1899

Durgēsh-nandini Translated from the Bengali of Bankim Chandra Lucknow, 1899

Firdaus-e Barīn Lucknow, 1899

Flōra Flōrinda Lucknow, 1899

Dil-chasp Delhi, 1900

Dil-gudāz, (a monthly literary magazine, edited by Sharar The British Museum has Vol VI. Lucknow 1899)

MUḤAMMAD ASGHAR 'ALĪ KHĀN NĀSīm,—See Arabian Nights

MUḤAMMAD ASLĀM,—See Muhammad Rafi'

MUḤAMMAD FAIZ,—See Nihāl Chand (Lāhōri)

MUḤAMMAD HĀMID 'ALĪ KHĀN, HĀMID,—See Arabian Nights

MUḤAMMAD HUSAIN (ĀZĀD),—Besides the *Āb-e Hayāt* (Section I, ante, and above), and the *Jāmi'u-'l-ga'id* (Section II, above), Āzād has also edited (Lahore, 1890) the *Dīrān-e Zauq*, with a preface and notes.

MUḤAMMAD HUSAIN (ĀZĀD),—*Darbār-e Albarī* Collected and Edited by Sayyad Mumtāz Ali. Lahore, 1898

MUḤAMMAD IBRĀHīm (ZAUQ),—See Muhammad Husain (Āzād)

MUḤAMMAD RAFI', COMMONLY CALLED SAUDĀ,—*Intikhab-e Kulliyāt-e Saudā* (spelt *Intikabi Cooliyat Souda*), or *Selections from the poetical Works of Rufeen oos Souda*, by Moulavee Muhammad Usām and Kazim Ulee Juwan Calcutta, 1810 Second Edition, revised and enlarged, by Moulowee Golam Hyder Calcutta, 1847 *Muntakhab-e Muṣnawiyāt-i Saudā* Revised Edition by Captain H S Jarrett Calcutta, 1875 Another edition revised and edited by Lieut.-Col. G S A Ranking, Calcutta, 1903 *Selections from the Kulliyat or complete Works of Mirza Rafi oos-Saudā* literally translated by Major Henry Court Simla, 1872 Editions of his complete works,—*Kulliyāt-e Saudā*, Poetical Works of Mirzā Muhammad Rafi, (Saudā) Delhi, 1853 Cawnpore, 1872, 1888

MUḤAMMAD RAMAZĀN,—See Nihāl Chand (Lāhōri)

MUḤAMMAD TAQĪ KHĀN, CALLED HAWAS,—*Laili Majnūn-e Hawas* (The Story of the Loves of Laili and Majnūn, in verse) Cawnpore, 1844, Calcutta, 1846, Lucknow, ib., 1862, 1869, Cawnpore, 1874, ib., 1882, ib., 1885

MUḤAMMAD TAQĪ, MİR,—*Kooliyat Meer Tugee*, *The poems of Meer Mohummud Tugee, comprising the Whole of his numerous and celebrated Compositions in the Oordoo, or polished Language of Hindoostan*, edited by [Kāzīm 'Alī Jawān and other] learned Moonshees attached to the College of Fort William Calcutta, 1811 *Shooul-e ishq* (*Sho'la-e 'Ishq*) *The Flame of Love a Hindoostanee Poem*, by Meer Mohummud Tugee Edited by William Carmichael Smyth London, 1820. (This poem will also be found in Lallū Lāl's *Latāif-e Hindī* See Section III) *Conséils aux mauvais Poètes, Poème de Mir Taki, traduit de l'Hindoustani, par M. Garcin de Tassy Journal Asiatique*, VII. (1825), pp 300 and ff Separate reprint Paris, 1826 *Consigli ai cattivi poeti* (translation of foregoing into Italian by Pughesi Pico), Palermo, 1891 The Hindōstānī text of this poem will be found on p 124 of J Vinson's *Manuel de la Langue Hindous'tani* Paris, 1899 See Section II *Satire contre les Ignorants* (literal translation of original), by J Vinson in *Revue de Linguistique*, XXIV (1891), pp. 101 and ff

MUḤAMMAD TAQĪ, MİR,—See Lallū Lāl

NAẒIR,—See Walī Muhammad

NAẒIR AHMAD, KHĀN BARĀDUR,—*Mir'ātū'l-'arūs* (A Hindōstānī Novel, especially intended for women) Cawnpore, 1869, Lucknow, 1869, Cawnpore, 1875, Bareilly, 1880, Allahabad,

under the title of *Tārīkh-e Rūstya* Lucknow, 1887 And (3) 'Letters from High Latitudes,' by the Earl of Dufferin. Lucknow, 1888

RIEU, DR. CHARLES,—See Ikrām 'Alī

ROEBUCK, CAPT THOMAS,—See Amman, Mir, Hafiz'u'd-din Ahmad, Nihāl Chand (Lāhōrī)

SADAL MĪSRA,—*Chandrāvatī* Benares, 1901, Nāgarī Prachārīnī Sabhā Granth-mālā, No 2 [A translation of the Nāsikēṭōpākhyāna made in 1803 S M was a contemporary of Lallū Lāl at the College of Fort William. He wrote several Hindī works, but this appears to be the only one that has been printed It is a translation of the Sanskrit *Nāsikēṭōpākhyāna*]

SAITID HUSAIN, MUNSHI,—See Ikrām 'Alī

SARDAR,—See Sūr Dās

SARSHAR,—See Ratan Nāth Dar, Paṇḍit

SAUDĀ,—See Muhammad Rafī'

SHĀDĪ LĀL CHAMAN,—See Arāhan Nights

SHAKESPEAR, JOHN,—See Kāzīm 'Alī Jawān, Shēr 'Alī Afsōs

SHAMSU'D DĪN AḤMAD, MUNSHI,—See Arabian Nights

SHARAR,—See Muhammad 'Abd al-ḥālim

SHER 'ALĪ AFSŌS, MIR,—*Bāgh-e Urdū, the Rose Garden of Hindoostan, translated from Shykh Sadee's original Nursery or Persian Goolistan of Sheeraz, by Meer Sher Ulee Ufsos* under the direction and superintendence of John Gilchrist Calcutta, 1802 Other Editions Calcutta, 1808, Madras, 1844, Bombay, 1846, Delhi, 1848, Bombay, 1851 (without prefatory matter)

SHER 'ALĪ AFSŌS, MIR,—*Araish-i mahfil, being a History in the Hindoostanee Language of the Hindoo Princes of Dihlee from Joodishtur to Pithoura Compiled from the Khoolasut col Hind [of Sujān Rāy] and other Authorities, by Meer Sher Ulee Ufsos* Calcutta, 1808 Other Editions Calcutta, 1848, Lahore, 1867, Lucknow, 1870 The *Araish-i-mahfil*, printed for the use of the junior Members of Her Majesty's Indian Civil Services Third Edition, revised and corrected by W Nassau Lees Calcutta, 1863

Selections from this work will be found in Shakespear's *Muntalḥabāt-i-Hindī* (1817) and in Price's *Hindoo and Hindoostanee Selections* (1830) See Section III

The *Araish-i-mahfil*, or the Ornament of the Assembly, literally translated from the Oordoo by M H. Court Allahabad, 1871, Second Edition, Calcutta, 1882

Arāsh-e Mahfil or Assemblage of Ornament (sic) Ten Sections of a Description of India, being the most interesting Portion of J Shakespear's Muntalḥabāt-i-Hindī Translated from the Hindoostanee and accompanied with Notes, explanatory and grammatical, by N L Benmohel Dublin, 1847

Quelque Lignes sur les Sciences des Indes, extraites de l'Arāsh-i-Mahfil, de Mir Oher Aly Afsos, et traduites de l'Hindoustani, par M Garoin de Tassy Journal Asiatique, IX (1826), pp 97 and ff

Quelque Lignes sur les Fruits et les Fleurs de l'Hindostan, extraites de l'Arāsh-i-Mahfil, ou Statistique et Histoire de l'Hindostan, par Mir Oher-Aly-Afsos, et traduite de l'Hindoustani, par M Garcin de Tassy Journal Asiatique, XI (1827), pp 94 and ff

Histoire du Règne des Pandavas dans l'Hindoustan, traduite du Texte hindoustani de l'Arāsh-i-Mahfil de Mir Oher-i-Alī Afsos Par M l'Abbé Bertrand Journal Asiatique, III, xiv, 1842, pp 71 and ff

Histoire des Rois de l'Hindoustan après les Pandavas, traduite du Texte Hindoustani de Mir Oher-i-Alī Afsos By the same *Ib*, IV, in, 1844, pp 104 and ff, 229 and ff, 354 and ff

Note—There is another and altogether different *Arāsh-e Mahfil* by Haidar Bakḥsh Haidari, which deals with the Story of Hātim Tāi The two works have often been confounded

SHER 'ALĪ AFSŌS, MIR,—See Haidar Bakḥsh (Haidari), Nihāl Chand (Lāhōrī)

SLATER, REV S,—See Inshā Allāh Khān, called Inshā

SMALL, G,—See Haidar Bakḥsh (Haidari)

SMITH, L F,—See Amman, Mir

SMYTH, WILLIAM CARMICHAEL,—See Muhammad Taqī, Mir

SUDAN KAVI,—*Sujān-charitra* (an account of the wars of Sujān Singh of Bharatpur), edited by Rādhā-kṛishṇa Dās, in Nāgarī Prachārīnī Granth-mālā, No 3 Benares (printed Allahabad), 1902 [Sujān Singh, also known as Sūraj Mall, died in 1764]

- ŚRĪ DĀS,—*Sūr-sāgar*, Lucknow, 1864, Agra, 1876, Lucknow, 1880.
Dīpikā 11, Lucknow, 1890 (with the commentary of Sardār, called *Sāṅgīyāṅgī*); Benares, 1869 (with a commentary by Girāhar Gōsvāmī), Patna, 1859 (with a commentary by Harichandra).
 Many editions of portions of the *Sūr-sāgar* have appeared in India.
- SYĀMAL DĀS, KATTELĪ,—See Chand Bardāi.
- TAḤSĪN-U'D-DĪN,—*Qissa-e Kāmrup o Kalā* *Les Aventures de Kamrup, par Tahsin-uddīn, p ̄l s̄e-e Hindoustani*, par M. Garcin de Tassy. . . Paris, 1835.
Les Aventures de Kamrup, texte hindoustani romancé d'après l'Édition de M. Garcin de Tassy, par M. l'Abbé Bertrand. Paris, 1859.
Vocabulaire hindoustani-français pour le Texte des Aventures de Kamrup, par MM. Garcin de Tassy et l'Abbé Bertrand. Paris, 1857.
Les Aventures de Kamrup par Tahsin-uddīn; traduits de l'Hindoustani par M. Garcin de Tassy. . . Paris printed under the auspices of the Oriental Translation Committee of Great Britain and Ireland, 1834.
- TOD, COL. JAMES.—See Chand Bardāi.
- TOKEE, LIEUT.-COL. (GENERAL SIR) A. C.—See Lallū Lāl.
- TOLBOXT, T. W. H.—See Arabian Nights.
- TŪḤRĀL SHĀYĀN,—See Arabian Nights.
- VINEOS, J.—See Amman, Mir, Kāzīm 'Alī Jawān, Muḥammad Taqī, Mir, Nazir Ahmad.
- WALĪ MUḤALLĀB, usually known as NAZIR,—*Kuṭubīyāt, or Complete Works* Lucknow, 1870, Delhi, 1877. *Banjāra Nāma* (contains two poems, viz., *Banjāra Nāma* of the Story of the Grain merchant, and *Āchār cī āhō-ī-ā*, or *Pickled Rats*) Lucknow, (?) 1860. *Banjāra Nāma*, and *Mōhī Nāma*, Lucknow, 1874. *Girī-bānd-e Nazir* (a collection of short poems, of which the principal is the *Jōyī Nāma*) Agra, (?) 1860. *Laili Majnun-e Nazir* (the Romance of Laili and Majnun in verse) Cawnpore, 1866, Delhi, 1873. *Muntakhab-e Nazir* (selections from his poems) Cawnpore, 1863, Bombay, 1880.
- WALĪ L-LĀH, SHĀH, usually known as WALL,—*Dīcān-e Walī* *Les Oeuvres de Walī, publiées en Hindoustani* par M. Garcin de Tassy, Paris, 1834. Another edition, Lucknow, 1873. *Les Oeuvres de Walī* *Traduction et Notes*, par M. Garcin de Tassy. Paris, 1836.
- WARD, G. E.—See Aḥṡāf Husam and Nazir Ahmad.
- WILĪ.—See Maghar 'Alī Khān Wilī.
- WILLIAMS, MONTEZ.—See Amman, Mir.
- YŪSA-DĪYĀN MĪSAL,—See Lallū Lāl.
- ZAUQ.—See Muḥammad Ibrāhīm.

SECTION IV.—APPENDIX.

Early Translations of the Scriptures

- SCHULTZE, BENJ., AND CALLEBERG, J.,—The first four Chapters of Genesis in Hindostānī. Translated by Schultze and published by Callenberg Halle, 1745-46. Daniel by the same, Halle, 1748.
- SCHULTZE, BENJ., AND CALLEBERG, J.,—*Evangelium Lucæ in Lingua indostanica translatus a Benj. Schultze reverendo Berolyn. Scholæ evangelio in Irāa Missario, editio D. J. Henr. Callenbergus* Halae Saxorum, 1749. The same, 1758.
Acta Apostolorum, in Lingua, etc. Halae Sax., 1749.
Epistola Jacobi in Lingua, etc. Halae Sax., 1750.
Marci Evangelium, in Lingua, etc. Halae Sax., 1755.
Evangelium Johannis in Lingua, etc. Halae Sax., 1755.
Johannis Apocalypsis, in Lingua, etc. Halae, 1758.
Novum Testamentum, in Lingua, etc. Halae, 1758.
- HUNTER, WILL.,—*The New Testament of Jesus Christ, translated in the Hindostanee Language, by Mirza Molahomed Feroz and other learned Native of the College of Fort William, revised and compared with the Original Greek by Will. Hunter* Calcutta, 1805.
- SERAMPORE MISSIONARIES (ANDONS),—*The New Testament of Our Lord and Saviour Jesus Christ; translated in the Hindostanee Language from the Original Greek*. By the Missionaries of Serampore. Serampore, 1811. [This is rather Hindī.]
Dīcān-ī Pūrī (the whole Bible) Serampore 1812, 1816, 1819, 5 Vols.
- SERAMPORE MISSIONARIES (ANDONS)—*The Gospels*. translated into Braj Bhāṣā. Serampore, 1822. The New Testament, 1827.

- SERAMPORE MISSIONARIES (ANON),—*The New Testament translated into Kanaujī*. Serampore, 1822
- MARTYN, THE REV H.,—*The New Testament of Our Lord and Saviour Jesus Christ, translated into the Hindoostanee Language from the original Greek, by the Rev H Martyn, and afterwards carefully revised with the assistance of Mirza Futit and other learned Natives*. For the British and Foreign Bible Society. Serampore, 1814. Persian character.
 The same. Nāgarī character. Calcutta, 1817.
 The same. Persian character. London, 1819.
- CHAMBERLAIN, J.,—*The four Gospels, translated into the Hindui Language*. Serampore, 1820. Acts to I Corinthians, 1823. All these in Nāgarī type. The four Gospels in Kaithī type. Serampore, 1823.
- THOMPSON, REV J T.,—*The four Gospels translated into Hindī*, Serampore, 1825. Psalms, &c., 1836. Both in Nāgarī.
- BOWLEY, THE REV WILLIAM,—*The New Testament of Our Lord and Saviour Jesus Christ, altered from Martyn's Oordoo translation into the Hinduee language* by the Rev William Bowley, under the patronage of the Calcutta Auxiliary Bible Society. Calcutta, First three Gospels, 1818-19; Fourth Gospel, 1820, Acts, 1822, Entire New Testament, 1826, an edition of the four Gospels, Calcutta, 1826, in the Kaithī character.

HINDŌSTĀNĪ

‘It is sheer pedantry—nay, a misconception of the laws which govern language as a living organism—to despise pithy and apt colloquialisms, and even slang. In order to remain healthy and vigorous, a literary language must be rooted in the soil of a copious vernacular, from which it can extract and assimilate, by a chemistry peculiar to itself, whatever nourishment it requires. It must keep in touch with life in the broadest acceptation of the word, and life at certain levels, obeying a psychological law which must simply be accepted as one of the conditions of the problem, will always express itself in dialect, provincialism, slang’—W. ARCHER in the *Pall Mall Magazine* for October 1899

As a dialect of Western Hindī, Hindōstānī presents itself under several forms. These may first of all be considered under two heads, *viz* Vernacular Hindōstānī, and the Literary Hindōstānī founded thereon. Vernacular Hindōstānī is the language of the Upper Gangetic Doab and of Western Rohilkhand. Literary Hindōstānī is the polite speech of India generally, and may be taken as the vernacular of educated Musalmāns throughout northern India, and of all Musalmāns south of the Narbada. Being derived from, and still having its roots in, vernacular Hindōstānī, it would be more logical to treat the latter first, but considerations of convenience lead us to reverse the process. Literary Hindōstānī is so widely known, and of such importance, that it must necessarily be taken as the standard dialect of Western Hindī. Its grammar and its various standards of literary style are fixed, and present a suitable form with which to compare the different vernaculars on which it is based, or to which it is related. I therefore commence by describing Literary Hindōstānī.

The following is the approximate number of speakers of the two main divisions of Hindōstānī,—the vernacular, and the literary form of speech—

Vernacular Hindōstānī	.	.	.	.	5,282,733
Literary Hindōstānī	.	.	.	.	11,350,436
TOTAL					16,633,169

Literary Hindōstānī,¹ Urdū, and Hindī

The word ‘Hindōstān’ is Persian by origin, and means literally ‘the country of the Hindōs or Hindūs’. By it Indian writers connote the country between the Punjab on the west, Bengal on the east, the Himalayas on the north, and the Vindhya on the south. It includes the

¹ The name is ‘Hindōstānī’, not ‘Hindūstānī’ as commonly written. All the early European writers spelt it correctly with o, not u. The word rhymes in Persian and Urdū poetry with *dōstān* and *bōstān* and the vowel of the second syllable is consequently ō, not ū, even the word now more generally pronounced *Hindū* should correctly be *Hindō* and is often to be heard so pronounced in India (where the distinction between ū and ō, lost in Erān, still survives) by accurate reciters of Persian poetry. *Hindō* represents an earlier *Hindau*, being the modern Persian for the ancient *Hendava*, i.e., a dweller in ‘the country of the *hapta hindu* (Sanskrit, *sapta sindhu*) or ‘seven rivers’ now called, with the omission of two (probably the Sarasvatī and Drishadvatī or Ghaggar), the ‘Panj-āh’. See Livall *Sketch of the Hindustani Language*, p. 1. Sir Charles Livall has drawn my attention to the following verse by Sa’dī, *Bōstān* (ed. Graf, *Muqaddimah* 127) —

کل آرد سعدی سیري بستان
شحي ر قلل بھدست

‘Sa’dī has shamelessly brought a rose to the garden and pepper to India,’ i.e., he has brought coals to Newcastle

ancient *Madhyadēśa* or Midland of Sanskrit geography, but extends far beyond it to the east¹

The word 'Hindöstānī' was coined under European influence, and means the language of Hindöstān. It thus connotes much more than it literally signifies, for, besides Hindöstānī, three other languages, Bihārī, Eastern Hindī, and Rājasthānī, are spoken in Hindöstān, a tract inhabited by about ninety millions of people, and as large as Germany, France, and Spain combined. Even in the tract in which Western Hindī is a vernacular, and of which Hindöstānī may be considered as the standard literary dialect, it is only spoken as a general vernacular in a comparatively small area in the north-western corner.

The earliest writers on India (such as Terry and Fryer) called the current language of India 'Indostan'. In the early part of the eighteenth century writers alluded in Latin to the *Lingua Indostanica*, *Hindustanica*, or *Hindostanica*. The earliest English writers in India called the language 'Moors,' and it appears to be Gilchrist who about 1787 first coined the word 'Hindöstānī' or, as he spelt it, 'Hindoostanee'².

Literary Hindöstānī, as distinct from vernacular Hindöstānī, is current, in various forms, as the language of polite society, and as a *lingua franca* over the whole of India proper. It is also a language of literature, both poetical and prose.

As most of those who possess the power of speaking it use it as a second language, in addition to their own vernaculars, it is impossible to give more than an approximate number of the speakers amongst whom it is current. It is true that, especially in the larger cities, the Urdū form of Hindöstānī is the only vernacular of educated Musalmāns, but no figures are available for distinguishing these from the large number of people who are bilingual. Only for the Dakhnī form of Hindöstānī are approximately correct figures available.

The following table shows, province by province, the best estimate which I can put together of the number of people who speak Literary Hindöstānī, in some form, or other, by preference. I exclude from it the speakers of Vernacular Hindöstānī who inhabit the Upper Doab and West Rohilkhand, and also all speakers of other dialects of Western Hindī such as Bundēli, Kanaujī, Braj, or Bāngarū. The figures for Dakhnī are given as a total, the details being given later on, province by province, when we come to consider that form of speech more particularly. The figures for Assam, Bengal, the United Provinces, Rajputana, Central India, Ajmere-Merwara and Kashmir, are estimates based on returns supplied for the Survey. The others are based on the Census figures for 1891, after making the necessary adjustments.

In Bombay, I have taken the Hindöstānī of Gujārat and Sindh as Literary Hindöstānī, and that of the rest of the presidency as Dakhnī.

¹ The eastern limit of the *Madhyadēśa* was what is now Allahabad.

² Ferguson in 1773 published a *Dictionary of the Hindostan Language*. For further particulars on this subject see the Bibliography, ante.

Table showing the estimated number of speakers of Literary Hindōstānī in the various Provinces of India

Province.	Estimated number of speakers
Assam	32,299
Bengal	1,825,372
Berar	4,600
Bombay—	
Gujarat	101,191
Sindh	18,009
	<hr/> 119,200
Burma	83,694 ¹
Central Provinces	50,256
Panjab	1,329,691
United Provinces	3,859,291
Baroda	11,025
Mysore	25,534
Rajputana, Central India, and Ajmere-Merwara	322,000
Kashmir	800
Add figures for Dakhinī	3,654,172
	<hr/>
TOTAL	11,850,436

As already stated, Literary Hindōstānī is based on the vernacular Hindōstānī spoken in the Upper Doab and in Western Rohilkhand. It grew up as a *lingua franca* in the polyglot bazaar attached to the Delhi court, and was carried everywhere in India by the lieutenants of the Mughul Empire. Since then its seat has been secure. It has been adopted as the language which every follower of Islām (the religion of the Emperors) speaks if he can, and its simple grammar and enormous vocabulary have rendered it able to fill the need which has always been felt in such a polyglot tract as India for a *lingua franca*. It has also received, in at least two of its forms, considerable literary cultivation.²

It has several recognised varieties, amongst which may be mentioned Urdū, Rākhta, Dakhinī, and Hindī. Urdū is that form of Hindōstānī which is written in the Persian character, and which makes

¹ Most of these are probably speakers of Dakhinī, but no certain information is available.

² It will be noticed that this account of Hindōstānī and its origin differs widely from that which has been given hitherto by most authors (including the present writer), which was based on Mir Asman's preface to the 'Bāgh o Bahār'. According to him Urdū was a mongrel mixture of the languages of the various tribes who flocked to the Delhi bazaar. The explanation given above was first put forward by Sir Charles Lyall in the year 1880, and the Linguistic Survey has shown the entire correctness of his view. Hindōstānī is simply the vernacular of the Upper Doab and Western Rohilkhand, on which a certain amount of literary polish has been bestowed, and from which a few rustic idioms have been excluded.

a free use of Persian (including Arabic) words in its vocabulary. The name is said to be derived from the *Urdū-e mī'allā* or royal military bazaar outside the Delhi palace. It is spoken chiefly in the towns of Western Hindostan, by Musalmāns and by Hindūs who have fallen under the influence of Persian culture. Persian vocables are, it is true, employed in every form of Hindöstānī. Such have been admitted to full citizenship even in the rustic dialects, or in the elegant Hindī of modern writers like Harishchandra of Benares. To object to their use would be affected purism, just as would be the avoidance of the use of all words of Latin derivation in English. But in what is known as High Urdū the use of Persian words is carried to almost incredible extremes. In writings of this class we find whole sentences in which the only Indian thing is the grammar, and with nothing but Persian words from beginning to end. It is curious, however, that this extreme Persianisation of Hindöstānī is not, as Sir Charles Lyall rightly points out, the work of conquerors ignorant of the tongue of the people. On the contrary, the Urdū language took its rise in the efforts of the ever pliable Hindū to assimilate the language of his rulers. Its authors were Kāyasths and Khatrijs employed in the administration and acquainted with Persian, not Persians or Persianised Turks, who for many centuries used only their own language for literary purposes.¹ To these is due the idea of employing the Persian character for their vernacular speech, and the consequent preference for words to which that character is native. 'Persian is now no foreign idiom in India, and though its excessive use is repugnant to good taste, it would be a foolish purism and a political mistake to attempt (as some have attempted) to eliminate it from the Hindū literature of the day.' I have made this quotation from Sir Charles Lyall's work, in order to show what an accomplished scholar has to say on one side of a much debated question. That the general principle which he has enunciated is the correct one I think no one will dispute. Once a word has become domesticated in Hindöstānī no one has any right to object to its use whatever its origin may be, and opinions will only differ as to what words have received the right of citizenship and what have not. This, after all, is a question of style, and in Hindöstānī, as in English, there are styles and styles. For myself, I far prefer the Hindöstānī from which words whose citizenship is in any way doubtful are excluded, but that, I freely admit, is a matter of taste.

Rēkhta (i.e. 'scattered' or 'crumbled') is the form which Urdū takes when used for poetry. The name is derived from the manner in which Persian words are 'scattered' through it. When poems are written in the special dialect used by women, which has a vocabulary of its own, it is known as **Rēkhtī**.²

Dakhinī³ is the form of Hindöstānī used by Musalmāns in the Deccan. Like Urdū it is written in the Persian character, but is much more free from Persianisation. It uses grammatical forms (such as

¹ English is being introduced into Bengali in the same way by English knowing Babus. When these gentlemen talk amongst themselves in Bengali, sometimes every second word is English. Once in Monghyr I overheard one Babu say to another 'ē dēśār climate constitutionār janya stī healthy'. A native horse-doctor once said to me about a dog licking his wound, 'Kutta ka aliva bahut antiseptic hai', and Mr. Grahame Bailey has heard one Panjābī dentist say to another 'continually excavate na karō'.

² It is hardly necessary to point out that much of the preceding account of Urdū is based on Sir Charles Lyall's 'Sketch of the Hindustani Language'.

³ Dakhinī is separately described on pp. 58 and ff.

rē-ē-lō for *rajh-lō*) which are common in rustic parts of Northern India, but which are not found in the literary dialect, and in the Southern Decan it does not use the agent case with *re* before transitive verbs in the past tense, which is a characteristic feature of all the dialects of Western Hindostan.

The word 'Hindī' is used in several different meanings. It is a Persian, not an Indian word, and properly signifies a native of India, as distinguished from a 'Hindū' or non-Muslim Indian. Thus Amir Khusrau says, 'whatever live Hindū fell into the King's hands was pounded to death under the feet of elephants. The Muslimāns who were Hindīs had their lives spared.' In this sense (and in this way it is still used by natives) Bengali and Marāṭhi are as much Hindī as the language of the Doab. On the other hand, Europeans use the word in two mutually contradictory senses, viz. sometimes to indicate the Sanskritised, or at least the non-Persianised, form of Hindostānī, which is employed as a literary form of speech by Hindīs, and which is usually written in the Nāgarī character: and sometimes, loosely, to indicate all the rural dialects spoken between Bengal proper and the Panjab. In the present pages, I use it only in the former sense. This Hindī, therefore, or, as it is sometimes called, 'High Hindī', is the prose literary language of those Hindīs of Upper India who do not employ Urdū. It is of modern origin, having been introduced under English influence at the commencement of the last century. Up till then, when a Hindū wrote prose and did not use Urdū, he wrote in his own local dialect, Avadhī, Bundelī, Braj, Bhābhā, or what not. Lallū Lal, under the inspiration of Dr Glichist, changed all this by writing the well-known *Prām Sāgar*, a work which was, so far as the prose portions went, practically written in Urdū, with Indo-Aryan words substituted wherever a writer in that form of speech would use Persian ones. It was thus an automatic reversion to the actual vernacular of the Upper Doab. The course of this novel experiment was successful from the start. The subject of the first book written in it attracted the attention of all good Hindīs, and the author's style, musical and rhythmical as the Arabic *saft*, pleased their ears. Then, the language fulfilled a want. It gave a *lingua franca* to the Hindīs. It enabled men of widely different provinces to converse with each other without having recourse to the (to them) unclear words of the Muslimāns. It was easily intelligible everywhere, for its grammar was that of the language which every Hindū had to use in his business relations with Government officials, and its vocabulary was the common property of all the Sanskritic languages of Northern India. Moreover, very little prose, excepting commentaries and the like, had been written in any modern Indian vernacular before. Literature had almost entirely confined itself to verse. Hence the language of the *Prām Sāgar* became, naturally enough, the standard of Hindī prose all over Hindostan, from Bengal to the Panjab, and has held its place as such to the present day. Now-a-days no Hindū of Upper India dreams of writing in any language but Hindī or Urdū when he is writing prose; but when he takes to verse he at once adopts one of the old national dialects, such as the Avadhī of Tulsī Dās or the Braj Bhābhā of the blind bard of Agra. Only of very late years have attempts been made to write poems in Hindī, with, in the opinion of the present writer, but moderate success. Since Lallū Lal's time Hindī has developed for itself certain rules of style which differentiate it from Urdū, the principal ones relating to the order of words, which is much less free than in that form of Hindostānī. It has also, of late

years, fallen under the fatal spell of Sanskrit, and is showing signs of becoming in the hands of Pandits and under the encouragement of some European writers who have learned Hindi through Sanskrit, as debased as literary Bengali, without the same excuse. Hindi has so copious a vocabulary of its own, a vocabulary rooted in the very beings of the sturdy peasantry upon whose language it is based, that nine-tenths of the Sanskrit words which one meets in most modern Hindi books are useless and unintelligible excrescences. The employment of Sanskrit words is supposed to add dignity to the style. One might as well say that a graceful girl of eighteen gained in dignity by masquerading in the furbelows of her great-grandmother. Some enlightened native scholars are struggling hard, without displaying an affected purism, against this too easily acquired infection, and we may hope that their efforts will meet with the encouragement which they deserve.

We may now define the three main varieties of Hindōstānī as follows — Hindōstānī is primarily the language of the Upper Gangetic Doab, and is also the *lingua franca* of India, capable of being written in both Persian and Dēva-nāgarī characters, and without purism, avoiding alike the excessive use of either Persian or Sanskrit words when employed for literature. The name 'Urdū' can then be confined to that special variety of Hindōstānī in which Persian words are of frequent occurrence, and which hence can only be written in the Persian character, and, similarly, 'Hindī' can be confined to the form of Hindōstānī in which Sanskrit words abound, and which hence can only be written in the Dēva-nāgarī character. These are the definitions which were proposed by the late Mr. Growse, and they have the advantage of being intelligible, while at the same time they do not overlap. Hitherto, all the three words have been very loosely employed. Finally, I use 'Eastern Hindi' to connote the group of intermediate dialects of which Awadhī is the chief, and 'Western Hindi' to connote the group of dialects of which Braj Bhākhā and Hindōstānī (in its different phases) are the best known.

As a literary language, the earliest specimens of Hindōstānī are in Urdū, or rather Rēkhṭa, for they were poetical works. Its cultivation began in the Deccan at the end of the 16th century, and it received a definite standard of form a hundred years later, principally at the hand of Walī of Aurangabad, commonly called 'the Father of Rēkhṭa'. The example of Walī was quickly followed at Delhi, where a school of poets took its rise, of which the most brilliant members were Saudā (d. 1780, the author of the famous satires) and Mīr Taqī (d. 1810). Another school (almost equally celebrated) arose in Lucknow during the troubled time at Delhi in the middle of the 18th century. The great difference between the poetry of Urdū and that written in the various dialects of Eastern or Western Hindi lies in the system of prosody. In the former the prosody is that of the Persian language, while in the latter it is the altogether opposed indigenous system of India. Moreover, the former is entirely based on Persian models of composition, which are quite different from the older works from which the native literature took its origin. Urdū prose came into existence, as a literary medium, at the beginning of the last century in Calcutta. Like Hindi prose it was due to English influence, and to the need of text books in both forms of Hindōstānī for the College of Fort William. The Bāgh o Bahār of Mīr Amman

and the *Khīrad Afrōz* of Hafīzū'd-dīn Ahmad are familiar examples of the earlier of these works in Urdū, as the already mentioned *Piēm Sāgar* written by Lallū Lāl is an example of those in Hindī. Since then both Urdū and Hindī prose have had a prosperous course, and it is unnecessary to dwell upon the copious literature which has poured from the press during the past century. The late Sir Sayyid Ahmad Bahādur is probably the most eminent among deceased writers of Urdū prose, while in Hindī the late Harishchandra of Benares, by universal consent, holds the first place. Hindī, of course, has no poetical literature. Urdū poetry continues to flourish.

Urdū and Hindī, as representing, each, one of the two great religious systems of India, have their headquarters wide apart. Two rival cities claim to be the true headquarters of Urdū, *viz* Delhi and Lucknow. The styles of the writers of these two cities, and of their respective followers, show considerable points of difference. Putting a few matters of idiom, such as the use of the Infinitive as a Gerundive, or of certain verbs as transitive or intransitive, to one side, the main point of difference is that Lucknow Urdū is much more Persianised than the Urdū of Delhi. Lucknow writers delight in concocting sentences which, except for an auxiliary verb at the end, are throughout Persian in construction and vocabulary. Delhi Urdū, on the other hand, is more genuinely Indian. Writers are not afraid to employ a word because it is of home growth. This avoidance of pedantry had been strongly advocated by the new school of Delhi writers which has come to the front in the last twenty years of the nineteenth century, and of whom, Nazir Ahmad, the author of several excellent novels, is the most illustrious example. The Urdū of his earlier works is remarkably clear and simple, and his writings exhibit both sturdy common-sense and a fine appreciation of humour. Other authors of this school who may be mentioned are Hālī, Muhammad Husain Azād (said by some to compose the purest Urdū prose that ever was written), Ratan Nāth Sarshār, and 'Abdu'l-Halīm Sharrar. All these writers, whether in prose or verse, are apostles of naturalness as opposed to the artificial thought and diction of the Lucknow school.

Hindī, also, has two schools of writers—that of Agra, and that of Benares. The Hindī prose of Benares is as artificial as literary Bengali. It stands as a literary parallel to Lucknow Urdū, in avoiding the use of simple language as much as possible and in confining its vocabulary almost entirely to words borrowed directly from Sanskrit. Native Indian words are eschewed as strictly as those of Persian origin. The school of Agra, on the other hand, is not only much more free from Sanskritisms, but admits with comparative liberality foreign words which have achieved citizenship in the general vocabulary of India.

In connexion with this, it may here again be mentioned that Literary Hindōstānī is not only founded on a vernacular dialect of Western Hindī, but is still in living connexion with it. Different writers have not hesitated to employ in their works idioms borrowed from their own vernaculars, and many of these have won their way into what is the standard form of speech. Hence the literary Hindōstānī of the time of Gilchrist is very different from that employed at the present day. Idioms have fallen into disuse, and new idioms have been introduced, so that works like the *Tōtū Kahānī* or the *Bāgh o Bahār* are very

unsafe guides as to what is elegant modern Urdū. Many European writers have fought against this change, and have not hesitated to condemn new idioms as 'ungrammatical' or as solecisms. They forget that the works which they consider to be classics were really first attempts at writing Hindŭstānī prose, and that a hundred years of practice, with an inexhaustible well of ready native idiom at hand from which to draw at will, has greatly improved a form of speech originally possessed of great capabilities. Mr Platts was, I believe, the first to attack this too conservative method of teaching a language,—not as it is, but as the teacher thinks it ought to be. He rightly insisted that grammars written by Europeans, however scholarly, cannot be considered as the ultimate court of appeal. The *jus et norma loquendi* of the best writers of the time is the only criterion. The language cannot be made to fit the grammars, but the grammars must be made to fit the language.¹ It is a false purism which condemns the use of an apt expression because, although born of the soil, it has not been used by former writers.

The particular alphabet in which Hindŭstānī is written is usually a matter of religion. Musalmāns commonly employ the Persian alphabet with a few additional signs, and most Hindūs the Dēva-nāgarī or the Kaithī. Simple Hindŭstānī which is neither highly Persianised nor highly Sanskritised can be, and often is, written in both alphabets. It is quite common to find a book which appeals to a large circle of readers issued in two editions, one in the Persian character for Musalmāns, and one in the Dēva-nāgarī character for Hindūs. In this respect it should be noted that many educated Hindūs, and especially Kāyasths, are equally familiar with both alphabets.

When Hindŭstānī is highly Persianised, and takes the form of Urdū, the words are often so foreign in sound that they cannot be conveniently represented in the Dēva-nāgarī character. Hence Urdū is always written in the Persian character. Similarly highly Sanskritised Hindī does not lend itself to the Persian character and always appears in Dēva-nāgarī. Amongst fanatics who ought to know better, but do not wish to do so, this question of characters has unfortunately become a sort of religious shibboleth. True Hindŭstānī can be written with ease in either character, and Musalmāns find it easiest to read it in the Persian and most Hindūs in the Dēva-nāgarī. But, owing to the fact that the extreme varieties of Hindŭstānī on each side can only each be written in one character, these fanatics have confused alphabet with language. They say, *because* a thing is written in Dēva-nāgarī *therefore* it is Hindī, the language of Hindūs, and *because* a thing is written in the Persian character *therefore* it is Urdū, the language of Musalmāns. Nothing could be further from the truth. The written character does not make a language. If it did, when we write Hindŭstānī in English characters, we should have to say it was the English language, and not Hindŭstānī, but not even

¹ As examples of this borrowing from the vernacular dialects, I may cite the use of *un nē*, instead of *us nē*, to mean 'by him.' Several grammarians have exercised their ingenuity over it, and some have condemned it as wrong. It is simply the very common vernacular *unē* or *unī*, which is still retained in Dakṛi. In the literary language the *n* has been doubled under the influence of false analogy. Another example is the employment of *lē* in the sense of the dative instead of *lē*. All over northern India *lē* is frequently used for the dative, and quite properly so. As we go east it is the rule, and we never hear *lē*. All grammarians except Mr Platts have tried to explain this *lē* as an oblique form of *lē*. In phrases like *ur-lē* *sa-lē* *chōṭ lagī hai*, it is, as Mr Platts points out, a dative pure and simple.

² Compare the remarks of W. Archer quoted at the head of this section.

ciple, which was always intransitive, that is to say, in the case of transitive verbs, it took a passive meaning. Thus, the past participle of the intransitive verb 'to go' was 'gone,' but that of the transitive verb 'kill,' was not 'having killed,' but was, passively, 'killed.' In the old Indian dialect, as in Sanskrit, this past participle was often used as a past tense, without employing any auxiliary verb. When its speakers wished to say 'he went,' they often said 'he gone,' and when they wished to say 'I killed him,' they often said 'he killed by me,' in which it will be seen that the participle still retains its passive sense. But there is another way of using the past participle of a neuter verb, — *i.e.*, impersonally. When a speaker of the old Indian dialect wished to say 'he went,' he as often as not (instead of saying 'he gone') said 'it (is) gone by him' ¹.

Now the true past tenses of the ancient Indian dialect had a very complicated conjugation. There were two ways of forming the perfect, and regarding the more commonly used form, even Sanskrit grammarians were not agreed as to its rules. The two aorists were still more difficult to conjugate correctly. The formation of the past participle is on the other hand simple enough. As the language developed from the ancient Indian dialect it, according to a well-known law, proceeded along the line of least resistance, and gradually abandoned the whole complicated array of past tenses and adhered solely to the employment of the past participle to express the idea connoted by a past tense. In doing so it retained all the methods of employing the past participle which existed in the old Indian vernacular, and also extended them by adding one of its own. When Hindöstānī, therefore, wishes to express the idea of 'he went,' it says either,—

1 (Actively), 'he gone,' *icoh chalā* (Sanskrit, *sa chalitah*)

or

2 (Impersonally) 'by him it (is) gone,' *us-nē chalā*²
(Sanskrit, *tēna chalitam*)

Similarly, if it wishes to express the idea of 'I killed him,' it says either,—

3 (Passively), 'by me he (was) killed,' *maĩ nē icoh mārā*³
(Sanskrit, *mayā sa māritah*)

or

4 (Impersonally) 'by me with reference to him it was killed (or killing was done),' *maĩ-nē us-kō mārā* (The Sanskrit would be *mayā tasya-kṛitē māritam*, but the impersonal construction with transitive verbs was not employed in Sanskrit)

The fourth is apparently a development of the modern vernacular, based on the analogy of the second—at least there is no evidence that it existed in the ancient Indian vernacular from which Hindöstānī is descended.

We thus see that there are three methods of employment of the past participle to express the past tense. Of these, one, the active one, is confined in Hindöstānī to intransitive verbs, one, the passive one, is confined to transitive verbs, and one, the impersonal one, is employed with both intransitive and transitive verbs, although literary Hindöstānī prohibits its employment with the former.

¹ It will be remembered that intransitive verbs in Latin can also be similarly employed in two ways. For 'I play,' we may say either, actively, *ludo*, I play, or, impersonally, *luditur a me*, it is played by me.

² This second impersonal form of a neuter verb is excluded from literary Hindöstānī, but it occurs in vernacular dialects.

³ I do not pretend that this particular sentence is idiomatic Hindöstānī, but it illustrates what I want to say, and the construction would, in certain circumstances, be correct.

These three constructions (or *prayōgas*) are named as follows by Indian grammarians—

- (1) The active construction is called the *Kartari prayōga*
- (2) The passive , , *Karmāṇi* ,
- (3) The impersonal , , *Bhāvē* ,

One word more The past participle is an adjective, and is therefore liable to change for gender

In the Active construction it naturally agrees with the subject If a man is gone, we say *maṇḍ chālā*, but if a woman is gone, we say '*aurat chālī*

In the Passive construction the participle must agree in gender with what would be, in English, the object For instance, the phrase 'the woman struck a horse' must be expressed passively by 'by the woman a horse (was) struck,' in which it is evident that the participle 'struck' must agree with 'horse,' and not with 'the woman,'—thus '*aurat-nē ghōṛā māṛā* But, 'the woman struck a mare' would be '*aurat-nē ghōṛī māṛī*, in which *māṛī*, struck, is put in the feminine to agree with 'mare'

In the impersonal construction, the participle should, properly speaking, be in the neuter, but that distinction of gender no longer exists in literary Hindōstānī, the masculine being at the present day always substituted for it Hence the participle is always in the masculine Thus 'the woman struck the horse' is 'by the woman with reference to the horse it was struck (or striking was done),' '*aurat-nē ghōṛē-kō māṛā*, and 'the woman struck the mare' is 'by the woman with reference to the mare striking was done,' '*aurat-nē ghōṛī-kō māṛā*

It is of great importance that this system of construction should be thoroughly mastered. Otherwise it will not be easy to understand the interlinear translations of the specimens which follow, in which all three constructions are literally translated whenever they occur

There is no difference of importance between the declensions and conjugations used in Urdū and Hindī, respectively Urdū often borrows Persian constructions, such as the *izāfat*, but these are borrowings and nothing more Besides the difference of vocabulary, there is, however, an important point of difference in the idiom of the two forms of Hindōstānī This consists in the order of words In Hindī prose, which follows the almost universal rule of all Indo-Aryan dialects, the order of words is fixed, and can only be altered for the sake of emphasis Except when the order is deliberately changed to lay stress on any particular word, it is invariably,—first, the introductory words of the sentence, such as conjunctions and the like, next, the subject, next, the indirect object with its appurtenances, then, the direct object with its appurtenances, and, last of all, the verb Adjectives and genitives precede the words they qualify For instance, the sentence which in English would run,—'I give John's good book to you' would run in Hindī prose,—'I you-to John's good book give' In Urdū, on the contrary, the influence of Persian and of Semitic languages has greatly relaxed this rule The Persian rule of order, or even the Semitic one (in which the verb precedes the subject), is often followed, and, especially, the verb is frequently moved from the end to the middle of the sentence So important is this point of the order of words in a sentence that Hindī scholars make it a test as to whether the language of a book is Hindī or Urdū, and in one notable case—the

Urdū and Hindī Grammar
compared

Kāhānī thēth Hindī mē, a work written by Inshā (see p 35) in the last century—a book which does not contain a single Persian word from cover to cover is classed as Urdū because the writer ordered his sentences in the Persian fashion. He was a Musalmān, and could not release himself from the habit of using idioms which had been taught him by Maulavīs in his school-days.

Hindōstānī Vocabulary The Vocabulary of Hindōstānī falls under four heads, *viz* —

- (1) pure Hindōstānī words,
- (2) words borrowed from Sanskrit,
- (3) words borrowed from Persian (including Arabic), and
- (4) words borrowed from other sources

The last group may be dismissed without notice, such words exist in every language. As regards the Persian (and Arabic) borrowings, they do not come from the old

Perso-Arabic element Iranian language of pre-Musalmān times (though that has also contributed a small quota), but from the Arabised

Persian of the Mughul conquerors. Thus, though Persian, the Indo-Aryan vernaculars have also received an important contribution of Arabic, and even some few Turkī, words. The influence of the Musalmān religion has opened another door for the entry of Arabic, and a few words have also been imported on the west coast from Arab traders. In the main, however, the Arabic element in all the Indian vernaculars, whether Aryan or not, came in with Persian, and as a part of that language. The pronunciation of the Persian words so imported is that of the Mughul times, and not the effeminate articulation of the land of the Lion and the Sun at the present day. The extent to which Persian has been assimilated varies greatly according to locality and to the religion of the speakers. Everywhere there are some few Persian words which have achieved full citizenship and are used by the most ignorant rustic, and we find every variation between this and the Urdū of a highly educated Muhammadan writer of Lucknow, who uses scarcely a single Indo-Aryan word except the verb at the end of his sentence. In all circumstances, however, it is the vocabulary and but rarely the syntax which is affected. Only in the Urdū of the Musalmāns do we find the Persian order of words in a sentence. There has been no other introduction of Persian construction, nor are the Arabic words inflected (except by purists) according to their own rules, but they have to conform to the grammatical system of their host.

The words borrowed from Sanskrit take two forms, according to whether they

Sanskrit element are lifted straight out of the Sanskrit dictionary, spelling

Tatsamas and all, or whether they are more or less mispronounced,

and spelt according to the mispronunciation. Words of both classes are named *Tatsamas* or 'the same as "that" (*i.e.*, Sanskrit), and European scholars have named the corrupted *Tatsamas* of the second class semi-*Tatsamas*. This borrowing has been going on for centuries, but has been carried to excess during the last hundred years.

The pure Hindōstānī words form the backbone of the language. They are derived

Tadbhavas from the ancient Indian dialect which I have already mentioned as akin to classical Sanskrit. This ancient

language passed through various stages and ultimately became Hindōstānī, just as Latin passed through various stages and became Italian, French, etc. After the ancient Indian dialect had lost its pristine form, and before it finally became Hindōstānī, it passed

through what is known as the Prakrit stage. If we borrow the terms of blood relationship, we may say that the ancient Indian dialect and classical Sanskrit were brothers; that Prakrit was the son of the ancient Indian dialect, and the nephew of Sanskrit, and that Hindōstānī is the grandson of the ancient Indian dialect, and the grand-nephew of Sanskrit. Words borrowed by Hindōstānī direct from Sanskrit are therefore grand-uncles of the genuine Hindōstānī words, descended through Prakrit from the ancient Indian dialect, although we often meet them side by side in the same sentence. Nay, we sometimes find a grand-uncle and his own grand-nephew on the same page.¹ These genuine Hindōstānī words are called by native scholars, *tadbhavas* or 'Having "that" (*i e*, Sanskrit, or, rather, its brother the ancient Indian dialect) for their origin.' We thus find that the Indian element of the vocabulary of Hindōstānī is made up of *tadbhavas* with a mixture, varying in amount, of *tatsamas*.

To take examples, the modern vernacular word *ājñā*, a command, is a Tatsama loan-word borrowed direct from classical Sanskrit. Its semi-Tatsama form, which we meet in some languages, is *āgyā*, and one of its Tadbhava forms is the Hindī *ān*, derived immediately from the Prakrit *ānā*. So also, *rājā*, a king, is a Tatsama, but *rāy* or *rāo* is a Tadbhava. Of course complete triplets or pairs of every word are not in use. Frequently only a Tatsama or a Tadbhava occurs by itself. Sometimes we even find the Tatsama and the Tadbhava forms of a word both in use, but each with a different meaning. Thus, there is a classical Sanskrit word *vaṁśa*, which means both 'family' and 'bamboo,' and connected with it we find in Hindī the semi-Tatsama *baṁs*, meaning 'family,' and the Tadbhava *bāṁs*, meaning 'a bamboo.'

We thus see that for many hundred years classical Sanskrit has been exercising, and is still exercising, a potent influence on the vocabularies of Hindōstānī. It is only upon the vocabulary that its influence has been directly felt. The grammar shows little (if any) traces of it. This has continued steadily in the course of its development since the earliest times. The influence of Sanskrit may have retarded this development, and probably did so in some cases, but it never stopped it, and not one single Sanskrit grammatical form has been added to the living grammar of Hindōstānī in the way that Sanskrit words have been added to its vocabulary. Nay, more, all these borrowed Tatsamas are treated by Hindōstānī exactly as other borrowed foreign words are treated, and very rarely change their forms in the processes of grammatical accidence. For instance, *ghōrā* a horse, has an oblique form *ghōrē*, because it is a Tadbhava, but *rājā*, a king, never changes in the oblique cases, because, and only because, it is a Tatsama. Now in all the modern Indo-Aryan vernaculars the verb must change its form in the processes of conjugation, while nouns are not necessarily changed in the course of declension. Hence Tatsamas are as a rule never treated as verbs. If it is found necessary to do so, it must be done with the help of another Tadbhava verb. For instance, the word *darśan*, seeing, is a Tatsama, and if we wish to use it in the phrase 'he sees,'

¹ In Bengali, in which the state of affairs is exactly similar, I have seen in the narrative part of a novel the *tatsama* word *dyo-sālā*, and in the very next line, in which one of the characters uses colloquial language, the corresponding *tadbhava*, *dyo-sālā*, a match.

² Tatsamas and Tadbhavas occur also in European languages. Thus, 'lyres' in 'Lyres column' is a Tatsama, and 'lyre' is a semi-Tatsama with meaning 'a string,' while 'lip' is the Tadbhava form of the word, with the different meaning of 'the hanging part of a garment.' Similarly, 'fugle' and 'redemption' are semi-Tatsamas, while 'frail' and 'ransom' are the corresponding Tadbhavas.

we cannot say *darśanē*, but must employ the periphrasis *darśan karī ē*, he does seeing. On the other hand, in all the modern vernaculars nouns need not be declined synthetically. Borrowed nouns can always be declined analytically. Hence Tatsama nouns (which are necessarily declined analytically) are common, and, in the high literary styles of all the vernaculars, very common. Thus, although there are sporadic exceptions to the broad rule, it may be laid down as a universal law that Indo-Aryan vernacular nouns may be either Tatsamas (including semi-Tatsamas) or Tadbhavas, but that Indo-Aryan vernacular verbs *must* be Tadbhavas.

During the last century, the introduction of printing and the spread of education has, in the case of some modern Indo-Aryan languages, introduced a fashion of using Tatsamas in comparison with which the wildest Johnsonese may almost be considered to be a specimen of pure Saxon English. It has been proved, for instance, by actual counting that in a modern Bengali work 88 per cent of the words used were pure Sanskrit, every one of which was unnecessary and could have been represented by a vocable of true home growth. In such cases the result has been most lamentable. The vernacular has been split into two sections—the tongue which is understood of the people, and the literary dialect, known only through the press, and not intelligible to those who do not know Sanskrit¹. Literature has thus been divorced from the great mass of the population, and to the literary classes this is a matter of small moment, for ‘this people, who knoweth not the law, are cursed’.

Although Bengali displays the greatest weakness in this respect, and has lost all power of ever developing a vigorous literature, racy of the soil, until some great genius rises and sweeps away the enchantment under which it labours, other Indian vernaculars, especially Hindi, show signs of falling under the same malignant spell. The centre of Hindi literature is naturally Benares, and Benares is in the hands of the Sanskritists. There is no necessity, as may have existed in the case of Bengali, for Hindi to have recourse to the classical tongue. In themselves, without any extraneous help whatever, the dialects from which it is sprung are, and for five hundred years have been, capable of expressing with crystal clearness any idea which the mind of man can conceive. It has an enormous native vocabulary, and a complete apparatus for the expression of abstract terms. Its old literature contains some of the highest flights of poetry and some of the most eloquent expressions of religious devotion which have found their birth in Asia. Treatises on philosophy and on rhetoric are found in it, in which the subject is handled with all the subtlety of the great Sanskrit writers, and this with hardly the use of a Sanskrit word. Yet in spite of Hindi possessing such a vocabulary and a power of expression scarcely inferior to that of English, it has become the fashion of late years to write books, not to be read by the millions of Upper India, but to display the author’s learning to a comparatively small circle of Sanskrit knowing scholars. Unfortunately, the most powerful English influence has during this period been on the side of the Sanskritists. This Sanskritised Hindi has been largely used by missionaries, and the translations of the Bible have been made into it. The few native writers who

¹ The newly appointed minister to a Scotch parish had made a round of visits to his people. ‘He’s a rare fine educated man, the new meenister,’ said an enthusiastic wife. “Ay, he’s a’ that,” returned the husband. “Ye dinna ken the meaning o’ the hauf o’ the words he uses.”—*St James’s Gazette*

have stood up for the use of Hindi undefiled have had small success in the face of so potent an example of misguided efforts. Arguments may be brought forward in favour of using classical Sanskrit words for expressing technical terms in science and art, and I am willing to admit their truth. I am not one of those who (to quote a well-known example) prefer 'the unthoughtfulness of stuff' to 'the impenetrability of matter,' but there the borrowing from the parent language should stop. There is still time to save Hindi from the fate of Bengali, if only a lead is taken by writers of acknowledged repute, and much can be done in this direction by the use of a wise discretion on the part of the educational authorities of the provinces immediately concerned.

Very similar remarks apply, *mutatis mutandis*, to that form of Urdū which is overloaded with Persian words. The Hindōstānī of Musalmāns will always differ in its vocabulary from that of Hindūs, but this is no reason for overloading a naturally facile and elegant form of speech with hundreds of exotic expressions which are unintelligible to nine-tenths of the author's co-religionists. Urdū can be simple and Urdū can be pedantic. The simple belongs to India, the pedantic is an imitation of the language of a foreign country. There should be no hesitation in the choice made by a patriotic Indian Musalmān.

After the foregoing general remarks it will suffice to give the annexed brief summary of the main heads of Hindōstānī grammar. It will be remarked that in Urdū the so-called imperfect*, which has been carefully recorded in all the vernacular specimens in the Dēva-nāgarī character, is omitted. This is the usual method of writing Urdū. For instance, the word meaning 'to see' would be देखना *dēkh'nā* in Hindī, but دیکھنا *dēkh'nā* in Urdū. This principle is followed in all the specimens of literary Hindōstānī. The imperfect letter is also omitted in the skeleton grammar.

Evil results of excessive Persianization

Urdū and Hindī spelling

HINDŌSTĀNĪ SKELETON GRAMMAR.

I—NOUNS

(a) Masculine

(1) *Tadbhāras* in ā—

	Sing	Plur
Nom.	ā	ā
Obl.	ē	ē

Tadbhāras in ā, which are nouns of relationship, and a few others, do not change, except in the oblique plural. Thus, *chāchā*, an uncle, *lālā*, a master. In short, they follow No. 2

(2) Others—

	Sing	Plur
Nom	—	—
Obl	—	ē

(b) Feminine

(1) In ī

	Sing	Plur
Nom.	ī	īyā
Obl	ī	īyē

(2) Others—

	Sing	Plur
Nom.	—	ē
Obl	—	ē

Postpositions—

Direct	Nom	—
	Acc (1)	—
	Acc (2)	kō
	Agent	nē
	Instr	sē
Oblique	Dat	kō, kē-līyē
	Obl	sē
	Gen	lā, kē, lī
	Loc	mē, par

Adjectives—

- (1) Masc. *Tadbhāras* in ā
Masc. ā (Obl. Sing and Plur ē).
Fem. ī
(2) Others do not change

II—PRONOUNS

(a) Personal			(b) Demonstrative		(c) Relative	(d) Correlative	(e) Interrogative		(f) Indefinite	
	1st	2nd	This	That	Who	That	Masc Fem	Neut	Any one	Anything
Dir	Sing	maī tū	gaḥ, yeh, yih	waḥ, wuh, woh,	jō	sō	laun	kyā	kōī	kuchh
	Plur	ham tum	gaḥ, yeh, yih	waḥ, wuh, woh,	jē	tē	laun	—	—	—
Obl	Sing	mayḥ tujḥ	se	us	jis	tis	kis	kāhē	kisī	—
	Plur	ham tum	in	un	jīn	tīn	līn	—	—	—

III—VERBS

(A) Regular, Transitive and Intransitive

Infinitive	Root + na
Verbal noun	„ + — (obl ā)
Pres. Part Act	„ + tā
Past Part Pass	„ + ā
Fut Part Pass	„ + nā
Conjunctive Part	„ + lē lar or larlē
Noun of Agency	„ + nēnālā, nēhārā

Radical tenses—

Pres Conj	Root + Personal endings
Fut. Ind = Pres Conj	„ + gā

Participial tenses—

Past Ind.	= Past Part
Past Conj	= Pres Part

Periphrastic tenses—

Pres. def	Pres. Part	+ hū, etc.
Imperf.	„	+ tḥā
Perf.	Past Part	+ hū, etc., (intr) or has (tr)
Plup	„	+ tḥā

And many others

Personal endings—

	1	2	3
Sing	ū	ā	ē
Plur	ē	ō	ē

Construction—

Transitive verbs All tenses formed from Past Part., either passive or impersonal.

Other tenses active

Intransitive verbs. Active throughout

Passive—Past Part Pass., + the proper tense of √ ja

(B) Auxiliaries—

(1) √ ha, Pres			
	1	2	3
	Sing	hū	has
	Plur	hāī	hās
(2) √ th, Past	Sing		Plur
	Masc	tḥā	tḥē
	Fem	tḥī	tḥī
(3) √ hō, Regular, except in Past See head (C)			
(4) √ ja Regular, except in Past See head (C)			

(C) Irregular verbs—

Infinitive	Past Part	Pass
(1) hōnā	huā	
(2) marnā	muā	
(3) karnā	kyā	
(4) dēnā	diyā	
(5) lēnā	liyā	
(6) jānā	gayā	
(7) ḥōnnā	ḥayā	

(D) Causals and double causals—

- (a) Add ā and wā, with shortening of root vowel
(b) Many neuter verbs form Causal by lengthening the vowel
(c) Irregulars.

	Causal	Double causal
(1) chḥṭnā	chḥōrnā	chḥōṭnā
(2) ṭṭnā	tōrnā	toṭnā
(3) phatnā	phāṭnā	phaṭṭnā
(4) pḥṭnā	pḥōrnā	phoṭṭnā
and others		

(E) Compound verbs—

- (a) From Direct Verbal Noun. Intensives, Potentials, Completives
(b) From Oblique Verbal Noun. Frequentatives, Desideratives
(c) From Oblique Infinitive. Inceptive, Permissives, Acquisitives
(d) From Oblique Pres. Part Act., Continuatives, Statives

DAKHINĪ HINDŌSTĀNĪ OR MUSALMĀNĪ

The Musalmān armies imposed their language on their co-religionists in the Deccan from the first. At the present day, whether the language of the country is Marāthī, Tamil, Telugu, or some other Dravidian form of speech, the Musalmāns of southern India all employ that form of Hindōstānī, commonly known as Dakhinī, the language of the Deccan, or as Musalmānī, the language of Musalmāns. It was in the Deccan that Hindōstānī, under the form of Urdū, first received cultivation, and it was at the hands of Walī of Aurangabad (*cir* 1700), the 'Father of Rekhta,' that a standard of literary form was given to it. Walī's example was followed at Delhi, and from thence the poetical literature of Urdū spread over northern India. One result of its Deccan origin is that, even at the present day, we find, in Urdū poetry written in the north, idioms peculiar to Dakhinī that do not appear in standard prose.

It is commonly said that Dakhinī is a corrupt Hindōstānī. Historically speaking it would almost be truer to say that literary Hindōstānī is a corrupt Dakhinī, for we have seen that Hindōstānī literature took its origin in the Deccan. Without, however, going so far as that, it is not correct to look upon Dakhinī as a corrupt form of speech. The Musalmān armies carried vernacular Hindōstānī to the south before it had been standardised, and it then contained many idioms which are now excluded from literary prose. Some of these have survived in the Deccan. Such are, for instance, the employment of the oblique genitive as a base for declension in phrases like *mērē-kū*, to me, where the standard would have *mujh-kō*. Again, the oblique plural in *ā* survives to the present day in the Vernacular Hindōstānī and in Dakhinī, but is excluded from Urdū prose. So also the nasalization of the infinitive, as in *mār nā̃*, to strike, is only a survival of the old neuter gender, which has disappeared in the modern literary languages, but is still common in the dialects. Other similar examples will be noted as they occur in the following pages.

Only in one respect can Dakhinī be called a corrupt language. In Madras and the south of the Bombay Presidency, no doubt under the influence of the surrounding Dravidian languages, the passive construction of the past tense of transitive verbs has been abandoned. Transitive and intransitive verbs are now treated in exactly the same way, and though the subject is occasionally put into the agent case with *nē*, the *nē* is altogether neglected as a factor in the idiom, and the verb agrees in number and gender with the subject (although in the agent case), and not with the object. In Central Bombay, on the other hand, the presence of Marāthī has prevented the proper employment of the agent case from disappearing.

We may roughly take the Satpura Hills, south of the Narbadā valley, as the boundary between Dakhinī Hindōstānī, as a recognised literary form of speech, and the standard Hindōstānī of Delhi and Lucknow. Taking the figures of the Census of 1891 as our basis, we may consider the following to be the approximate number of those who speak it

Locality where spoken

Table showing the approximate number of speakers of Dakhinī Hindōstānī

Berar	274,102
Bombay—	
Bombay City	94,431
Thana	24,821
Kolaba	5,932
Ratnagiri	25,867
Kanara	18,627
Khandesh	117,844
Nasik	47,977
Ahmednagar	48,847
Poona	57,669
Sholapur	56,669
Satara	40,781
Belgaum	76,950
Dharwar	101,216
Bijapur	79,999
Fendatomes	254,282 ¹
	1,051,912
Central Provinces—	
Nagpur	41,616
Wardha	14,886
Chanda	10,939
Bhandara	11,685
	79,076
Madras—	
British Territory	817,146
Native States	17,707
	834,853
Nizam's Dominions	1,198,382
Mysore	208,928
Coorg	6,919
	3,654,172
	TOTAL

The Authorities which deal with Dakhinī are included in the General Bibliography of Western Hindi. I here give a brief account of the main points in which the dialect differs from standard Hindōstānī.

DECLENSION.

Nouns.—The oblique form singular is formed as in standard Urdū. The nominative and oblique plural are often formed differently. The common rule is that the nominative plural usually ends in *ē* or *ā*, and the oblique plural in *ō* or *yaū*. Sometimes *ō* is used for the nominative plural, and *ā* for the oblique plural.

The following are examples —

Nom Sing	Obl Sing	Nom Plur	Obl Plur
<i>piyāla</i> , a cup	<i>piyālē</i>	<i>piyālē</i>	<i>piyālō</i>
<i>andēśha</i> , thought	<i>andēśhē</i>	<i>andēśhē</i>	<i>andēśhyaū</i>
<i>ghōrā</i> , a horse	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrō</i>
<i>kauwā</i> , a crow	<i>kauwē</i>	<i>kauwē</i>	<i>kauwyaū</i>
<i>banīyā</i> , a trader	<i>banīyē</i>	<i>banīyē</i>	<i>banīyō</i>
<i>āśhnā</i> , an acquaintance	<i>āśhnā</i>	<i>āśhnāō</i>	<i>āśhnāō</i>
<i>dānā</i> , a sage	<i>dānā</i>	<i>dānāyā</i>	<i>dānāyō</i>

¹ Many of these speak the standard form of Hindōstānī, but it is impossible to separate them out.

Nom Sing	Obl Sing	Nom. Plur	Obl Plur
<i>māhīnā</i> , a month	<i>māhīnā</i>	<i>māhīnyā</i>	<i>māhīnyā</i> or <i>-yō</i>
<i>māo</i> , a mother	<i>māo</i>	<i>māwā</i> or <i>māō</i>	<i>māwā</i> or <i>māō</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>gharā</i>	<i>gharā</i>
<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmīyā</i>	<i>ādmīyā</i>
<i>sū</i> , an oath	<i>sū</i>	<i>suwā</i>	<i>suwā</i> or <i>suwō</i>
<i>naddī</i> , a river	<i>naddī</i>	<i>naddyā</i>	<i>naddyā</i>

The usual postpositions are —

Agent	<i>nē, nī</i>
Dative-Accusative	<i>lū, lū, kō, lē-taī, lataī, kanē</i> , to or for
Ablative	<i>sū, sū, sō, sō, sē, sē, satī</i> , from, by
Genitive	<i>lā, (kē, kī)</i> (as in the Standard)
Locative	<i>mē, mō, in, pō, pa, par</i> , on.

Pronouns.—The following are the first two personal pronouns —

	First Person.	Second Person.
Sing Nom	<i>maī</i>	<i>tū, tū, taī</i>
Gen.	<i>mērā (-rē, -rī), mujh, muj</i>	<i>tērā (-rē, -rī), tujh, tuḡ.</i>
Acc Dat	<i>mujhē, mujē, munjē, mujh-lū, mērē-kanē</i> , etc	<i>tujhē, tujē, tujh-lū, tērē-kanē</i> , etc
Obl.	<i>mujh, muj, mērē</i>	<i>tujh, tuḡ, tērē</i>
Plur Nom	<i>ham, hamē, hamō, hamārā</i>	<i>tum, tumē, tumē, tumhē, tumhō</i>
Gen	<i>hamārā (-rē, -rī), hamārā (-rē, -rī), haman</i>	<i>tumārā (-rē, -rī), tumārā (-rē, -rī), tuman, tum</i>
Acc Dat.	<i>hamē, hamnā, ham-kū, haman-kū, hamō-kū, hamārē-kanē</i> , etc	<i>tumhē, tumnā, tum-kū, tuman-kū, tumhō-kū, tumārē-kanē</i> , etc
Obl	<i>ham, haman, hamnā, hamō, hamārē</i>	<i>tum, tuman, tumnā, tumhō, tumārē</i>

The forms which differ from the standard should not be considered corruptions. They all occur in various dialects of Western Hindī and were brought down to the Deccan before Urdū was standardised. Special attention may be drawn to the employment of the oblique form of the genitive as a general oblique base. Although this is almost totally excluded from standard Urdū, it is common in all the vernacular dialects of northern Hindostan. The forms *hamnā* and *tumnā* are oblique forms of *haman* and *tuman*, respectively, and point to Rājasthānī influence.

The **Demonstrative Pronouns**, including the Pronoun of the third person, are,—

Sing	This	That, he, she, it
Nom	<i>ē, yē, yō, yeh, inē, ī</i>	<i>ō, wō, woh, unē, ū</i>
Acc Dat	<i>isē, is, is-lū</i> , etc	<i>usē, us, us-lū</i>
Obl.	<i>is</i> , (as an adjective, also) <i>yē</i>	<i>us</i> .
Plur		
Nom.	<i>in, inū, inū, inō, inhē</i>	<i>un, unū, unū, unō, unhē, wē, ō, woh</i> ,
Acc Dat	<i>in-lū</i> , etc	<i>un-lū</i> , etc
Obl.	<i>in, inū, inū, inō, inhē, inhē, inan</i>	<i>un, unū, unū, unō, unhē, unhē, unan</i>

The singular is often used for the plural, and *vice versa*

The Agent Singular is often *inē* or *inī*, and *unē* or *unī*

The **Reflexive Pronoun** is,—

SINGULAR AND PLURAL

Nom	<i>āp</i> , <i>ap</i> , <i>āpē</i> , <i>āpē</i> , <i>apē</i> , <i>apē</i> , <i>apasē</i> , <i>apan</i> , self or selves
Gen	<i>āp-kā</i> (- <i>kē</i> , - <i>kī</i>), <i>apnā</i> (- <i>nē</i> , - <i>nī</i>), <i>āpnā</i> (- <i>nē</i> , - <i>nī</i>), <i>apan</i> , <i>apas</i> , etc
Obl	<i>āp</i> , <i>apnē</i> , <i>āpnē</i> , <i>apan</i> , <i>apas</i> , <i>apasē</i>

The **Relative, Correlative, and Interrogative Pronouns** are,—

Sing	Who	That	Who?
Nom	<i>jō</i> , <i>jō</i> , <i>jnē</i> , <i>jn</i>	<i>sō</i>	<i>kō</i> , <i>kō</i> , <i>kōn</i> , <i>kinē</i> , <i>kin</i>
Obl	<i>jis</i>	<i>tis</i>	<i>kis</i>
Plur			
Nom	<i>jō</i> , <i>jō</i> , <i>jnē</i> , <i>jn</i>	<i>sō</i>	<i>kō</i> , <i>kō</i> , <i>kōn</i> , <i>kinē</i> , <i>kin</i>
Obl	<i>jn</i>	<i>tin</i>	<i>kin</i>

The Hindōstānī Dative Accusatives *jisē*, plur *jnhē*, and so on are also employed

The **Neuter Interrogative Pronoun** is *kyā* or *lā*, what?, oblique form *kāhē*, *kāhī*, or *lī*

The Indefinite Pronouns are *kōi*, obl form *kōi*, *kisī* or *kisū*, and *kuchh*, obl form *kuchh*. These are used for both persons and things, but *kōi* is more often applied to the former, and *kuchh* to the latter. There are also *jō-kōi*, *jn-kōi*, *jē-kōi*, or *jakōi*, whoever, and *jō-kuchh*, *jē-kuchh*, or *jakuchh*, whatever

CONJUGATION.

The **Infinitive** usually ends in *nā*, as in Standard Hindōstānī. Sometimes we have instead *an*, *n*, or *nā*. Thus, *mārnā*, *māran*, or *mārnā*, obl masc *mārnē* or *mānē*, fem sing *mānī*, plur *mārnyā* or *mārnyā*, to strike, *jān*, to go, *dēn-kā*, of giving

The **Present Participle** ends in *tā*, or, sometimes, in *at* or *t*, as in *mārtā* or *mārat*, striking, *dēt*, giving. The feminine plural ends in *tiyā* or *tyā*. Thus, *mārtiyā* or *mārtiyā*

The **Past Participle** ends in *ā*, or sometimes in *yā*. Thus, *mārā* or *māryā*, struck. The feminine plural ends in *yā*. Thus, *māyā*, they (fem) struck. The irregular forms are as in Standard Hindōstānī. We have, however, also such forms as *karā* or *karyā*, done, *muāyā* (for *muā*), dead. This participle is sometimes used with the genitive of the subject, as in *woh mērā māi ā hai*, he is killed of me, *ie*, I killed him

The **Conjunctive Participle** has many forms, such as *mār-kō* or *mārē-kō*. Other forms of the postposition, attached to either *mār* or *mārē*, are *kē*, *kar*, *kar-kē*, *kar-kō*, *kar-kar*, *kō*, *ka*. Examples of other verbs are *kō-kō* or *kōē-kō*, having been, *ā-kar* or *āē-kar*, having come

The **Verb Substantive** is thus conjugated,—

	Sing	Present, I am	Plur
1	<i>hā</i>		<i>hāi</i> or <i>hē</i> , <i>hai</i>
2	<i>hai</i>		<i>hāi</i> or <i>hē</i> (Madras), <i>hō</i> (Bombay)
3	<i>hai</i>		<i>hāi</i> or <i>hē</i> , <i>hai</i>

The plural is often used for the singular

The Past Tense is *thā* etc. as in the Standard. Sometimes we have *offā*, etc., instead of *thā*.

The conjugation of the Active Verb closely agrees with that of Standard Hindōstānī. The following are the main points of difference.

In Madras the second person plural is the same as the first and third persons as in *tum mārē*, you may strike. In Bombay it ends in *ō* as in the Standard. Thus *tum mārō*. The present subjunctive (old present) is often employed as a present or even as a future. The singular is commonly used instead of the plural.

The second plural imperative ends in *ō*, *ō* or *an*, as *mārō*, *mārō* or *mārai* strike ye.

The future is as usual, formed by adding *gē* (masc. plur. *gē*; fem. sing. *gī*, plur. *gī*, *ī*) to the present subjunctive or old present: thus *mai mārū-gē*, I shall strike. In Madras, the 2nd plur. masc. is *marēgē*, not *rārōgē*. The singular is commonly used for the plural, as *har rārēgē* or *riārēgē*, we shall strike.

The conjugation of the past tense of intransitive verbs is as the standard. Thus *mai chālā* I went. In the case of transitive verbs custom differs. In Bombay, the standard idiom is followed, as in *mai-nē mārā*, I struck; *mai-nē yeh bāt sunī*, I heard this affair. In Madras, on the contrary, *rē* is usually omitted, and the verb is treated as if it were intransitive agreeing with the subject in gender and number. Thus *mai mārā*, I (who am a man) struck; *mai mārī*, I (who am a woman) struck. Sometimes *nē* is used, but here it is pleonastic, and the construction is the same as when it is not used, the verb still agreeing in gender and number with the subject, and not with the object. Thus, *ō mārī* or *ō-rē mārī*, she struck. The same idioms are employed, according to locality, for all the past tenses of transitive verbs. In Bombay, the passive construction is employed, while in Madras it is not. In Bombay, even, the use of *nē* is by no means regular. It is often employed with intransitive verbs,—e.g. *us-rē chālā*, he went; and even with the present tense of transitive verbs as in *mai-rē mār-tā-hē*, I am striking.

VERNACULAR HINDŌSTĀNĪ

The dialect of Western Hindi spoken in Western Rohilkhand, in the Upper Gangetic Doab, and in the Panjab district of Ambala is what I call Vernacular Hindōstānī, that is to say, it is the form of speech on which the Literary Hindōstānī that took its rise in Delhi is based. Its grammar differs from that of the standard dialect in only a few minor points, and most of these are cases of surplusage, in which two or more expressions can be optionally employed to connote the same idea. In such cases, Literary Hindōstānī has usually selected one form as the standard, and rejected the other.

In its vocabulary, even amongst rustics, Vernacular Hindōstānī rather affects the use of Persian and Arabic words, which it often distorts in the borrowing. Thus, instead of using *mā* for mother, a Muzaffarnagar villager says *malḍah*, which is a corruption of the Arabic *wālida*. Other examples of these corruptions are —

Mahauḡat for *muhāfazat*, watching, guarding.

Kāl for *mtiqāl*, death (confused with the Sanskrit *kāla*, time, death)

Tamakkhus for *tamassuk*, a bond

Matbal for *matlab*, intention

Uḡāhī for *quwāhī*, testimony

The language of the State of Rampur and of the districts of Moradabad and Bijnan east of the Ganges and in Western Rohilkhand, possesses the strongest resemblance to Literary Hindōstānī. This is no doubt due to the influence of Islām, which has always been strong in these parts. Crossing the Ganges we come into the Upper Doab between the Ganges and the Jamna. For our present purposes we may take this as including (going from south to north) the districts of Meerut, Muzaffarnagar, Saharanpur, and the plains portion of Dehra Dun. In the hill country of Dehra Dun the language is Jaunsāri, which belongs to the Pahāri group of Indo-Aryan vernaculars. The language of the Upper Dōāb also agrees with Literary Hindōstānī, but the agreement is not quite so strong, as several optional forms are employed, which do not occur in the standard dialect or in that of Western Rohilkhand. Crossing the Jamna from the Upper Doab we enter the Panjab. The Districts bordering on the west bank of that river, going from south to north, are Delhi, Karnal, and Ambala. The language of Delhi district (as distinct from that of the famous city of the same name) and of Karnal is not Hindōstānī. It is a distinct dialect of Western Hindi, strongly influenced by Pañjābī and Rājasthānī, called 'Rāngarū' or 'Jātū'. The influence of Rājasthānī has disappeared in Ambala, and we may say that the language of the eastern part of that district including the adjacent parts of the States of Kalsia and Patiala is Vernacular Hindōstānī, more or less affected by Pañjābī. In Western Ambala the language is actually Pañjābī. In this part of the country the boundary between the two languages, Pañjābī and Western Hindi as represented by Vernacular Hindōstānī, may be taken to be the river Ghaggar, anciently known as the Drishadvatī. Within these limits we can estimate that Vernacular Hindōstānī is employed by the following number of speakers

Table showing the estimated number of speakers of Vernacular Hindōstānī

WEST BENGAL—		
Rampur State		334,000
Moradabad		902,400
Bijnor		600,000
UPPER DOAB—		
Meerut		1,017,765
Muzaffarnagar		532,452
Saharanpur		270,000
Dehra Dun		20,000
PANJAB—		
Amritsar, Kalua, and Patiala (Patnaur Nizamat)		702,166
TOTAL		5,282,733

These figures do not include the number of people in these localities who are estimated to be speakers of Literary Hindōstānī under the form of Urdū. These last figures have been included in those for Literary Hindōstānī, and have, in each case, been estimated by taking the whole of the Urban Musalmān population, half the rural population, and half the Christian population. The figures so arrived at are as follows:—

Table showing the estimated number of speakers of Literary Hindōstānī in the area in which the general language is Vernacular Hindōstānī

WEST BENGAL—		
Rampur State		156,000
Moradabad		262,000
Bijnor		169,000
UPPER DOAB—		
Meerut		363,461
Muzaffarnagar		172,000
Saharanpur . . . . .		..
Dehra Dun . . . . .		.
PANJAB—		
Amritsar, etc		
TOTAL		1,154,461

In the last three districts the number of speakers of Literary Hindōstānī is small, and has not been estimated separately

It will have been seen that Vernacular Hindōstānī is spoken in the north-western corner of the area occupied by Western Hindī. To its west it has either Pañjābī, or the half-Rājasthānī of Delhi and Karnal. To its north are hill languages belonging to the Pahārī group of Indo-Aryan vernaculars (which are all closely connected with Rājasthānī), and to its south and east the Braj Bhākhā dialect of Western Hindī.

We are therefore entitled to assume that Vernacular Hindōstānī (and consequently Literary Hindōstānī) is that form of Western Hindī which shows the Braj Bhākhā dialect shading off into Pañjābī and Rājasthānī, and such indeed is the fact.

In all the other dialects of Western Hindī, the typical ending of strong *tadbhava* participles, adjectives, and substantives is the letter *ō* or *au*. For instance the word for 'good' is *bhalō* or *bhalau*, that for 'struck' is *mārō* or *māyau*, and that for horse is *ghōrō* or *ghōrau*. So the termination of the genitive masculine is *kō* or *kau*, thus, *ghōrē-kau*, of a horse. In Pañjābī, the corresponding termination is *ā*, not *au* or *ō*. So we find in both Vernacular and Literary Hindōstānī the Pañjābī termination *ā*. Thus, *bhalā*, good, *mārā*, struck, *ghōiā*, a horse, *ghōiē-kā*, of a horse. The last example would be, in Pañjābī, *ghōiē-dā*, so that we see that Hindōstānī, while preserving *kau*, the suffix of Western Hindī, has given it the Pañjābī termination *ā*. It has not taken the Pañjābī suffix *dā*, as a whole.

In its consonantal system Vernacular (but not Literary) Hindōstānī uses the cerebral *n* and *l* very freely. These do not occur in the other Western Hindī dialects, but are common in Eastern Pañjābī and in Rājasthānī.

The oblique plural of nouns often ends in *ā*, as in Pañjābī and Rājasthānī. This is excluded from ordinary Literary Hindōstānī, but is common in Dakhinī. It does not occur in other dialects of Western Hindī.

The present tense of the Active verb is often formed by conjugating the old present, commonly called the present subjunctive, with the present tense of the verb substantive. Thus, beside the standard form *mārtā-hū*, we have also *mārū-hū*, I am striking. The Imperfect is usually formed by conjugating the past tense of the verb substantive with an oblique verbal noun in *ē*. Thus, *mai māi ē-thā*, I was striking, literally, I-was on striking. These two forms are frequently met in Rājasthānī. They are also heard in that part of the Braj Bhākhā area which lies between the Upper Doab and Rajputana.

The above is sufficient to show the place occupied by Vernacular (and Literary) Hindōstānī in relation to the surrounding dialects. There are other similar occurrences, which, together with those points which are peculiar to Vernacular Hindōstānī itself, will be dealt with in detail when we come to the specimens.

BĀNGARŪ, JĀṬŪ, AND HARIĀNĪ.

We have just seen that in the district of Ambala the Vernacular Hindōstānī of the Upper Doab merges into Pañjābī. South of Ambala, in the country along the west bank of the Jamna, we find a disturbing element in the proximity, not only of the Pañjābī to the west as in Ambala, but also of Rājasthānī, under the form of Mēwātī, to the south. This tract consists of the districts of Karnal, Rohtak, and Delhi. It also includes the south-east corner of the State of Patiala, the east of the district of Hissar, and detached portions of the States of Nabha and Jind which lie between Rohtak and Hissar. On the east it is separated from the Upper Doab by the river Jamna. On the north it has the district of Ambala, and on the south the district of Gurgaon. On the west it is bounded by the State of Patiala and, further south, the rest of the district of Hissar. That portion of the tract which consists of the east of the district of Hissar and of the country immediately adjoining is known to natives as Hariānā. The rest is known either as Bāngar or Khādir. The bulk of the population of the whole tract consists of persons of the Jāt tribe.

As regards the Bāngar and the Khādir, the latter is the land immediately on the west bank of the river Jamna in the districts of Karnal and Delhi. In Karnal, it is only a few miles wide, and is bounded on the west by a ridge which is the commencement of the Bāngar, or high, dry, land. The Bāngar extends right across the district into the State of Patiala where the country round Nirwana is also known as Bāngar. South of Nirwana, in the Jind Nizāmat of the State of Jind the Bāngar is continued, and goes on, over the whole of the district of Rohtak, into the eastern half of the Dadra Nizāmat of Jind, and into the northern half of that portion of the State of Nabha which lies to the west of Rewari in Gurgaon. To the west of this lies the Hariānā tract of Hissar, and that name is also applied to the two Nizāmats of the Jind State which have just been mentioned. The district of Delhi falls geographically into two parts, the southern (and smaller), and the northern (and larger). The northern part is, like Karnal, divided into Khādir and Bāngar, the boundary between them being approximately the Grand Trunk Road. The southern portion consists mainly of hills, inhabited by Gūjars, who like others of that tribe speak a form of Rājasthānī. The Khādir, however, still continues between the hills and the Jamna, and is here rather wider. On the west of the hills, round Najafgarh, there is a low, marshy, tract, known as the Dābar, which is not a part of the Bāngar, but is a continuation of the Gurgaon country, which is inhabited by Ahīrs who speak Ahīrwātī, the dialect of the west of Gurgaon. Moreover, Ahīrwātī has extended into Jhajjar, the southern Tahsīl of Rohtak, although this country is properly a part of the Bāngar.

With the exception of this Jhajjar Tahsīl, the language of Hariānā, the Bāngar, and the Khādir, is everywhere the same. It is a form of Western Hindī influenced in its vocabulary by Pañjābī, and strongly affected in its grammar by the Ahīrwātī of Gurgaon which itself is a mixed dialect partly Western Hindī and partly Rājasthānī, and which might almost be classed under either language. In the present survey it is classed as a form of the Mēwātī dialect of Rājasthānī. Ahīrwātī has to its south the pure Mēwātī spoken in Gurgaon and Alwar, and to its west the Bāgri and Shēkhāwātī of Bikanir and the Shēkhāwātī country.

The dialect with which we are dealing at present has various names according to locality and to the castes of its speakers. In Hariānā and the neighbourhood it is called

Harānī, Dēs-wālī, or Dēsārī, in Rohtak and Delhi it is usually called Jātū, or the language of the Jāts who form the bulk of the population, in Delhi, which also has many Chamārās in its population, it is sometimes called Chamarwā. Elsewhere it is called Bāngarū, or the language of the Bāngar (as well as of the Khādir). Everywhere, by whatever name it is called, it is the same dialect. The best general name for it is Bāngarū. With the exception of the Khādir, this Harānā-Bāngar tract does not drain into the Jamna, although so close to that river. The Bāngar forms the watershed between the river system flowing into the Bay of Bengal and that flowing into the Indian Ocean. All the drainage of Hariānā and the Bāngar runs to the west, not to the east.

The following account of the linguistic character of the district of Hissar is based on the information given in the local Gazetteer —

Harānā is the name of an important tract in the south-east of the district of Hissar. It stretches from the confines of the tract watered by the Ghaggar to the south-east corner of the district and beyond. On the north it stretches across a considerable portion of the Fatahabad Tahsil, but gradually narrows in width towards the south, being encroached upon by the Bāgar sand. It comprises within its limits the eastern portions of Tahsils Fatahabad and Hissar, the whole of Tahsil Hansi, and a small portion of the eastern half of the Bhiwani Tahsil. Hissar is the meeting ground of three distinct languages, Western Hindi, Pañjābī, and Rājasthānī. Western Hindi appears under the form of Harānī, Pañjābī in the Mālvi dialect, and in the Rāthī or Pachhādī the speech of the Pachhādī Musalmāns of the Ghaggar valley, and Rājasthānī in the form of Bagri. The boundaries of the tract in which a more or less pure Harānī is spoken may be defined as all that portion of the district south of a line drawn from Fatahabad to Tohana and east of a line through Fatahabad, Hissar, and Kaura. This includes more than half the area of the four southern Tahsils of the district. Across the northern boundary of this tract we come to the Pañjābī-speaking Pachhādās of the Ghaggar valley, and to the north-west of Fatahabad lies the Sirsa Tahsil in which Western Hindi is practically unknown. Across the western boundary of the Harānī-speaking tract we come to what may be regarded as the debatable ground between Harānī and Bagri. There is no hard-and-fast line at which Harānī ends and Bagri begins. The change takes the form of an even broader pronunciation of the vowels than in Harānī and then a gradual change in vocabulary and grammar, but within the limits of Tahsils Fatahabad, Hissar, and Bhiwani the change is so slight that it is doubtful whether it can be said that true Bagri is spoken anywhere in these Tahsils. A considerable part of the debatable tract is held by Bagri immigrants, and the effect of the immigration has been to introduce a decidedly Harānī element into their Bagri rather than the reverse. True Bagri as distinguished from Harānī is spoken in the south-west of Sirsa Tahsil.

On crossing the northern boundary of the tract defined above we first meet with Pañjābī among the Pachhādās of the Ghaggar valley. The same language is found all the way down the length of the valley into the Sirsa Tahsil, and nearly to the point where it crosses the Bikaner border. In the portion of the Sirsa Tahsil south of the Ghaggar valley, Bagri is the ordinary speech which changes to Pañjābī on the north of the Ghaggar. Thus the Pañjābī-speaking tract embraces the valley of the Ghaggar and the portion of the district north of it. The Pañjābī of the district may be divided into two dialects, Mālvi Pañjābī, the natural tongue of the Sikh Jāt, and the speech of the Musalmān Pachhādā of the west, known as Pachhādī or Rāthī. Rāth (ruthless) is only another name for Pachhādā and Pachhādī and Rāthī are identical. Pachhādī is distinguished from Mālvi by the greater prevalence of nasal sounds and by a slight admixture of Hindostānī and Bagri words. Mālvi is spoken by the Sikh Jāts in the Sirsa Tahsil north of the Ghaggar, in Bndhlada, and by the colonies of Patiala Sikh Jāts found here and there along the Ghaggar in the Fatahabad Tahsil. Pachhādī is, however, the common form of speech on the Ghaggar along the whole of its course in this district, and is found in villages at considerable distances to the south of that stream.

To return to Harānī. Harānā is also locally known as the Dēs, the country, *par excellence*, and hence Harānī is also often called Dēsārī or Dēs-wālī. The north eastern portion of the Dadri Nizāmat of the Jind State and the adjoining portions of the State of Dajana are also parts of Harānā, and the Bāngarū spoken here is also called Harānī. In the rest of Dadri and in the adjoining state of Loharu the language is Bagri.¹ In

¹ It is hardly necessary to point out that the word *Bāngar* has no connexion with *Bāgar*. *Bāngar* means 'high ground'. It connotes a hard barren soil watered neither from well nor from river, but (where there are no canals) depending on the rainfall. There are two popular explanations of the name *Bāgar*. One is, that it refers to the *bagar* or coarse grass, used for making ropes, which grows in that tract. Another is, that it means the country of goats from the Pañjābī *balār* or *ballār*, a goat.

the Jind Nizāmat of Jind, although this is certainly true Bāngarū country, the local form of speech is also known as Hariānī. Natives profess to distinguish between Hariānī and Bāngarū, and say that the former, and not Bāngarū, is heard in the Jāt and Rōr villages of Karnāl, but, except that the Hariānā vocabulary now and then borrows a word or two from Bāgrī, the specimens show no difference between the two forms of speech.¹

In giving the following estimated numbers of speakers of Bāngarū under its various names, it is necessary to explain that those given for Delhi are not the same as those originally published in the Rough List of Languages of that district. That list wrongly reported the Ahīrwāṭī of the Dābar under the name of Mēwātī, and also gave separate figures for Jātū and Chamarwā, which are one and the same form of speech. The Delhi figures for Jātū now given are therefore the sum of the original figures for Jātū and Chamarwā.

Bāngarū returned as Bāngarū

Karnāl	791,000
Patiala (Nirwana)	80,000
South Nabha	4,535

Returned as Jātū

Rohtak (excluding Jhajjar)	495,972
Delhi (including Chamarwā)	235,324

Returned as Hariānī or Dārwālī

Hissar	315,854
Dayana	35,450
Jind (Jind and north-east Dadr)	205,639

TOTAL 2,165,784

Bāngarū, being a mixed dialect, is not described in detail here. Its peculiarities will be discussed when we come to deal with the specimens.

¹ In Appendix II of the *Simsa Samādhān Pāṭṭī*, Mr J. Wilson states that the genuine postposition of 'Dārwālī' is *gā* (from *gā* of *gā*). This really belongs to Bāgrī. I have not found this in any of the specimens received from Hariānā, and under any circumstances, *Simsa* is well outside the true Hariānā country.

BRAJ BHĀKHĀ OR ANTARBĒDĪ

The dialect is called Braj Bhākhā (also spelt Braj Bhāshā), *i e*, the language of the Braj Mandal. It is also called Antarbēdī, the language of the Antarbēd (Sanskrit *Antarvēdī*, literally the country within the sacrificial ground, *i e*, the holy land, *par excellence*, of India) or the Doab between the Ganges and the Jamna. Neither name completely describes the language, for it is spoken far beyond the Braj Mandal and the Doab, although it does not by any means cover the whole of the latter tract. The Braj Mandal almost exactly coincides with the modern district of Muttra, if we exclude the eastern corner comprising Sadabad and a portion of Mahāban, which were added to the district in the year 1832. The Braj Mandal (Sanskrit *Vraja-mandala*), or Region of the Cowpens, is the country round Gōkula and Vrindāvana, the abode of Krishna's foster-father Nanda, and the scene of that demi-god's juvenile adventures.

Instead of 'Braj Bhākhā,' the name of the country 'Braj' is often loosely applied to mean the language. The name Antarbēdī is frequently applied to the dialects spoken in the central Doab, *i e*, in the districts of Agra, Etah, Mainpuri, Farukhabad, and Etawah. The language of Farukhabad and Etawah is Kanaujī, and that of the others Braj Bhākhā.

Taking Muttra as the centre, Braj Bhākhā is spoken to the south in the district of Agra, in the greater part of the State of Bharatpur, in the States of Dholpur and Karauli, in the western part of Gwalior, and in the east of Jaipur. To the north it is spoken in the eastern part of Gurgaon. To the north-east, in the Dōāb, in Bulandshahī, Aligarh, Etah, and Mainpuri, and, across the Ganges, in Budaon, Bareilly, and the Tarai parganas of Naini Tal. It thus occupies an irregularly shaped tract running from south-west to north-east, and measuring on an average 90 miles wide by 300 miles in length. It covers, roughly speaking, an area of 27,000 square miles. It is spoken at home by, in round numbers, 7,850,000 people.

Over this area Braj Bhākhā exhibits a few variations. The standard form of the dialect is best illustrated by the language of Muttra, Aligarh, and West Agra. To the north of Aligarh lies the district of Bulandshahī, where the language is much mixed with Vernacular Hindōstānī. So far as the Braj Bhākhā portion of its grammar is concerned, the only important difference is the change of the typical Braj termination *au* to *ō*. Thus, *chalyō*, not *chalyau*, gone. In the east of Agra, Dholpur, the plains portion of Karauli, and the neighbouring portion of Gwalior, the language is very nearly the standard, the only important difference being the omission of the letter *y* from the past participles of verbs, thus, *chalan*, not *chalyan*. In the Doab we find a similar omission of *y* in the districts of Etah and Mainpuri, the most eastern of the Braj Bhākhā area, and here we have in addition the Bulandshahī change of *au* to *ō*, as in *chalō*, not *chalyan*. The same peculiarities are observable across the Ganges in the districts of Budaun and Bareilly. In each case we see Braj Bhākhā fading off into Kanaujī, in which *chalō* is the regular form. Again, in the north-west of Gwalior, we also observe the change of *au* to *ō* and the omission of *y*, the language in this case fading off into the Bhadaurī form of Bundēli.

In *Bharatpur* and in the *Dāṭṭ* dialects to its south, which lie to the west of *Harauli*, the *y* is preserved and *ou* is sometimes changed to *ē* and sometimes not. Here we have the language falling off from the *Jaipur* dialect of *Rājasthān* in which the *y* exists, but the termination is always *ē*, not *ou*. Similarly in *Gangan*, the dialect is falling off from *Mārat* and here again the *ou* has become *ē*, but the *y* is preserved. Finally, in the *Tamī* *Bangras* of *Nainī Tal*, we find a mongrel dialect, locally known as *Bhūṭās*, from one of the tribes which employ it. I have classed it as *Braj Bhāṣā*, but it might with equal propriety be put under *Kanauji* or *Hindostānī*.

Natives do not recognise all these distinctions. They, however, admit the following varieties. The *Braj Bhāṣā* of the east, where it is falling off into *Kanauji*, they often call *Aharstānī*. The dialect of the north-east corner of *Grāhā*, opposite the State of *Delhi*, the country of the *Sikarvā* *Bangras*, they call *Sikarvāṇī*. The dialect of the plains portion of *Harauli* and of the portion of *Grāhā* opposite that State across the *Chambal*, they call *Jāṭī* from the *Jāṭ* who are settled there. The broken country to the south of *Bharatpur*, in *Harauli* and in the east of *Jaipur* is called the *Dāṭṭ*, and the dialect spoken by the *Gāṇ* inhabitants of these hills is called *Dāṭṭī*, with further subdivisions as in *Jaipur* into *Dāṭṭī* proper, *Dāṭṭvādī*, *Kālānī* and *Dāṭṭī*. As already stated, the mixed dialect of the *Nainī Tal* *Tamī* is called *Bhūṭās*.

Taking the use of *y*, *ou*, *yā*, or *ē* in the past participles as our criterion, we are able to classify the various forms of *Braj Bhāṣā* as follows:—

I.—Standard *Braj* *ci' yā*.

Math.

Ajmer.

West *Ajmer*.

II.—Standard *Braj* *ci' yē*.

Bikanērī.

III.—Standard *Braj* *ci' yā*.

East *Ajmer*.

Delhi.

Jāṭ, *Jāṭī*, *Harauli* plains and *Grāhā*.

IV.—*Braj* changing into *Kanauji* *ci' ē*.

Kan.

Māṭ.

Bāṭ.

Bār.

V.—*Braj* changing into *Bikaneri* *ci' yē*.

Shikarvā north-west of *Grāhā*.

VI.—*Braj* changing into *Rājasthāni* *Jaipurī* *ci' yā* or *ci' yē*,

Bharatpur.

Dāṭṭ dialects.

VII.—*Braj* changing into *Rājasthāni* *Māratī* *ci' yā*.

Gangan.

VIII.—Mixed dialect of *Nainī Tal* *Tamī*.

In the district of Aligarh, and in the east of the district of Agra, we come across a very peculiar form of the pronoun of the third person, *viz* *gwa* or *gu*, he, she, it or that. So far as the specimens show, this form only occurs in this tract, but in the Dāng dialects we find a form *hwa*, which suggests its origin. In the districts in the east of the Brāj Bhākhā tract we notice a tendency to run consonants into each other, especially when the first of them is the letter *ṛ*. This is also a marked feature of the neighbouring Bhadaurī form of Bundēlī. Examples are *khachchu* for *kharchu*, expenditure (Mainpurī), *matt* for *marat*, dying (Sikarwāī), *thākussā* for *thākur-sāhib* (Etah), and (even so far north-west as Aligarh) *naukannu* for *naukarannu*, servants.

In the districts of Budaun and Bulandshahr, the Brāj Bhākhā is much mixed with the neighbouring vernacular Hindōstānī, just as in the former district it is also mixed with Kanaujī. One more small point may be noticed. Over a great portion of the Brāj Bhākhā tract there is an instrumental case ending in *an*, as in *bhūkkhan*, by hunger. In Agra and Dholpur we have instead a form in *an*, thus, *bhūkkhan*. This is an interesting survival of the time when the suffix *nē* was once used for the instrumental as well as for the agent case.

In the broken country in the south of Bharatpur, in Karauli, and in the east of Jaipur, the Brāj Bhākhā employed by the Gūjar inhabitants presents many notable peculiarities. These are described in the section relating to those dialects. Suffice it to say here that they form a connecting link between Brāj Bhākhā and the Jaipurī dialect of Rājasthānī. Like many rude forms of speech they are of importance for the comparative philology of the modern Indo-Aryan vernaculars.

It will be seen from the above that there exist several cross-divisions in the classification of the various forms of Brāj Bhākhā. It is hence by no means easy to arrange the districts in which it is spoken in an order which is convenient for the examination of the specimens. That given in the following paragraph is the one which I have adopted —

The number of speakers of Brāj Bhākhā at home is reported to be as follows —

Number of speakers		
Standard—		
Muttra		611,721
Aligarh		992,200
Agra		547,000
Dholpur		262,335
Jadōbātī—		
Karauli	80,000	
Gwalior	60,000	
	<hr/>	140,000
Sikarwāī (Gwalior)		127,000
Etah		401,000
Mainpurī		532,000
Bareilly		557,213
		<hr/>
Brāj Bhākhā mixed with Vernacular Hindōstānī—		4,470,469
Bulandshahr		941,000
Budaun . . .		826,500
Naimi Tal Tarai . . .		199,521
		<hr/>
		1,967,021
		<hr/>
	Carried over	6,437,490

	Brought forward	6,437,490
Braj Bhākhā merging into Rājasthānī—		
Gurgaon	149,700	
Bharatpur	502,303	
Dāng Dialects	774,781	
		1,426,784
	GRAND TOTAL	7,864,274

No information is available as to the number of speakers who employ Braj Bhākhā outside its own area

Braj Bhākhā is more typically Western Hindī than is literary Hindōstānī, and is also more archaic. The latter dialect, based on the form of speech employed in the north-west corner of the Western Hindī area, is strongly influenced by Pañjābī. It follows the latter language, more especially, in the preference for the termination *ā* for strong masculine tadbhava nouns, adjectives, and participles, and in employing only one form of the future tense, that made by suffixing *gā*. In Braj Bhākhā *au* is generally preferred to *ā*, and, though *gau* is also employed to express the future, a form of which the characteristic letter *h* is more commonly met with. The future made with *gā* or *gau* extends over all the north of India from the Panjab to Bihar. In the west it is the only form, but its use becomes more and more rare as we go eastwards, so that in Bihar it is only met in sporadic instances.

The archaic nature of Braj Bhākhā is well illustrated by the occasional retention of a neuter gender. In most of the dialects of northern India this gender has nearly altogether disappeared,—nouns, which in former days were neuter, having as a rule become masculine. In Braj Bhākhā, however, it is occasionally preserved. For instance, the infinitive was originally a neuter, hence, in Braj Bhākhā we have not only the usual masculine form, e.g., *mārⁿau* (Hindōstānī, *mārⁿā*), to strike, but also, and more usually, the neuter form *mārⁿaũ*. In the rural dialects this retention of the neuter is more widely spread than in the Braj Bhākhā of literature, for instance, we have the neuter word *sōnaū* or *sōnō̃*, gold, and even a neuter adjective in phrases like *apⁿaũ* (or *apⁿō̃*) *dhan*, his own wealth.

I have said above that Braj Bhākhā generally prefers the termination *au* to the *ā* of Hindōstānī. Towards the east of the area in which the dialect is spoken, there is a tendency to pronounce this *au* as *ō*, after the Kanaujī fashion. I shall, henceforth, treat these terminations *au* and *ō* as convertible terms. The standard Braj of Muttra, the Doab, and Rohilkhand, does not use this *au* termination for nouns substantives. In the case of these it takes the termination *ā*, not *au*. Thus, *ghōrā*, not *ghōrau*, a horse. The oblique form singular and the nominative plural of these nouns ends in *ē*, also as in Hindōstānī. As we go south of Muttra, however, we find these nouns ending in *au* or *ō*, and, moreover, the oblique form singular and the nominative plural ends in *ā*, not *ē*,—an idiom which is borrowed from Rājasthānī. Adjectives (including genitives and participles), on the other hand, universally end in *au* or *ō*. Thus, standard Braj, *ghōrē-kau*, southern Braj, *ghōrā-kau*, of a horse, *bhalau*, good, *chalyau*, gone. Besides *aũ*, corresponding to the Hindōstānī *ō̃*, nouns have an oblique plural in *ni* or *n*, as in *ghōran-laũ*, or *ghōran-ni-kau*, of horses.

The pronouns show many divergencies from standard Hindōstānī. These will be described later on, when dealing with the grammar. Here it will suffice to draw attention to the frequent use of the word *haũ*, meaning 'I'.

As regards verbs, the present tense of the auxiliary does not differ materially from Hindōstānī, but this is not the case with the past tense which is *hau* or *hutau*, not *thā*, (I) was.

In the active verb, the present participle ends in *tu* or *t* (e.g., *māratu*, or *mārat*, striking), not in *tā*, as in the Hindōstānī *mār^otā*. The past participle of standard Braj is very characteristic. It ends in *yau*, as in *māryau*, struck. As we go eastwards, there is a tendency to drop the *y*, so that we have forms like *chalau*, *chalō*. On the other hand, to the south, the *y* is inserted in adjectives which are not participles, so that we have words like *āchhyau*, good, *tihāryau*, your. The *y*, which properly belongs only to the past participle, is a survival of an old Sanskrit. The stages may be represented as follows—Sanskrit, *māritakah*, Prakrit, *mārīdaō*, *mārīaō*, *mārīau*, Braj, *māryau*.

The tense which in Hindōstānī is often called the aorist and is usually employed as a present subjunctive, is in reality an old present indicative, the meaning of which has been specialised. In Braj Bhākhā it is quite common to find it used in its original meaning of a present indicative. When it is desired to define the meaning of this tense, so as to make it a present definite, this is done by adding to it the present tense of the verb substantive. Thus, *haũ māraũ-haũ*, I am striking, *tū mārai-hai*, thou art striking. Another form of the present definite is made with the present participle, as in ordinary Hindōstānī. Similarly the imperfect tense is made with the present participle, but in some parts of the Braj Bhākhā area we find another set of forms of the imperfect made by adding the past tense of the verb substantive to what is usually identified¹ as the third person singular of the simple present for all persons and numbers. Thus, *mārai-hau*, I, thou, or he was striking, *mārai-hē*, we, you, they were striking.

The future tense of Braj Bhākhā may be formed by adding *gau* to the simple present, thus, *māraũ-gau*, thus following Hindōstānī. The more usual method is, however, to add *ih* or *aih* to the root, and then to suffix the same terminations as those of the simple present. Thus, *mārihaũ*, I shall strike. This tense is derived directly from the ancient Sanskrit. The steps are Sanskrit, *mārīśhyāmi*, Prakrit, *mārīssāmi*, *mārīhāmi*, *mārīhaũ*, Braj Bhākhā, *mārihaũ*. It is thus seen that the Braj Bhākhā future is identical with the latest form of the Prakrit future.

Braj Bhākhā has a long and illustrious roll of authors. The earliest work with which I am acquainted is the Prithīrāj Rāsau of Ohand Bardāi. Ohand states himself that he was born at Lahore, and he was the most famous of the Rajput bards. Nevertheless he wrote neither in Pañjābī nor in Rājasthānī, but in an old form of Braj Bhākhā. He was the court poet of Prithīrāj Chauhan of Delhi, the last of the great Hindū monarchs, who was conquered and slain by the Muhammadan invaders under Shāhabu'd-dīn in the year 1192 A.D. In the Prithīrāj Rāsau, Ohand celebrates his master's exploits. These took place mainly in the middle Doab and the north of Rajputana and Bundelkhand, so that the employment

¹ I say 'usually identified', but the identification is not, in my opinion, correct. I look upon *mārai* as an old locative of a verbal noun, 'on striking'. Thus, *mārai-hau* means 'I thou, or he was on striking' (cf. English a striking). An exactly similar idiom is found in the Magahī dialect of Bihār.

of Braj Bhākhā is not surprising. The language is so old that parts of it are actually pure Prakrit. Unfortunately the value of the work either as a historical document or for linguistic study is discounted by the fact that grave doubts exist as to its genuineness. It is in any case certain that it contains copious interpolations. The poem has not yet been critically edited in its entirety, but the Nāgarī Prachārīnī Sabhā of Benares has undertaken the task, and a good edition is now (1812) becoming available to students.

During the fifteenth century there was current in northern India a system of Vishnu-worship, founded by a learned Brāhman, whose date is uncertain, named Vishnu-swāmī. The incarnation of the deity which was principally adored was that of Krishna conjointly with that of his spouse Rādhā. Vishnu-swāmī preached to Brāhmans only, and his teaching was not promulgated as a popular religion,—his followers were a select few. At the end of the fifteenth century, a Talinga Brāhman named Vallabhāchārya changed all this, by popularising the cult of Rādhā-Krishna, and introducing it to the mass of the people. The faith centred round Mathurā—in other words, the Braj Mandal,—the scene of the sports of the youthful Krishna, and of his amours with Rādhā and the other herdmaidens of Gōkula. Here Vallabhāchārya finally settled. He left eight famous pupils, who are collectively known as the Ashta Chhāp. The most conspicuous of them were Vitthalnāth and Sūr-dās. These eight old master-singers settled in the country hallowed by their traditions and became founders of the illustrious colony of Gōkulastha Gosāīs, filling all the Doab with the music of their songs. They employed the Braj Bhākhā dialect as the medium of their verse, and since their time, just as Awadhī has become the language, first of the Gestes of Rāma and, secondly, of all north Indian Epic poetry, so Braj Bhākhā has ever since remained the one suitable vehicle for the praise of Krishna and his divine mistress. The Ashta Chhāp had many pupils and many imitators, several of whom have displayed signal command over language, and have succeeded admirably in composing the *padas* which are characteristic of their style,—short mystic love songs in which the love of Krishna for Rādhā is compared to the love of the Supreme Deity for the human soul. The graceful diction, and at the same time the passionate yearning of some of these hymns have not often been surpassed.

The greatest of all this group was undoubtedly Sūr-dās (flourished 1550). He was a son of a court singer to the Emperor Akbar, and was blind,—the youngest of seven brothers, of whom six had been killed in battle fighting for the independence of Hindostan. He was a voluminous writer, and his fame chiefly rests upon his well-known *Sūr-sāgar* a collection of stanzas extending to something like 60,000 lines. He justly holds a high place in the ranks of Indian literature. He excelled in all styles. He could, if occasion required, be more obscure than the Sphinx, and in the next verse be as clear as any ray of light. Other writers may have equalled him in some particular quality, but (in his special line) he combined the best qualities of all. To European taste there is too much sameness in his narrative style—a sweet evenness, it is true,—to allow him to claim all that Indian devotees would tender to him. The blind bard of Mathurā was a great poet, but nowhere does he reach to that high nobility of thought which illumines all that his great rival Tulsī-dās of Aūdih. has written.

To give a list of Sūr-dās's successors and imitators would be unprofitable, and to describe their work at any length would occupy too much space. I content myself with referring to Nābhā-dās (fl. 1600), originally a Dōm by caste, the author of the *Bhakt-māl*, a collection of legends about the great Vaishnava reformers, from which some historical matter may be extracted. Other famous writers in Brāj Bhākhā are Dēva Datt (early 17th century) of Mainpuri, who has a great reputation amongst Indian scholars and Bihārī Lāl (fl. 1660), the author of the incomparable *Sat-saī*, or seven hundred couplets in what is some of the daintiest and most ingenious verse that was ever written. The *Sat-saī* has aptly been described as the despair of translators and the mine of commentators. The ease with which its author inevitably uses the right word in the right place makes translation almost impossible, and the compressed nature of his style,—each couplet being in itself a completely finished miniature,—gives rise to difficulties that afford an irresistible temptation to scholars who are learned men without being poets, and who love to hide what is obscure in the still deeper darkness of paraphrase and commentary.

AUTHORITIES

The first recognition of Brāj Bhākhā as a distinct dialect with which I am acquainted is Lallū Lāl's grammar mentioned below, which was published in 1811. The early Jesuit Missionaries do not seem to have been acquainted with it, nor is it mentioned in old collections of language-specimens such as the *Sprachmeister*. In the following list I mention only those grammars and other aids to the student which deal directly with the dialect. Full information regarding other works in Brāj Bhākhā will be found in the general bibliography of Western Hindi.

The only translation of the Scriptures into Brāj Bhākhā with which I am acquainted is the 'Brūj' version of the New Testament by the Serampore Missionaries (Carey and Chamberlain, 1818—1833).

GRAMMARS, DICTIONARIES, AND READING-BOOKS

- LALLU LĀL,—*General principles of Inflection and Conjugation in the Brūj Bhākha, or the Language spoken in the country of Brūj, in the District of Goalpur, in the Dominions of the Raja of Bhurtpoor, as also in the extensive countries of Bueswara, Bhudaur, Unter Bed, and Boondelkhund. Composed by Shree Lullo Lal Kub, Bhākha Moonshes in the College of Fort William. Calcutta, 1811.*
- GARCIN DE TASSY,—*Anecdote relative au Brāj Bhākha, traduite de l'Hindoustani. Journal Asiatique*, xi (1827), p. 298.
- GARCIN DE TASSY,—*Rudiments de la langue Hindou. Paris, 1847.*
- GARCIN DE TASSY,—*Hindī Hindus Muntakhabat. Ohrestomathie Hindie et Hindoue a l'usage des Elèves de l'École spéciale des Langues Orientales Vivantes pres la Bibliotheque Nationale. Paris, 1849.*
- GARCIN DE TASSY,—*Tableau de Kalayug ou de l'Âge du Fer, par Vischnu Dās, traduit de l'Hindou. Journal Asiatique*, xv xix (1852), p. 551.
- PRICE, W.—*Selections, Hindes and Hindoostanee, to which are prefixed the rudiments of Hindes and Brūj Bhākha Grammar. Calcutta, 1827, 2nd Edition, 1830.*
- BALLANTYNE, J. R.—*Hindī and Brāj Bhākha Grammar. London, 1839, 2nd Edition, 1868.*
- BALLANTYNE, J. R.—*Grammar of the Hindustani Language, with brief Notices of the Brāj and Dakhani dialects. London, 1842.*
- BATE, J. D.—*A Dictionary of the Hindes Language. Benares, 1875. Contains many Brāj Bhākhā forms.*
- KELLOGG, REV. S. H., D. D., L. L. D.—*A Grammar of the Hindī Language, in which are treated the High Hindī, Brāj, etc., with copious philological Notes. 1st edition, 1876, 2nd edition, London, 1893.*
- 'ARYA,'—*Hindī Grammar in Hindī and English, in which is treated the Brāj Dialect with illustrations from the Rāmīti by Arya. Benares. No date.*

A skeleton grammar of the Braj Bhākhā dialect is given below. In writing it, I have presumed that the reader is acquainted with the principles of standard Hindōstānī. The following additional information will be found of use. For the sake of completeness much is a repetition of matter in the preceding pages

Grammar.

In many parts of the Braj Bhākhā area, especially to the east and south-east, near the Bhadaurī country, the letter *r* when it precedes a consonant is often elided, and the following consonant is then doubled. Examples are *maddu* for *mard*, a man; *majjāu*, for *mar-jāu*, die (imperative); *matṭū*, for *marat-hū*, I am dying; *naulonnū-ṣū*, for *naul-ranu-ṣū*, to the servants (after a verb of saying). In Aligarh we meet a similar elision of *j* in *bhēd dayau*, for *bhēj dayau*, he sent.

The sound of the letter *w* is very indefinite. It is often pronounced as *b*. Thus, the word for 'he' is as often *bō* as *wō*. The true sound is really something between the two letters. The letter *w* often becomes *m*, especially after a long vowel. Examples are *mahā* (or *bhā*) for *wahā*, there; *charāmatu-āi*, is grazing; *āmatu-āi*, is coming; *manāman*, to celebrate; *jāmē*, they may go; *rōmatī*, she (was) weeping; *bāman*, fifty-two

Aspirates are very loosely dealt with. They are quite frequently dropped in the verb substantive. Thus, in Aligarh, we have, *ū*, I am; *ē*, thou art, he is; *ē*, we are, they are; *av*, you are; *ō*, he was. So, we have *hāt* for *hāth*, a hand. *H* is moved in its position in *bhā*, for *wahā*, there; *bhavt*, for *bahut*, much; and *lulaph*, for *qufl* a bolt

In Aligarh we have *ly* changed to *ch* in *chō*, for *lyō*, why.

Except in the Braj Mandal and the adjacent country, the diphthong *au*, which is so characteristic of Braj Bhākhā, is very commonly changed to *ō*. In fact, over the whole area these two letters may be looked upon as mutually convertible. Thus, *chalyau* or *chalyō*, he went

Attention has already been drawn to the fact that in Braj Bhākhā, strong masculine adjectives (including genitives and participles) of *a*-bases, end in *au*, as in *ḅḷalau*, good; *ghar-lav*, of the house; *chalyau*, gone. In the Braj of the Braj Mandal, and of the country to its north and east, this is not the case with substantives. These end in *ā*, as in Hindōstānī. Substantives end in *av* or *ō* only in the south country bordering on Rājputana. In the same part of the country, these substantives form their oblique singulars in *ā*, and their oblique plurals in *ā*, and we meet sporadic instances of this further north. Thus even in Muttra we find *thōrē dīnā pāchḷē*, after a few days, in which *dīnā* is used instead of the regular Braj Bhākhā form *dīnan*. These oblique forms in *ā* and *ā* are no doubt due to the influence of Rājasthānī. Generally these nouns have their singular oblique form and their nominative plural in *ai* or *ē*, and their oblique plurals in *au* or *ani*. Thus *ghōrā*, a horse; *ghōra-lav* or *ghōrē-lav*, of a horse; *ghōrai* or *ghōrē* horses; *ghōran-lav* or *ghōrani-lav*, of horses. There is one important group of exceptions. Nouns of relationship, even when their nominatives end in *ā*, have the Rājasthānī oblique forms everywhere. Thus in Muttra we have *dō chhōrā* (not *chhōrē*), two sons: again, *lōh-rē bēṭā-nē*, by the younger son

The letter *ē* added to a noun gives the force of the indefinite article (compare the Persian idiom). Thus, *janē-lav*, of a certain man; *naul-rē* (Muttra), a servant

There is the usual locative in *ē*, which is found all over northern India, as in *gharē*, in a house. There is also an instrumental in *ō* or *ō̃*, as in *bhūkhō* or *bhūkhō̃*, '(I die) of hunger'.

The postposition of the case of the agent is usually *nē̃* or *nã*. Occasionally we meet the form *nu*, as in *tum-nu mahmānī karī-ē* (Aligarh), you have given a feast. This postposition is the origin of another instrumental case in *n*, *ni*, or *nu*, according to locality. Thus, *bhūkhan*, *bhūkhanī*, or *bhūkhanu*, by hunger. This instrumental in *an* has become confused with the oblique plural in *an*, which has an altogether different derivation, and hence an *i* or a *u* is often suffixed to this oblique plural form which has no business to be there. Thus, besides *ghōran*, we have *ghōranī*, and besides *gharan*, we have *gharanu*. Similarly we meet *majūranu-kau*, of servants, *lamē, enu-kū̃*, to workers, and many other such forms.

Now and then we meet with instances of other old case forms, such are *iājai* (Aligarh), the accusative-dative of *iājā*, a king. So we have the termination *u* added to the nominative of weak *a*-bases, as in *ghaiu* for *ghar*, a house. Indeed, this termination is often used in the oblique cases as well, where, however, its derivation is different.

There are several instances of the survival of the neuter gender. These have been dealt with *ante* on p. 72, and need not be again discussed.

Adjectives which end in *au* often follow, in the south, the example of the past participle, and insert a *y*. Thus, *āchhyau*, good, *mēyau*, my, *tihāryau*, your.

The accusative-dative of the personal pronouns often takes the forms *mōē*, *tōē*, and *vāē*, in different varieties of spelling. The final *ē* of these forms is very loosely attached to the base, so that, when emphatic particles are added they are inserted between the two. Thus, *mō-ū-ē*, me also. In Aligarh and East Agra there is a peculiar form of the personal pronoun of the third person, viz, *gu* or *gwa*, he, that, oblique singular *gwā*. Nominative plural *gicē*, oblique plural *guni*. Connected with it is *gwā̃* or *ngwā̃*, there. Another demonstrative pronoun which we meet is nearly the same in form as the relative pronoun. In Aligarh and the east it takes the form *ji*, and means 'this'. To the south it takes the form *jē*, and means 'that'. Similarly we have words like *jhā̃* meaning 'here' or 'there,' according to locality, and *jab*, the equivalent of *tab*, then, besides meaning 'when.'

I have already mentioned the way in which, in some localities, the initial *h* of the auxiliary verb is dropped. Here I may also draw attention to the following forms found in the Doab. *Āī-ū̃*=I am not. *Har* is used for *hwaī*, having been, and *hatu-ē*, a nearly pure Kanaujī form, for 'he is'. In the definite present, when the *h* of the verb substantive is elided, the latter is sometimes combined with the present participle, as in *mai-tū̃*, for *mai at-hū̃*, I am dying. This may be further contracted in the east to *matū̃*.

The tense which in ordinary Hindōstānī is commonly used in the sense of a present conjunctive is, in Braj Bhākhā, quite commonly employed in its original meaning as a simple present. Thus, *māi aū̃*, I strike, as well as 'I may strike'. When the verb substantive is appended to this tense, we get another form of the definite present, as in *māraū̃-haū̃*, I am striking.

Another method of making a definite present and an imperfect is to take a verbal noun in *ai* or *ē*, and to append to it the appropriate auxiliary. Thus, *mārai-haũ* or *mārē-haũ*, I am striking *mārai-hau*, or *māi-ē-hau*, I was striking. The *mārai* remains unchanged through all numbers and persons.

Attention has been drawn, on pp. 69 and ff., to the fact that the *y* of the past participle is commonly dropped in the east, as we approach Kanaujī.

As regards idiom we have to note that the agent case is often used with the past tenses of intransitive verbs. Thus (Muttra), *lōh²rē bētā-nē chalyau*, the younger son went away. This is, of course, quite contrary to the use of standard Hindōstānī, but is justified by the practice of Sanskrit. The verb is to be considered as impersonal, and the above sentence is literally 'it was gone by the younger son.' In Sanskrit it would be *laghunā putrēna chalitam*.

Note also how the past tense of verbs of saying and the like is put in the feminine, to agree with *bāt* understood. Thus, *lahī*, he said, literally 'the word (*bāt*) was said by him.'

BRAJ BHĀKHĀ SKELETON GRAMMAR.

BRAJ BHĀKHĀ SKELETON GRAMMAR.

I.—DECLENSION.

	Masculine.		Feminine.	
	Strong.	Weak.	Strong.	Weak.
Sing.				
Nom.	gīrā, a horse	gīra, gīra, a horse	gīrī, a woman	gīrī, a woman
Obj.	gīrā, gīrī, gīra	gīra, gīra	gīrī	gīrī
Plur.				
Nom.	gīrā, gīrī, gīrā, gīrī, gīrī, gīrī, gīrī, gīrī	gīra, gīra	gīrī, gīrī	gīrī
Obj.	gīrā, gīrī, gīrā, gīrī, gīrā, gīrī, gīrā, gīrī, gīrā, gīrī, gīrā, gīrī	gīra, gīra, gīra, gīra, gīra, gīra, gīra, gīra, gīra, gīra, gīra, gīra	gīrī, gīrī, gīrī, gīrī, gīrī, gīrī, gīrī, gīrī, gīrī, gīrī, gīrī, gīrī	gīrī, gīrī, gīrī, gīrī, gīrī, gīrī, gīrī, gīrī, gīrī, gīrī, gīrī, gīrī

Postpositions—

Agam, aś, aś

Am-Dat. kī, kī, kī, kī, kī, kī

Am-Inst. kī, kī, kī, kī

Am, kī, kī, kī, kī, kī, kī, kī

Am, kī, kī, kī, kī, kī, kī, kī

Adjectives are as in ordinary Western English, except that strong is called *strong* and weak, *weak* of a which an adjective is called *weak* the plural masculine ends in *ā* or *ī* of *or* *or*

PRONOUNS

	I.	Thou.	He, that.	Thou.	We.	Thou.	We.	We.	We.
Sing.									
Nom.	mai, kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī
Obj.	mai, kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī
Acc.	mai, kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī
Gen.	mai, kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī
Plur.									
Nom.	mai, kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī
Obj.	mai, kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī
Acc.	mai, kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī
Gen.	mai, kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī	kī, kī, kī

In the above table the first column is the strong form, the second the weak form. In the third column of 'mai, kī, kī, kī' the first 'mai, kī' is the strong form, the second 'kī, kī, kī' is the weak form. In the fourth column of 'mai, kī, kī, kī' the first 'mai, kī' is the strong form, the second 'kī, kī, kī' is the weak form. In the fifth column of 'mai, kī, kī, kī' the first 'mai, kī' is the strong form, the second 'kī, kī, kī' is the weak form. In the sixth column of 'mai, kī, kī, kī' the first 'mai, kī' is the strong form, the second 'kī, kī, kī' is the weak form. In the seventh column of 'mai, kī, kī, kī' the first 'mai, kī' is the strong form, the second 'kī, kī, kī' is the weak form. In the eighth column of 'mai, kī, kī, kī' the first 'mai, kī' is the strong form, the second 'kī, kī, kī' is the weak form. In the ninth column of 'mai, kī, kī, kī' the first 'mai, kī' is the strong form, the second 'kī, kī, kī' is the weak form. In the tenth column of 'mai, kī, kī, kī' the first 'mai, kī' is the strong form, the second 'kī, kī, kī' is the weak form.

	Sing	Plur
1	<i>hāũ</i>	<i>hāĩ</i>
2	<i>hai</i>	<i>hau</i>
3	<i>hai</i>	<i>hāĩ</i>

Past, I was Sing masc *hau*, *hō*, fem *hī* plur masc. *hē* or *hē*, fem *hī* We also meet the Kananjī form *kutau*, *kutī*, *kutē*, *kutī* Neither of these changes for persn.

B Active Verb —Infinitive, *māran*, *mārⁿnau* or *mārⁿnāũ*, obl *mārⁿnē* or *nai*, or *māribau* or *māribāũ*, obl *māribē* or *-bai* to strike
For *māribau*, we have often *mārⁿnau*

Present Participle, *māratu*, *mārat*, striking

Past Participle, *māryau*, struck

Conjunctive Participle, *māri*, *māri-kai*, *māri-kari*, having struck The final *i* in all these words (except *kai*) is sometimes omitted
Sometimes we find *kē* instead of *kai*

Present Indicative or Subjunctive, I strike, or I may strike			Future, I shall strike	
	Sing	Plur	Sing	Plur
1	<i>māraũ</i> , <i>mārē</i>	<i>māraĩ</i> , <i>mārahĩ</i>	<i>mārihaũ</i> , <i>māraihāũ</i> , <i>māraūgau</i> , <i>mārēgau</i>	<i>mārihuĩ</i> , <i>māraihāĩ</i> , <i>māraĩgai</i>
2	<i>mārai</i> , <i>mārahi</i>	<i>mārau</i> , <i>mārahu</i>	<i>mārihai</i> , <i>māraihai</i> , <i>māraigau</i>	<i>mārihau</i> , <i>māraihau</i> , <i>māraigau</i>
3	<i>mārai</i> , <i>mārahi</i>	<i>māraĩ</i> , <i>mārahĩ</i>	<i>mārihai</i> , <i>māraihai</i> , <i>māraigau</i>	<i>mārihaĩ</i> , <i>māraihāĩ</i> , <i>māraĩgai</i>

Imperative, *mār*, *mārahi*, *māri*, strike thou, *mārau*, strike ye, *māryō*, *māriyai*, *māriyai*, be good enough to strike

Other tenses are formed on the analogy of Literary Hindi See, however, Borrowed Tense below

C Irregular Verbs These are,—

hōnaũ, to become Infinitive, *hōnaũ* or *hōnaibāũ*, past participle, *hōyau* (masc obl *hōayē*, or *hōaē*; fem *hōayī* or *hōaī*), conj part., *hōai*, *hōai-kai*, etc., present, *hōē*, etc., future, *hōaihaũ*, *hōihāũ*, *hōēgau*, etc The rest is regular, except that the 2nd pl future may be *hōaugā*, and the past participle is occasionally *hūt*

dēnaũ, to give Infinitive, *dēnaũ* or *daiabāũ*; past participle, *dīyau* or *dayau* (masc obl *dayē*, *daē*; fem *dayī* or *daī*), or *dīnhau* or *dīnau*), pres *dēē*, etc.; future, *daihaũ*, *dēēgau*, etc

lēnaũ, to take Like *dēnaũ*, substituting *l* for *d*

phānⁿnaũ, to appoint Past participle, *phayau* (masc obl *phayē*, *phaē*; fem *phayī*, *phaī*)

karⁿnaũ, to do Infinitive, optionally *līnaũ*, past part, *karyau*, *liyau*, *līnhau* or *līnau* conj part, *kai*, *kai* or *kari-kai* future, *karihaũ* or *kaihaũ*

jānaũ, to go Past participle, *gayau* (masc obl *gayē* or *gaē*; fem *gayī* or *gaī*)

D Passive —This is usually formed as in standard Hindi by compounding the past participle with *jānaũ* A passive is sometimes formed adding *iy* to the root Thus, *māriyai*, he is being beaten

E Borrowed Tense —Braj Bhākṣa sometimes uses the Rājasthānī method of forming a definite present, by adding the verb substantive the simple present instead of the present participle Thus, instead of *māratu hāũ*, etc., I am striking, we may have,—

	Sing	Plur
1	<i>māraũ-hāũ</i>	<i>māraĩ-hāĩ</i>
2	<i>mārai-hai</i>	<i>mārau-hau</i>
3	<i>mārai-hai</i>	<i>māraĩ-hāĩ</i>

F Causal Verb —This is formed by adding *āw* for the causal and **wāw* or **wē* for the double causal. Thus, *chalⁿnaũ*, to go, *chalāwⁿnaũ*, to cause to go, *chalⁿwāwⁿnaũ* or *chalⁿwēⁿnaũ*, to cause to cause to go. Sometimes *āw* is shortened to **w* Thus, *pujāwai* or *pujⁿwai*, he causes to be full. In the past participle, the final *w* is often omitted. Thus, *bulāyau* (for *bulāwyau*), he called

KANAUJĪ

Kanaujī takes its name from the city of Kanauj, which is situated on the bank of the river Ganges in the modern district of Farukhabad. That city is one of the most ancient in India. under the name of Kanyā-kubja (the Canogyza of classical geography) it is celebrated in Sanskrit literature as early as the Rāmāyana and the earlier Arab geographers describe it as the chief city of India. In the middle of the 5th century A D it fell into the hands of the Rāthōi Rajputs. The fifth monarch of this dynasty was Jaichand, who is a prominent figure in the Rājput epic of Chand Bardāi, and in the Alhā-Ūdal cycle described under the head of Bundēli. In 1193-94 Jaichand was defeated and slain by the Musalmāns, and Kanauj became a portion of the Muhammadan Empire of India. Throughout its history, the city also gave its name to its dependencies and to the surrounding district, and Kanaujī therefore means, literally, the dialect of the old kingdom of Kanauj.

At the present day, Kanaujī is spoken in its greatest purity in the Doab districts of Etawah and Farukhabad, and, north of the Ganges, in Shah-jahanpur. It is also found in Cawnpore and Hardoi, but in the latter district it is more or less mixed (according to locality) with the Awadhī dialect of Eastern Hindī spoken to its east, and in the former it shows signs of the influence not only of Awadhī, but of Bundēli. North of Shahjahanpur, in Pilibhit we also find Kanaujī, but here it is mixed with Braj Bhākhā.

Kanaujī is bounded on the west and north-west by Braj Bhākhā and on the south by Bundēli. Both of these are, like Kanaujī, dialects of Western Hindī. On its east and north-east it has the Awadhī dialect of Eastern Hindī.

The area over which Kanaujī is spoken is not a large one, and near the borders it is influenced by neighbouring dialects. In the tract in which pure Kanaujī is spoken there are few variations. The only important one is that, north of the Ganges and in Cawnpore, there is a tendency to add a short *ɪ* to a word ending in a consonant. Thus, *dēṭi* (masc), not *dēt*, giving, *bāḍi*, not *bād*, after. I have already said that in Cawnpore and Hardoi the dialect is mixed. This is specially the case in Eastern Hardoi (in the Tahsil of Sandila), where it is difficult to say whether the language is Awadhī or Kanaujī. The same is the case in Cawnpore, and in that district, in the tract on the bank of the Jamna opposite the district of Hamirpur, the language is so influenced by the Bundēli of the latter district that it has a special name of its own, Tīrhārī, or the language of the river bank. There is also a Tīrhārī spoken on the opposite (southern) bank of the Jamna, which has been described under the head of Awadhī.

The number of speakers of Kanaujī is reported to be as follows —

Name of District	Number of speakers
Farukhabad	712,500
Etawah ¹	351,000
Carried over	1,063,500

¹ Number given for Etawah is probably too small

Name of District	Brought forward	Number of speakers.
Hardoi (except Sandila)	.	1,063,500
Shahjahanpur	.	880,500
Pilibhit	.	825,000
		432,500
		<hr/> 3,201,500
Mixed dialects—		
Cawnpore Kanauji	.	1,090,000
Cawnpore Tihāri	.	40,000
Hardoi (Sandila)	.	150,000
		<hr/> 1,280,000
	TOTAL	<hr/> 4,481,500

As a literary language Kanaujī has been overshadowed by its more powerful neighbour Braj Bhākhā. The district in the Kanaujī area which has produced the most famous authors is Hardoi, where the towns of Pihānī and Bilgām, especially the latter, were the homes of many distinguished writers. Most of these were Musalmāns, and wrote in Arabic and Persian, but Hindū and Muhammadan writers in the vernacular were not wanting.

The town of Tikmapur or Tikwanpur is in the district of Cawnpore. Here, in the middle of the 17th century, flourished four celebrated brothers, Chintāmanī Tripāthī, Matirām Tripāthī, Bhūkhan Tripāthī, and Nilkanth Tripāthī. They were voluminous authors, and the reputation of their learning and poetic powers has survived to the present day.

The only work dealing with Kanaujī which I have seen is Mr Kellogg's Hindi grammar. The Serampore Missionaries published a version of the New Testament in Kanaujī in the year 1821. The dialect employed differs considerably from that illustrated in the following pages.

As elsewhere stated, Kanaujī differs but slightly from Braj Bhākhā. It prefers the termination *ō* to the *au* of that dialect. *Ō*, however, also occurs in some forms of Braj Bhākhā. Both dialects are fond of adding *u* to the end of nouns which in ordinary Hindōstānī terminate in a consonant. This is, perhaps, more common in Kanaujī, which also, north of the Ganges, sometimes puts *ṛ* instead of *u*.

With reference to the accompanying skeleton grammar of Kanaujī the following additional facts may be noted —

As in other dialects there is a tendency to drop *h* between two vowels. Thus, 'I will say' is *kaihaũ* for *kahīhaũ*.

Strong masculine tadbhava adjectives (including the genitive case and participles), which in Standard Hindī end in *ā*, in Kanaujī end in *ō*. Thus, Hindī *chhōtā*, Kanaujī *chhōtō*, small. Strong masculine substantives, however, end in *ā*, and this *ā* is in some cases (mostly nouns of relationship) not changed to *ē* in the oblique singular. Thus, *larikā*, a son, *larikā-kō* (not *larikē-kō*), of a son.

Weak masculine tadbhavas, which in Hindī end in a silent consonant, in Kanaujī optionally end in *u*. Thus, Hindī *ghar*, Kanaujī *ghai* or *gharu*, a house. This termination *u* is optionally retained in the oblique singular, as, *ghai-kō* or *ghai u-kō*, of a house.

As regards Demonstrative Pronouns, these are, in Standard Hindī, *wah* and *yah*, and in Bundēlī, *bō* and *jō*. Kanaujī fluctuates between the two forms. We have *wahu* as well as *bau*, he, that, and *yahu* as well as *jau*, this.

We sometimes find the past tense of a *neuter* verb used impersonally with the subject in the agent case. Thus, *larikā-nē chalō-gaō*, by the son it was gone away, *ī e*, the son went away. This is, of course, opposed to the rules of Standard Hindī. Note how verbs of saying, asking, etc., are used in the *feminine* of the past tense, agreeing with *bāt* understood. Thus, *us-nē kahī*, he said; *us-nē pūchhī*, he asked.

The past tenses of *dēnā*, *lēnā* and *jānā* are, as in Bundēlī, *daō*, *laō*, *gaō*. The past tense of the verb substantive is *rahō*, *hatō*, or *thō*. In Bundēlī it is *rahō*, *hatō*, or *tō*, and in Braj Bhākhā, *ī ahaũ*, *hūtau*, or *hau*.

KANAUJĪ SKELETON GRAMMAR.

I —DECLENSION —

	Masculine		Feminine	
	Strong	Weak	Strong	Weak
Sing Nom	ghōṛā, a horse	ghar or gharu, a house	nārī, a woman	bāt, a word.
Obl	ghōṛā, ghōṛē	ghar, gharu	nārī	bāt
Plur Nom	ghorā, ghōṛē	ghar, gharu	nārī	bātē
Obl	ghōṛan	gharan, gharun, gharanu	nārīn	bātan

Postpositions—

Agent, *nē*

Acc-Dat., *lē, lē*

Abl-Instr., *sē, sētī, san, tē, tē, larī, lar-lē*

Gen., *kō* (obl *lē*), fem. *lī*

Loc., *mē, māī, mā, mō, par, lō*

To form the plural, *hīār* or *hīāru* is sometimes added to both nouns and pronouns

The oblique plural is sometimes used in the sense of the singular. Thus, *jādā dāman-kō*, of great value. We sometimes meet an instrumental singular in *ō* or *an*, as in *bhūkhō* or *bhūkhan*, by hunger, and a locative in *ē*, as *gharē*, in a house

Adjectives as in ordinary Hindi, except that strong masculine forms end in *ō* instead of *ā*

PRONOUNS

	I	Thou	He, that	This.	Who	That	Who?	What?	Anyone.
Sing Nom	<i>maī</i>	<i>tū</i>	<i>waḥu, wuḥi, uḥi, bau, baḥu</i>	<i>yaḥu, yuḥi, ihu, yaḥu, jau, jaḥu</i>	<i>jaun, jaunu, jō</i>	<i>taun, taunu, sō</i>	<i>kaun, kaunu, kō</i>	<i>kaḥā, kā</i>	<i>kōū, kōī, kaunau</i>
Obl	<i>mō</i>	<i>tō</i>	<i>uḥi, baḥi, wā</i>	<i>ihu, yā</i>	<i>jehi, jā</i>	<i>tehi, tā</i>	<i>kehi, kā</i>	<i>kāhē</i>	<i>kaunau, kīsū</i>
Acc- Dat.	<i>moḥi</i>	<i>toḥi</i>	<i>usē, usai</i>	<i>isē, isai</i>	<i>jisē, jisai</i>	<i>tisē, tisai</i>	<i>kisē, kisai</i>		
Gen.	<i>mērō</i>	<i>tērō</i>							
Plur Nom	<i>ham</i>	<i>tum</i>	<i>uē, wai, bē</i>	<i>jē, jai</i>	<i>jaun, jō</i>	<i>sō</i>	<i>kō</i>		
Obl	<i>ham</i>	<i>tum</i>	<i>un, unhō</i>	<i>in, inhō</i>	<i>jīn, jīnhō</i>	<i>tīn, tīnhō</i>	<i>kīn</i>		
Acc- Dat.	<i>hamē, hamāī hamārō</i>	<i>tumhē, tumhāī tumhārō</i>	<i>unhē, unhāī</i>	<i>inhē, inhāī</i>	<i>jīnhē, jīnhāī</i>	<i>tīnhē, tīnhāī</i>	<i>kīnhē, kīnhāī</i>		
Gen.									

To any of these plurals *hīār* or *hīāru* may be added. Thus, *ham-hīār*, we 'Anything' is *lachhū* or *kuchhō*, indeclinable

In the personal pronouns, the plural is often used in the sense of the singular

The Reflexive Pronoun is *ap* or *āpu*, genitive *apan*, *apanu*, or *ap'nō*

II —CONJUGATION A. Auxiliary Verbs, and Verbs Substantive—

Present, I am.

	Sing	Plur
1	<i>hē</i>	<i>haī, haī-gē</i>
2	<i>hai, hai-gō</i>	<i>hō, hō gē</i>
3	<i>hai, hai-gō</i>	<i>haī, haī-gē</i>

Past, I was Thō or *hatō*, fem. *thī* or *hatī*, Plur, *thē* or *hatē*, fem *thī* or *hatī* Or *maō* *rahō*, etc., like *mārō*, below

B Active Verb—

Infinitive,—*māran*, *māranu*, *mār'nō*, or *mārībō* (obl *mārībē*), to strike.

Present Participle,—*mārat* or *māratu*, striking

Past Participle,—*mārō*, struck.

Conjunctive Participle,—*mār-lē* or *mārī kē*, having struck

Present Indicative and Subjunctive, I strike or I may strike

Future, I shall strike.

	Sing	Plur	Sing	Plur
1	<i>mārō, mārū</i>	<i>mārē</i>	<i>mārīhaū, mārīhō, mārīhē, mārōgō</i>	<i>mārīhaī, mārēgē</i>
2	<i>mārē</i>	<i>mārō</i>	<i>mārīhai mārēgō</i>	<i>mārīhō, mārōgē</i>
3	<i>mārē</i>	<i>mārē</i>	<i>mārīhai, mārēgō</i>	<i>mārīhaī, mārēgē</i>

Imperative,—sing *mār*, plur *mārō*, respectful, *mārīyō, mārīyē* Other tenses are formed on the analogy of Braj Bhākhā, substituting *ō* for *au* in masculine terminations

C Irregular Verbs These are,—

hōn, to become Past participle, *bhāyō* or *bhāō* Other forms regular

dēn, to give, and *lēn*, to take Past participles, *daō* and *laō*, respectively Other forms regular

jān, to go Past participle, *gayō* or *gaō*

lāran, to do, and *mai an*, to die, are usually regular Thus, past participles, *larō* and *marō*

D and E—The passive is formed as in Braj Bhākhā. So also, like that dialect, Kanaujī occasionally borrows its definite present from Rājasthānī

BUNDĒLĪ OR BUNDEĠKHANDĪ.

As its name implies, Bundēlkhandī is the language of Bundelkhand 'Bundēlī' signifies the language spoken by the Bundēlās, who are the principal inhabitants of that country. According to the *Gazetteer of India*, Bundelkhand is the tract 'lying between the river Jamna on the north, the Chambal on the north and west, the Jabalpur and Saugor Divisions of the Central Provinces on the south, and Rewa or Baghelkhand and the Mirzapur Hills on the south and east'. Politically this area includes the British districts of Banda, Hamirpur, Jalaun, and Jhansi, so much of the Gwalior Agency of Central India as consists of the home districts of the State of Gwalior, the whole of the Bundelkhand Agency, and a small portion on the west side of the Baghelkhand Agency. The area in which Bundēlī is spoken does not altogether coincide with this definition. In the first place the dialects spoken in the district of Banda are not Bundēlī. They are broken forms of the Baghēlī dialect of Eastern Hindī, and have been described under that language.¹ The River Chambal forms the northern and western boundary of the State of Gwalior. On the north, Bundēlī not only extends to that river but crosses it into the districts of Agra, Mainpuri, and Etawah, being spoken in the southern portions of each. On the west, it does not extend to the Chambal, the languages spoken in the western portion of Gwalior being Braj Bhākhā, and various forms of Rājasthānī. On the south it extends far beyond the nominal boundaries of Bundelkhand. It is spoken not only in the districts of Saugor and Damoh and in the eastern portions of Bhopal, all of which, like the south of the Bundelkhand Agency, lie on the Vindhyan plateau, but is the vernacular of the districts of Narsinghpur and Hoshangabad which lie in the Narbada Valley, and, still further south, on the Satpura plateau, of the district of Seoni. On the same plateau it is spoken in a broken form by the Lōdhis of Balaghat and over the centre of the district of Chhindwara, and a large number of its speakers have even found their way into the great Nagpur plain and are heard speaking a mongrel *patois* in the district of Nagpur, the proper vernacular of which is Marāthī. We may say roughly that it is spoken by nearly seven millions of people, and over an area of nineteen thousand square miles.

Bundēlī is bounded on the east by the Baghēlī dialect of Eastern Hindī, on the north and north-west by the closely related Kanaujī and Braj Bhākhā dialects of Western Hindī, and, in Hamirpur, by the Tīrhārī form of Baghēlī spoken on the south bank of the Jamna; on the south-west by various dialects of Rājasthānī, the most important of which is Mālwi, and on the south by Marāthī. It merges gradually, without any distinct boundary line, through some mixed dialects into Eastern Hindī, Kanaujī, Braj Bhākhā and Rājasthānī, but there is no merging into Marāthī, although there are some broken dialects which are mechanical mixtures of the two languages.

Bundēlī is, on the whole, a very homogeneous form of speech. There is one uniform type current over the greater part of the area in which it is heard. Natives, who are very quick to notice

Varieties

¹ See Vol. VI, pp. 142 and ff.

slight variations of dialect, maintain that there are two or three sub-dialects to which they have given special names, but the differences are only very unimportant local peculiarities. There are, however, towards the north of the Bundēlī tract some intermediate forms of speech which deserve notice, and there are also the broken dialects of the south. The varieties of the standard Bundēlī which are recognised by natives are called Pāwārī, Lodhāntī or Rāthōrā, and Khatōlā. Pāwārī is the dialect used in the north-east of the State of Gwalior, and in Datia and its neighbourhood, where the Pāwār Rājputs are numerous. Lodhāntī or Rāthōrā is the dialect spoken in the Rāth Pargana of Hamirpur, and the neighbouring portion of Jalaun, where the Lōdhīs are in a majority. In the heart of the Hamirpur district, and adjoining the Rāth Pargana, lie the Bāwan Chaurāsī Pargana of the Charkharī State, the Saūla State, and the Jignī Jagir, all falling politically under the Bundelkhand Agency. The same dialect is also spoken in them. Khatōlā is the form of Bundēlī spoken in the south-east of the Bundelkhand Agency and in the neighbouring part of Baghelkhand, *i.e.*, in the Panna State and its neighbourhood. The same form of speech is also found in the adjoining district of Damoh in the Central Provinces.

The mixed dialects are Banāpharī, Kundrī, Nibhattā, on the east, shading off into Eastern Hindī, and Bhadaurī, on the west, shading off into Braj Bhākhā. Of these Banāpharī is the most important. It is spoken in the south-east of the Hamirpur district, and in the north-centre and east of the Bundelkhand Agency. Here the Banāphar Rājputs are strong, and an epic cycle celebrating their deeds, and composed in their language, is famous all over northern India. The Banāpharī sub-dialect varies somewhat from place to place, that of Hamirpur being so full of Baghelī idioms that I have been compelled to describe it under that language (*ante*, Vol. VI, pp 155 and ff). That of the Bundelkhand Agency though borrowing freely from Baghelī is in the main Bundēlī, and is dealt with here.¹ Kundrī is spoken on both banks of the river Ken, which separates the district of Banda from Hamirpur. The Kundrī on the Banda side of the river is based on Baghelī, and has been described under that language (*ante*, Vol VI, pp 152 and ff). That on the Hamirpur side is a mixed language, but its basis is Bundēlī, and therefore it is described in the following pages. Along the north side of the Hamirpur district, on the south bank of the Jamna, there is a narrow strip of country in which Tīrhārī, a mixed dialect based on Baghelī, is spoken. It has been described *ante*, Vol VI, pp 132 and ff. This Tīrhārī goes on into the district of Jalaun, where it gradually merges into the standard Bundēlī of the district through a form of Bundēlī known as Nibhattā. Bhadaurī or Tōwargarhī is properly speaking the dialect spoken in Bhadāwar and Tōwargarh, on the banks of the Chambal where it separates the Gwalior State from Etawah and Agra. On the north side of the river we find it in the country near the Chambal belonging to these two districts and to Mampurī. In Gwalior it extends right down the whole centre of the home districts of the State, having Braj Bhākhā and Rājasthānī to its west, and on its east, to the north Pāwārī (already described) and further south ordinary standard Bundēlī. Standard Bundēlī itself, which is recognised by natives as not being Pāwārī, Lodhāntī, or Khatōlā, is spoken in the rest of the districts of Jalaun and Hamirpur and of the Bundelkhand Agency, in Jhansi and Saugor, together with the portions of Gwalior and Bhopal immediately to their east, and in Seoni, Narsingpur, and Hoshangabad.

¹ A full account of Banāpharī will be found on pp 481 and ff, *post*.

The broken dialects of the south are not like the mixed ones of the north, as they are not intermediate links each between two neighbouring languages. The two languages in each case are there, but as the members of each pair are not closely connected, they do not merge into each other. There is, instead, a broken *patois* which is a purely mechanical mixture of the two forms of speech. The speakers, who are familiar with both, sometimes use the idioms of one and sometimes of the other, and usually show so strict impartiality that in one sentence they will use the one for expressing a particular idea, and in the next will employ the other for expressing it over again. These broken dialects are Lōdhī, Kōshtī, Kumbhārī, and Nagpurī 'Hindī,' which are Bundēli mainly mixed with Marāthī, and the Bundēli of central Chhindwara which is mixed with ordinary Hindōstānī. Lōdhī is spoken by the members of the Lōdhī tribe who have settled in Balaghat (compare the Lodhāntī Bundēli of the north), and Kōshtī by Kōshtīs in Chhindwara, Chanda, and Bhandara. Kumbhārī is spoken by the Kumbhārs of Chhindwara and Buldana. Nāgpurī 'Hindī' is the so-called 'Hindī' of the district of Nagpur.

The following figures show the estimated number of speakers of the various forms of Bundēli. They are based on the census of 1891 —

Number of Speakers

Name of Dialect	Where spoken	Number of speakers
Standard	Jhansi . . .	679,700
	Jalaun . . .	360,129
	Hamirpur . . .	384,000
	South-east Gwalior . . .	200,000
	East Bhopal . . .	67,000
	Orohha, etc . . .	383,400
	Saugor . . .	582,500
	Nainanghpur . . .	363,000
	Seoni . . .	195,000
	Hoshangabad . . .	300,000
Total Standard		3,519,729
Pāwārī	North-east Gwalior . . .	150,000
	Datia, etc . . .	203,500
Total Pāwārī		353,500
Lodhāntī or Rāthōrā	Hamirpur . . .	98,000
	Charkhari, etc, in Hamirpur . . .	39,500
	Jalaun . . .	8,000
Total Lodhāntī or Rāthōrā		145,500
Khatolā	Panna, etc. . . .	569,200
	Darohi . . .	322,000
Total for Khatolā		891,200
Total for all varieties of Standard Bundēli		4,909,929

Name of Dialect	Where spoken	Number of speakers.
Mixed dialects of the North-east—		Brought forward 4,909,929
Banāphari \	North-east Bundelkhand	245,400
	West Baghelkhand	90,000
	(Hamirpur, not included in the total	5,000)
Total Banāphari		335,400
Kuṇḍri	Hamirpur	11,000
Nibhattā	Jalaun	10,200
Total mixed dialects of the North		356,600
Mixed dialect of the North-west—		
Bhādanrī or Tōwargaphī	Gwalior	1,000,000
	Agra	250,000
	Mainpuri	8,000
	Etawah	55,000
Total Bhādanrī		1,313,000
Broken dialects of the South—		
Lodhī	Balaghat	18,600
Chhindwara Bundēli	Chhindwara	145,500
Koshti Dialects		14,692
Kumbhār Dialects		4,980
Nāgpuri 'Hindī'	Nagpur	105,900
Total broken dialects of the South		289,672
Total of all forms of Bundēli		6,869,201

Bundēli has a large literature. There is in the first place the well-known epic cycle about Ālhā and Ūdal, still sung all over northern India, and preserved by bards in the Banāphari dialect. These heroes lived in the latter half of the twelfth century A.D. and their exploits have been the subject of verse ever since. The poet Chand Bardāi, who according to tradition was their contemporary, devoted a whole canto of his famous epic to Prithirāj's wars with the State of Mahobā, whose champions they were. Formal Bundēli literature, of the kind which the learned of India delight in, dates from at least the time of the Emperor Akbar. Kēśab Dās, the founder of vernacular rhetoric, was a native of the State of Orchha, and served as an ambassador from Indrajit Singh, its king, to that monarch. He flourished at the end of the sixteenth century, and his works are to the present day the acknowledged standard of poetical criticism for the whole of Hindōstān. From his time Bundelkhand has produced a long series of writers on poetics. From it have sprung many masters whose works are admitted authorities on the art of criticism. Perhaps the two best known are Padmākar Bhatt of Banda and Paj'nēs of Panna, both of whom flourished in the early part of the nineteenth century. All these could tell how poetry should be written, but none of them were great original poets themselves. The school of Bundelkhand shone in analysis rather than in composition. The only original writers of importance were Prān-nāth and Lāl Kabi, both of whom attended the court of Chhattarsāl of Panna in the first quarter of the eighteenth century. Prān-nāth was a religious reformer who attempted to combine Hinduism with Muhammadanism. He was a

voluminous author, and wrote in a curious language, which, like his doctrine, was a compound of India and Islām. While the grammatical structure of his language is purely vernacular, the vocabulary is mainly supplied from Persian and Arabic. Lāl Kabi wrote the *Chhatra Prakās*, an account of the life of his patron Chhattarsāl and of his father Champatī Rāy. It is noteworthy as one of the few original historical works written by an Indian for Indians.

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SMITH, V. A.,—*Popular Songs of the Hamirpur District in Bundelkhand*, *N. W. P. Journal of the Asiatic Society of Bengal*, Vol. xlv, 1875, Pt. I, pp. 389 and ff.

SMITH, V. A.,—*Popular Songs of the Hamirpur District in Bundelkhand*, *N. W. P. No. II ib*, Vol. xlv, 1876, Pt. I, pp. 279 and ff.

Besides the above, Mr Vincent Smith has most kindly placed at my disposal a manuscript collection of Bundēli popular songs and a series of notes on the grammar of the dialect which have been freely utilised in the following pages.

As elsewhere in Hindostan, both the Nāgarī character and its congener, the Written Character Kaithī character, are used in writing Bundēli.

Bundēli has several words in its vocabulary which are not met with in ordinary dictionaries. Some of these will be found in the specimens and in the standard List of Words and Sentences. In addition I give the following from the Bundelkhand Gazetteer:—

Bābā, *baī ē bābā*, a paternal grandfather

Dāī, a grandmother

Dādā, *bhāū*, *bharyā*, *bāpū*, a father

Dīdī, *anyā*, *māī*, a mother

Dudā, a paternal uncle

Kakihī, an aunt, the wife of a *dudā*

Bharyā, *dāū*, *dādā*, *nānā*, an elder brother

Bhōbhī, *bhanyī*, an elder brother's wife

Lakurī, *gutūī*, a younger brother's wife

Dul'han, *lagāī*, *mahariyā*, *basahī*, *jurūā*, *gotānī*, a wife

Dīdī, a sister

Bityā, *buīyā*, *chhaunī*, a daughter

Lālā, *dādū*, *chhaunā*, *būā*, a son

Phuōā, *buōā*, a mother's sister

Jīyā, a sister's husband

Pāhun, *nāt*, a son-in-law

Sāī, *sāīō*, a wife's brother

Sahō, *īāt*, *mahtaū*, a father-in-law

Bhānj, *bhainē*, a sister's son

Garai, *lotiyā*, a *lōtā*

Genduā, *ghārī*, *karōrā*, a *lōtā* with a spout

Thariyā, *thār*, *tāthī*, a salver

Batucā, a brass vessel for holding water (Hindī *bat'lohā*)

Khōrā, *khō^uā*, *khō^uyā*, *bē^uyā*, a cup (H *katō^uā*)

Kop^urī, a large brass plate (H *paiāt*)

Chambū, a brass cup (H *bē^uā*)

Kal^usā, a brass water-pot (H *gagarī*)

Tameh^urā, a copper water-pot

Ka^uah^uyā, an iron pan

Gangal, an earthen vessel (H *kārādār gag^uā*)

Pāndabbā, a betel-box

Sanarsī, tongs (H *sār^usī*)

Grammar.—It is hoped that the following sketch of Bundēlī grammar will be found sufficient for understanding the specimens

Pronunciation.—When the vowels *ē* and *ō* are shortened, they become *i* and *u*, respectively. Thus from *bētī*, a daughter, we have *bitiyā*, and from *ghō^uō*, a horse, *ghu^uā*, not *bē^uyā* and *ghor^uā* as in the more eastern languages. I have no proof of the existence of the short vowels *e* and *o* in Bundēlī, but it is probable that the short *e* occurs in words like *katek*, how many? The diphthong *ai* is commonly confused with *ē*, and *au* with *ō*. Judging from the specimens *ē* and *ō* seem to be the most common pronunciations. Thus we find *kēhō*, for *kai^uhā^u*, I will say, *jēhē* and also *jai^uhē*, thou wilt go, and *ō^ur*, for *au^u*, and. In the following grammatical notes, when there are authorities for both pronunciations, I shall write *ē* and *ō* respectively, it being understood that when these letters form parts of terminations they can be also written *ai* and *au* respectively. The value of other vowels is also fluctuating. Thus we find *i* substituted for *a* in *bu^uō^uba^u*, equal to, and the vowel *a* lengthened in *rāyī*, it, fem, remained. So also the word for the conjunction 'that' is indifferently written *ki*, *kī* and *kē*.

As regards consonants the letter *i* is often substituted for *ī*, as in *parō*, he fell, *daur-kē*, having run, and *ghu^uā*, a horse. In the word *hakigat*, truth, a *g* has been substituted for a *k*. The most prominent feature, however, is the constant elision of a medial *h*. Thus, we have *ka^ui* or *kayī*, for *kahī*, he said, *ī^uan*, for *rahan*, to remain, *kuā^ubē-kē lāk*, for *kahā^ubē-kē lāk*, fit to be called, *pavā dēō*, for *pah^uā dēō*, clothe. When a long *ā* precedes the *h*, a following *a* is changed to *u*, as in *chā^uūt*, for *chā^uhat*, wishing. *Rah^u-kē*, having remained, becomes *rē^u-kē*. Other forms of the same verb are *ratī^u-hā^u*, they, fem, remain, and *ī^uāō-tō*, he had remained. In this connexion, note the form *bha^uūt*, for *bahūt*, much. The letter *y*, as an initial, is unknown, its place being supplied by *j*. So, also, *b* is substituted for initial *w*. Thus, *jō*, for *yah*, this, and *bō* for *wah*, that.

Declension.—The use of long forms of nouns, usually in a diminutive or non-honoric sense, is very common. Masculine long forms mostly end in *ā*, and feminine ones in *yā*. Thus, we have both *ghō^uō* and also, more commonly, *ghu^uā*, a horse, *bētī*, and also *bitiyā*, a daughter. We also often meet redundant forms in *ā^uva*, as in *bilā^uvā*, a cat, and *chirā^uvā*, a bird.¹

¹ Theoretically, every Indo-Aryan noun can have three forms, a short, a long, and a redundant. The short form may be either weak or strong. In eastern languages, such as Bihārī, all four forms of one and the same noun are commonly found, but, so far as information is available, in the more western dialects such instances have not been recorded, although they probably occur in the mouths of villagers. As an example of these different forms, I may quote from Bihārī,—weak short form, *ghō^ur*, a horse; strong short form, *ghō^urā*, a horse; long form *ghor^uā*, a horse; redundant form, *ghorā^uā*, a horse.

Masculine *tadbhava* words,¹ which in Hindōstānī end in *ā*, in Bundelī usually end in *ō*. Thus, Hindōstānī, *ghōrā*, but Bundelī, *ghōrō*, a horse. The only exceptions which I have noted are some nouns of relationship, such as *daddā*, a father, *mōīā*, a son, *lakhlā*, an uncle, and long forms like *ghur^uicā*.

The feminine often has *nī* where standard Hindōstānī has *in*, as in *tēl^unī*, an oilman's wife, but Hindōstānī *tēlin*. So *hur^ukinī*, a harlot.

The declension of nouns closely follows that of Hindōstānī. Masculine *tadbhavas* in *ō* form their oblique form singular, and usually their nominative plural, in *ē*. The oblique plural ends in *an*. We thus get the following forms of *ghōrō*, a horse

Singular		Plural
Direct,	<i>ghōrō</i>	<i>ghōrē</i>
Oblique,	<i>ghōrē</i>	<i>ghōran</i>

Other masculine nouns remain unchanged in the singular, and in the nominative plural, but form the oblique plural by adding *an*. This is the general rule, but some nouns in *ā* form the nominative plural in *ā̃*, or even in *an*. Thus, *hinmā*, a deer, nom plur, *hinmā̃*; *kuttā*, a dog, nom and obl plural, *kuttan*. Feminine long forms in *iyā* form the nominative plural in *iyā̃*, and the oblique plural in *īyan*. Other feminine nouns form the nominative plural in *ē̃*, or, if they end in *ī*, in *ī̃*, and the oblique plural in *an* or *in*. All feminine nouns remain unchanged in the singular. Examples of these forms taken from the specimens are —

Singular		Plural	
Direct	Oblique	Direct	Oblique
<i>Lōrō</i> , younger	<i>lōrē</i>	<i>lōrē</i>	<i>lōran</i>
<i>Daddā</i> , a father	<i>daddā</i>	<i>daddā</i>	<i>daddan</i>
<i>Ku-karm</i> , a bad action	<i>ku-karm</i>	<i>ku-karm</i>	<i>ku-karman</i>
<i>Chākar</i> , a servant	<i>chākar</i>	<i>chākar</i>	<i>chākar^uan</i>
<i>Sār</i> , a bull	<i>sār</i>	<i>sār^uan</i>	<i>sār^uan</i>
<i>Rahāiyā</i> , a dweller	<i>rahāiyā</i>	<i>rahāiyā</i>	<i>rahāīyan</i>
<i>Nugariā</i> , a finger	<i>nugariā</i>	<i>nugariā̃</i>	<i>nugarīan</i>
<i>Hur^ukinī</i> , a harlot	<i>hur^ukinī</i>	<i>hur^ukinī̃</i>	<i>hur^ukinin</i>
<i>Gat^uhī</i> , a thump	<i>gat^uhī</i>	<i>gat^uhī̃</i>	<i>gat^uhin</i>

Sometimes we meet ordinary Hindōstānī forms, as *bātē̃*, words, *hēlīō-kē sang*, with friends, *pāō-mē̃*, on feet. Note also the forms *gharē*, in a house, *bhūkhan-kē mārē*, through hunger.

Cases are made as usual by postpositions. The following are the principal. The sign of the agent case is *nē* or *nē̃*. That of the accusative and dative is *lō̃* or *lō̃hō̃*; of the ablative *sē*, *sē̃* or *sō̃*, and of the locative *mai* or *mē̃*. *Lai* or *lānē* is 'for'. The usual suffix of the genitive is *lō̃*, obl masc, *lē̃*; fem dir and obl, *kī̃*. The termination *lō̃hō̃* is also apparently sometimes used to form an oblique genitive, as in *tā-lō̃hō̃ pīchhē̃*, after that. Unless the words are mistake of the writer, as they probably are, we have

¹ A *tadbhava* word is one which has come down from the ancient Sanskrit, by a regular process of development, through Prakrit, into the modern Indo-Aryan languages. A *tatsama* is one which has been borrowed in later times direct from Sanskrit to make up some real or fancied deficiency in the vocabulary.

in one case, *nāch-kē bōl sunō*, he heard the sound of dancing, an oblique genitive used instead of a direct one. Either *kē* or *sunō* must be wrong.

Tadbhava adjectives in *ō* change in the same way as the suffixes of the genitive. The oblique masculine ends in *ē*, and their feminine, direct and oblique, in *ī*. Thus, *saḥrō*, all, obl masc *saḥrē*, fem. *saḥrī*.

The following are the forms of the two first personal pronouns —

Singular

Nom	<i>mē, mē, māi, I</i>	<i>tū, tai, thou</i>
Agent	<i>mai-nē</i>	<i>tai-nē</i>
Gen	<i>mō-kō, mērō, mōrō, mōnō</i>	<i>tō-kō, tērō, tōrō, tōnō</i>
Obl	<i>mōy, mōē, mō</i>	<i>tōy, tōē, tō</i>

Plural

Nom	<i>ham</i>	<i>tum</i>
Gen	<i>ham-kō, hamārō, hamāō</i>	<i>tum-kō, tumārō, tumāō</i>
Obl	<i>ham</i>	<i>tum</i>

'He' or 'that' is *bō* or *ū*, 'she' is *bā*. The obl sing of both is *bā, ū, ũ* or *tā*. 'To him' is *bāy* or *bāē*. The nom plur is *bē*, and the obl plur is *bin* or *in*. These are all the forms which are vouched for by the specimens. Others probably occur.

'This' and 'who' are both *jō* (fem *jā*), obl sing *jā*, nom plur *jē*. No forms of the oblique plural occur in the specimens. 'Thus' is also *ē*, with an oblique plural *in*.

'Your Honour' is *āp*, with a dative *apan-khō*. 'Own' is *ap'nō*. All these genitives undergo the usual modifications. Thus, the feminine of *mērō* is *mērī* and of *ap'nō*, *ap'nī*.

Kā, obl *kāyē*, is 'what?'. *Kōū*, obl *kāū*, anyone, *kachhū*, anything, *katek*, *kitek* or *kat*, how many?

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

Present, I am

SING

PLUR

Past, I was

SING

PLUR

Masc

Fem

Masc

Fem

1	<i>hō, āū, or āw</i>	<i>hē, āy</i>	<i>hatō, or tō</i>	<i>hatī, tī</i>	<i>hatē, tē</i>	<i>hatī, tī</i>
2	<i>hē, āy</i>	<i>hō, āw</i>	<i>hatō, tō</i>	<i>hatī, tī</i>	<i>hatē, tē</i>	<i>hatī, tī</i>
3	<i>hē, āy</i>	<i>hē, āy</i>	<i>hatō, tō</i>	<i>hatī, tī</i>	<i>hatē, tē</i>	<i>hatī, tī</i>

Other forms are *huhō*, or *hōū-gō*, I will be, *huē*, it may be, *bhaō*, fem *bhayī*, masc plu *bhayē*, he became, *noīyā*, I am not, *naīyā*, he is not, and so on, *bhaē nā chahye*, ought not to become.

B. Active Verbs.—*Māran*, to strike. Infinitive and Verbal Noun *māran* and *mār'bō*, obl *mār'bē*, also *mārē*. Present Participle, *mārat*. Past Participle, *mārō*.

Present Subjunctive, I may strike

Sing

Plur

1	<i>mārū</i>	<i>mārē</i>
2	<i>mārē</i>	<i>mārō</i>
3	<i>mārē</i>	<i>mārē</i>

Future, I shall strike

Sing

Plur

<i>mārīhō</i>	<i>mārīhē</i>
<i>mārīhē</i>	<i>mārīhō</i>
<i>mārīhē</i>	<i>mārīhē</i>

In the future the vowel *a* is often substituted throughout for *i*, thus, *mār'hō*. Another form of the future is made by adding *gō* to the present subjunctive. The *gō* is liable to change for gender and number. Thus—

SINGULAR		PLURAL	
Masc	Fem	Masc	Fem
First Person, <i>mār'ũ-gō</i>	<i>mār'ũ-gī</i>	<i>mār'ẽ-gē</i>	<i>mār'ẽ-gī</i>

and so on for the other persons

Present Definite, *mārat-hō* or *mārat-āw*, I am striking. The auxiliary verb is commonly omitted, so that the present participle alone serves for all persons and both numbers.

Imperfect, *mārat-hatō*, or *mārat-tō*, etc., I was striking. The auxiliary changes according to the gender and number of the subject.

Imperative — This is the same as the Present Subjunctive, except that the second person singular is *mār*.

Tenses formed from the Past Participle — In the case of transitive verbs, these tenses are construed passively, exactly as in Hindōstānī, the subject being put in the case of the agent with *nē*. Thus, *maĩ-nē mārō*, I struck, *maĩ-nē 'māi-ō-tō*, I had struck.

Irregularities — Verbs whose roots end in *ā* generally form the present participle in *āt*. Thus, *jāt*, going. Some, however, insert a *u*. Thus, *chāut*, wishing, *āut*, coming. So also *raūt*, remaining. *Dēn*, to give, and *lēn*, to take, make *dēt* and *lēt*.

The verb *karan*, to do, makes its past participle regularly. Thus, *karō*. The past participle of *dēn*, to give, is *daō*; of *lēn*, to take, *laō*; and of *jān*, to go, *gaō*. In forming the feminine and the plural these generally insert *y*. Thus, *dayī*, *dayē*. Note that in the past tense, the verb *lan*, to say, is always put in the feminine to agree with *bāt* understood. Thus, *kayī*, or *kaī*, he said. Note in this connexion the phrase *rāyī lā*, literally, what remained?, which is used as a kind of expletive meaning 'thereupon'.

An example of a desiderative form is *bharō chāut-tō*, he was wishing to fill. An example of an inceptive compound is *ran lagō*, he began to remain.

The conjunctive participle ends in *lē* or *lē*. Thus, *mār-lē*, or *māi-lē*, having struck.

The case of the agent is used with some laxity in the specimens. Thus, we have it used with intransitive verbs in *bā-nē baithō*, he sat, *bā-nē lagō*, he began. In *bā-nē chāut-tō*, he was wishing, we even have it used before a tense formed from the present participle.

LITERARY HINDŌSTĀNĪ

The first specimen is a version of the Parable of the Prodigal Son in pure Thēth Hindōstānī by the late Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivedī, F A U It is capable of being written in, and is perfectly legible in, both the Dēva-nāgarī and the Persian characters In order to show this, it is printed in both characters

Although in Thēth Hindī it will be observed that it contains one or two foreign words, such as the Persian *baḥkara*, a share, and the Sanskrit *pāpa*, sin Such words are included because, although foreign, they are in daily use in everybody's mouths They have attained to full right of citizenship

[No 1]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDŌSTĀNĪ (*Thēth* VARIETY)

(*Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivedī, F.A.U., 1898.*)

DĒVA-NĀGARĪ CHARACTER

किसी मानुस के दो बेटे थे । उन में से लहुरे बेटे ने बाप से कहा हे बाप आप के धन में जो मेरा बखरा हो उसको मुझे दे दीजिये । तब उसने अपना धन उनमें बाँट दिया । बहुत दिन नहीं बीते, कि लहुरा बेटा सब कुछ बटोर दूर देस चला गया और वहाँ लुचपन में दिन बितावते अपना धन उड़ा दिया । जब वह सब कुछ उड़ा चुका तब उस देस में अकाल पड़ा और वह कंगाल हो गया । तब वह उस देस के किसी भले मानुस के यहाँ जाकर रहने लगा जिसने उसको अपने खेत में सूअर चराने को भेजा । और वह चाहता था, कि मैं अपना पेट उन छीमियों से भरूँ जिन्हें सूअर खाते हैं पर कोई उसको कुछ नहीं देता था । तब उसको चेत हुआ और कहने लगा, कि मेरे बाप के यहाँ इतनी अल्लेख रोट्टी होती हैं कि कितने मजूर पेट भर खाते हैं और बचाय भी रखते हैं और मैं भूखा मरता हूँ । मैं उठता हूँ और बाप के पास जाकर यही कहूँगा कि हे बाप मैंने भगवान के बिमुख और आप के सामने पाप किया । मैं फिर आप का बेटा कहे जाने योग नहीं । मुझको अपने मजूरों में से एक की नाई रखिये । तब वह उठ

कर अपने बाप के पास चला । पर वह दूर ही था, कि उसके बाप ने उसको देख कर दाया की, और दौड़ कर उसके गले में लिपट गया और उसको चूमने लगा । बेटे ने कहा हे बाप मैं ने भगवान के विमुख और आप के सामने पाप किया और आप का बेटा कहे जाने जोग नहीं । पर बाप ने अपने चाकरोँ में से एक से कहा, कि सब से अच्छा कपड़ा इसको पहिनावो और हाथ में अँगूठी और पावों में जूते । और चलो हम लोग खायँ और बेलसँ । क्योंकि यह बेटा मरा ऐसा था फिर से जीया है हेराय गया था फिर मिला है । तब वे सुख से बेलसने लगे ॥

उसका जेठरा बेटा खेत में था । जब वह आते हुए घर के निअर पहुँचा तब नाँचने बजाने का सुर सुना । उसने अपने चाकरोँ में से एक को बुला कर पूँछा, कि यह क्या है । उसने उस से कहा, कि आप का भाई आया है और आप के बाप ने जेवनार किया है क्योंकि उसको हरा भरा पाया है । इस पर उसने रिस किया और घर के भीतर जाना न चाहा । पर उसका बाप बाहर आकर उसको मनावने लगा । उसने बाप को जवाब दिया कि देखिये मैं इतने बरसों से आप की टहल करता हूँ और आप के अदेस का टालना न किया और आपने मुझको कभी एक सेमना भी न दिया कि मैं अपने मेलियोँ के संग विहरता । पर आप का यह बेटा जो पतुरियोँ के संग आप के धन-को खा गया है जैसे ही आया तैसे ही आप ने उसके लिये बढियाँ जेवनार किया है । बापने : उससे कहा हे बेटा तूँ सदा मेरे संग है और जो कुछ मेरा है सो सब तेरा है । पर हुलसना और हरखना पद है क्योंकि यह तेरा भाई मरा ऐसा था फिर जीआ है हेराय गया था फिर मिला है ॥

[No. 1]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDŪSTĀNĪ (*Thēth* VARIETY)(*Mahāmahāpādhyāya Paṇḍit Sudhākara Dwivedī, F.A.U., 1898*)

PERSIAN CHARACTER

کسی مانس ے دو ٹیے تھے * اُن میں سے لہرے ٹیے ے باپ سے
 گہا ہے باپ آپ ے دھن میں حو میرا بحرہ ہو اُسکو مَحجے دے دیجے *
 نب اسے اپنا دھن اُن میں بانٹ دیا * بہت دن بہین بیتے کہ لہرا
 بیٹا سب گچھہ بٹور دُور دیس چلا گیا اور وہاں لچپن میں دن بتاوے
 اپنا دھن اُڑا دیا * حب وہ سب گچھہ اُڑا چکا نب اُس دیس میں آکاں
 پڑا اور وہ کنگال ہو گیا * نب وہ اُس دیس ے کسی بھلے مانس ے
 یہاں جا کر رہے لگا جسنے اُسکو اپنے کھیت میں سوار چرائے کو بھیجا *
 اور وہ میچاھتا تھا کہ میں اپنا بٹ اُن چھپیوں سے بھرون چھین
 سوار کھائے ہین * پر کوی اُسکو گچھہ بہین دیتا تھا * نب اُسکو
 چیت ہوا اور کہنے لگا کہ میرے باپ ے یہاں اتنی آلالہ روٹی
 ہوتی ہین کہ کتے مَحورے پیٹ بھر کھانے ہین اور بچای بھی
 رکھتے ہین اور میں ٹھوکھا مرتا ہوں * میں اُٹھتا ہوں اور باپ ے
 پاس جا کر یہی کہوں گا کہ ہے باپ میں ے بھگوان ے بکھہ اور آپ

ے سامنے پاپ کیا * مین پھر آپ کا بیٹا بے جاے جوگ نہیں *
 مَحہہ کو اپنے مَجُورون مبن سے ایک کی باپن رکھبے * تب وہ اُٹھ
 کر اپنے باپ ے پاس چلا * پر وہ دُور ہی تھا کہ اُسکے باپ ے اُسکو
 دیکھ کر دایا کی اور دُور کر اُسکے گلے مبن لپٹ گیا اور اُسکو چومے
 لگا * بیٹے ے کہا ہے باب مبن ے نہگوان ے بمکھہ اور آب ے سامے
 پاپ کیا اور آب کا بیٹا بے جاے جوگ نہیں * پر باپ ے آے
 چاکرون مین سے ایک سے کہا کہ سب سے اچھا کپڑا اُسکو پہناو اور
 ہاتھ مین انگوٹھی اور پاون مین حوے * اور چلو ہم لوگ کھاین
 اور بلسین * کیونکہ یہہ بیٹا مرزا آسا تھا پھر سے جیا ہے * ہرابی گنا
 تھا پھر ملا ہے * تب وہ سکھہ سے بلسے لگے *

اُسکا جٹھرا بیٹا کھیت مین تھا * جب وہ آے ہوے گھر ے بہر
 پہونچا تب ناچنے بچے کا سُر سنا * اُسے آنے چاکرون مبن سے ایک
 کو نلا کر پونچا کہ یہ کہا ہے * اُسنے اُس سے کہا کہ آب کا بھابی آیا
 ہے اور آپ ے باپ ے حیوانر کیا ہے کیونکہ اُسکو ہرا بھرا پایا ہے *
 اسپر اُسنے رس کیا اور گھر ے بہتر حانا نہ چاہا * پر اُسکا باپ باہر
 آکر اُسکو مناوے لگا * اُسنے باب کو خواب دیا کہ دیکھیے مبن اتے
 برسوں سے آپ کی ٹہل کرنا ہون اور آب ے آدیس کا ٹالنا نہ کیا اور
 اپنے مَجھکو کبھین ایک مدمنا بھی نہ دیا کہ مین ابے میلیوں ے سدی

بہرنا * پر آپ کا یہ بٹا جو پٹریوں ے سنگ آپ ے دھن کو کہا
 گیا ھے حیّے ہی آیا تیّے ہی آپ ے اُسکے لیے بڑھیاں جیوار کہا
 ھے * باپ ے اُس سے کہا ھے بیٹا تون سدا میرے سنگ ھے اور جو
 کچھ میرا ھے سو سب تیرا ھے * پر ہلّسا اور ہرکھنا پد ھے کیونکہ
 یہ تیرا بھائی مرا ایسا تھا پھر جیا ھے ہرا گیا تھا پھر ملا ھے *

[No 1]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN HINDĪ.

HINDŌSTĀNĪ (*Thēth* VARIETY)(*Mahāmahōpādhyāya Pandit Sudhākara Dwivedī, F.A.U., 1898.*)

TRANSLITERATION AND TRANSLATION

Kīsī mānus-kē dō bētē thē Un-mē-sē lahurē bētē-nē
A-certain man-of two sons were Them-in-from the-younger son-by
 bāp-sē kahā, 'hē bāp, āp-kē dhan-mē jō mērā
the-father-to it-was-said, 'O father, your-Honour-of property-in what my
 bakh'rā hō, us-kō mujhē dē-dīyē' Tab us-nē ap'nā dhan
share may-be, that to-me give-away' Then him-by his-own property
 un-mē bāt-diyā Bahut din nahī bītē, kī lahuā bētā
them-among was-divided Many days not passed, that the-younger son
 sab kuchh batōr dūr dēs chalā-gayā, aur wahā luch'pan-mē
all things collecting distant country went-away, and there debauchery-in
 din bitāw'tē ap'nā dhan urā-diyā Jab wah sab-kuchh
days passing his-own fortune was-wasted-away When he all-things
 urā-chukā, tab us dēs-mē akāl parā, aur wah kangāl
wasted-completely, then that country-in famine fell, and he indigent
 hō-gayā Tab wah us dēs-kē kīsī bhalē-mānus-kē yahā
became Then he that country-of a-certain well-to-do-man-of near
 jā-kar rah'nē lagā, jis-nē us-kō ap'nē khēt-mē sūar
gone-having to-live began, whom-by him-for his-own fields-in sown
 charānē-kō bhējā Aur wah chāh'tā-thā kī, 'maī ap'nā pēt un
to-feed it-was-sent And he wishing-was that, 'I my-own belly those
 chhīmiyō-sē bharū, jinhē sūar khātē-haī,' par kōī us-kō kuchh
husks-with I-may-fill, which sown eating-are,' but anyone him-to anything
 nahī detā-thā Tab us-kō chēt huā, aur kah'nē lagā kī,
not giving-was Then him-to senses became, and to-say he-began that,
 'mērē bāp-kē yahā it'nī alēlah rōtī hōtī-haī, kī
'my father-of near so-many thoughtlessly loaves prepared-are, that
 kit'nē majūrē pēt-bhar khātē-haī aur bachāy bhī rakh'tē-haī
how-many labourers belly-full eating-are and putting-by also keeping-are,
 aur maī bhūkhā martā-hū Maī uth'tā-hū aur bāp-kē pās
and I hungry dying-am I arising-am and the-father-of near

jā-kar yahī kahūgā kī, "hē bāp, mañ-nē Bhag^awān-kē
 gone-having thus-very will say that, "O father, me-by God of
 bimukh aur āp-kē sām^anē pāp kiyā Mañ phir
 against and your-Honour-of in-presence sin was-done I again
 āp-kā bētā kahē-jānē jōg nahī Mujh-kō ap^anē
 your Honour-of son to-be-called worthy not Me your-own
 majūrō-mē-sē ēk-kī nāñ rakhiyē'' Tab wah uth-kar ap^anē
 labourers-among-from one-of like keep'' Then he risen-having his-own
 bāp-kē pās chalā, par wah dūr-hī thā kī us-kē bāp-nē
 father-of near went, but he far-off-even was that his father-by
 us-kō dekhi-kar dāyā kī, aur daur-kai us-kē galē-mē
 him-to seen-having pity was-done, and run-having his neck-in
 lpat-gayā, aur us-kō chūm^anē lagā Bētē-nē kahā, 'hē bāp,
 threw-himself, and him to-kiss began The-son-by it-was-said, 'O father,
 mañ-nē Bhag^awān-kē bimukh aur āp-kē sām^anē pāp kiyā,
 me-by God-of against and your-Honour-of in-presence sin was-done,
 aur āp-kā bētā kahē-jānē jōg nahī' Par bāp-nē ap^anē
 and your-Honour-of son to-be-called worthy not' But the-father-by his-own
 chāk^arō-mē-sē ēk-sē kahā kī, 'sab-sē achēbhā kap^arā is-kō
 servants-in-from one to it-was-said that, 'all-than good clothes this-one-to
 pahināwō, aur bāth-mē āgūthī aur pāwō-mē jūtē Aur chalō, ham-jōg
 put-on, and hand-on a-ving and feet-on shoes And come, we-people
 khāy aur bel^asē, kyō-kī yah bētā marā aisā thā, phir-sē
 may-eat and may-rejoice, because this son dead like was, again
 jiyā-hai, herāy gayā thā, phir milā-hai' Tab wē sukh-sē
 alive-is, lost gone was, again found-is' Then they pleasure-with
 belas^anē lagē
 to-make-meriy began

Us-kā peth^arā bētā khēt-mē thā Jab wah ātē-huē ghar-kē nīar
 His elder son field-in was When he coming house-of near
 pahūchā, tab nāch^anē bajānē-kā sur sunā Us-nē ap^anē
 arrived, then dancing music-of sound was-heard Him-by his-own
 chāk^arō-mē-sē ēk-kō bulā-kar pūchhā kī, 'yah kyā hai?'
 servants-in-from one called-having it-was-asked that, 'this what is?'
 Us-nē us-sē kahā kī, 'āp-kā bhāī āyā hai, aur
 Him-by him-to it-was said that, 'your-Honour-of brother come is, and
 āp-kē bāp-nē jew^anār kiyā-hai, kyō-kī us-kō harā-bharā
 your-Honour-of father-by feast made-is, because him-to flourishing
 payā-hai' Is-par us-nē ris kiyā aur ghar-kē bhītar
 it-has-been-found' Hereupon him-by anger was-made and house-of inside

jānā na chāhā Par us-kā bāp bāhar ā-kar us-kō manāw'nē
to-go not wished But him-of father outside come-having him to-appease
 lagā Us-nē bāp-kō jabāb diyā ki, 'dēkhiyē māī it'nē
began Him-by the-father-to answer was-given that, 'see. I so-many
 bar-sō-sē āp-kī tabal kartā-hū, aur āp-kē ādēs-kā
years-since your-Honour-of service doing-am and your-Honour-of order-of
 tāl'nā na kiyā, aur āp-nē mujh-kō kabhī ek
transgression not was-done, and your-Honour-by me-to ever-eten one
 mēm'nā na diyā ki māī ap'nē meliyō-kē sang
lid not was-given that I my-own friends-of with
 bihar'tā Par āp-kā yah bētā jō taturiyō-kē
might-hate-made-merry But your-Honour-of this son who harlots-of
 sang dhan-kō khā-gayā-hai, jaisē-hī āyā taisē-hī
in-company your-Honour-of fortune eaten-up-has, as-eten he-came so-eten
 āp-nē us-kē liyē barhiyā jē'nār kiyā-hai' Bāp-nē
your-Honour-by him-of for good feast has-been-made' The-father by
 us-sē kahā, 'hē bētā, tū sadā mērē sang hai, aur jō-kuchh
him-to it-was-said 'O son, thou always me with art, and whatever
 merā hai, sō sab tērā hai Par hulas'nā aur harakh'nā pād
mine is, that all thine is But to-be-pleased and to-be-glad proper-
 hai. kyō-ki yah tērā bhāī marā aisā thā, phir jiā-hai, herāy
is, because this thy brother dead like was, again alive-is; los'
 gayā-thā, phir milā hai.
had-been, again found is'

I next give an extract from the *Kahānī Thēth Hindī-mē*, the celebrated story of the loves of Prince Udai Bhān and the Princess Kētakī, by Inshā Allāh Khān, who flourished at Lucknow in the early part of the nineteenth century. The passage given is the Preface. In this the author explains that his intention is to write a composition in the idiom used by the better class of people, meaning by this the Urdū of Lucknow, but with a vocabulary which rigorously excludes all words of foreign origin, and which is drawn entirely from Hindūī, i.e. the speech of Hindūs. As a *tour de force*, his success has been complete. The work is a treasury of words in everyday use amongst the people of Hindōstān, many of which will not be found in any dictionary. On the other hand, as a model of style, it can only rank as a curiosity. The style is that of the Persianised Urdū current in Lucknow, not that of a true Indian language. The verb is commonly in the middle of the sentence, for instance *īagar-tā-hū* in the very first clause. Again, the metres used for the poetry are Persian, not Hindī. As explained elsewhere, Hindū scholars class a language as Urdū or Hindī, not according to its vocabulary, but according to the idiom—especially the order of the words,—employed. Hence, although from beginning to end Inshā Allāh's tale does not contain a single Persian word, they universally deny that it is written in Hindī. To them it is written in Urdū and in nothing else.

I give the extract in two characters, in the Persian in which it was originally published, and also in the Dēva-nāgarī. Anyone capable of studying it will be able to read it in one or other of these characters, and I therefore give no transliteration. I append a translation based on that of Mr. Clint, but more literal.

The whole work was published (with a good many misprints) in Vols. XXI and XXIV of the Journal of the Asiatic Society of Bengal. The first section was translated by Mr. L. Clint, and the second by Mr. S. Slater. It has been more than once reprinted in Bāzār presses in India. A satisfactory text has not yet been issued. I have, in the main, followed that of Mr. Clint, with a few alterations based on other information.

[No 2]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (*Thēth* VARIETY)

(*Inshā Allāh Khān, circa 1800.*)

سرُ جھکا کرناک رگڑتا ہوں اوس اپنے بوائے والے کے سامنے جسے

ہم سب کو بنایا اور بات کی بات میں وہ سب کر دکھایا جسکا ہمید

کسی کے نہ پایا *

آئیان جانیان جو سانسین عین *

اوسکے بن دھیان یہ سب پھاسین عین *

یہ کل کا پتلا - جو اپنے اوس کھلاڑی کی سدھے رکھے - تو

کھٹائی میں کیوں پڑے - اور کڑوا کسیدا کیوں ہو * اوس پھل کی

مٹھائی چکھ - جو نڑوں سے نڑائی اگلون ے چکھی ہے *

دیکھے کو آنکھ دین - اور ستے کو یہ کان دئے * ناک بھی

اوجھی سب میں کر دی - مورتن کو حی داں دئے * مٹی ے ناس

کو انہی سکت کہاں جو اپنے گمہار ے کرتب کچھ بتا سکے * سمجھے

جو بدایا ہوا ہو سو اپنے ندائے والے کو کیا سراھے - اور کیا بے *

یوں جسکا جی چاہے پڑا بکے * سر سے لگا پاون تک جتنے روگئے عین -

جو سب ے سب بول اوٹھیں اور سراغا کریں اور اتنے برسوں اسی

دھیان میں رہیں جتنی ساری بدیوں عین ریت اور پھول پھلیان

کھیت میں عین - تو بھی کچھ نہ ہو سکے *

اس سر چمکائے ے ساتھ دن رات چہتا ہوں اوس دانا ے

پہنچے ہوئے پیارے کو - جسکے لئے یوں کہا ہے ”جو تو ہوتا - عین

کچھ نہ دانا“ * اور اوسکا چچیرا بھائی - جسکا بیاہ اوسی ے گھر ہوا *

اوسی کی سرت مٹھے لگی رہی ہے - عین پھولا - اپنے آپ میں

نہیں سماتا - اور جتنے اونکے لڑے والے عین اونہیں ے یہاں پر چارو ہے *

اور کوی ہو - کچھ میرے ہی کو بہن بھانا * مچھہ اِس گھراے
 ے چھٹ کسی لے بھاگ اوچک چور ٹھگ سے کیا پڑی * جیتے مرے
 اوہین سہونکا آسرا اور اونکے گھراے کا رکھتا ہوں تیسون گھڑی *

دول ڈال ایک انوکھی بات کا

ایکدن نیٹھے نیٹھے بہہ بات اپنے دھیان میں چڑھ آئی - کوئی
 کہانی ایسی کہئے جسمیں ہندوب چھٹ اور کسی بولی کی پٹ نہ
 ملے * تب حائے میرا ہی بھول کی کلی ے روپ سے بھلے * باہر
 کی بول اور گنوارے کچھ اوسکے بیچ بہو * اپنے سنے والوں میں سے ایک
 کوئی بڑے بڑے لکھے پُراے دھراے ڈاگ - بڑے گھاگ - بہہ کھٹراگ لائے -
 سر ہلا کر - موبہ بنا کر - ناک نہون چڑھا کر - آنکھیں پتھرا کر لگے
 کہنے - بہہ بات ہوتی دکھائی بہن دیتی * ہندوب پن بھی نہ بکے
 اور بھاکھا پن بھی نہ ٹھوس حائے - خیسے بھلے لوگ آچھون سے اچھے
 آپس میں بولتے چالتے ہیں حیون کا نیون وہی ڈول رہے - اور چھانہ
 کسی ے نہ پڑے * بہہ بہن ہوئے کا *

میں ے اونکی ٹھنڈی سانس کی پھانس کا ٹھوکا کھا کر جھنجا کر
 کہا - میں کچھ ایسا انوکھا بولا نہیں * جو رائی کو پرت کر دکھاؤں
 اور چھوٹ سپ بول ے اونگلیان سچاؤں اور ے سربے ے بھکائی کی

اُولھئی سلجھی باتیں سحاون * جو سچھیسے نہو سکتا نو دِیلا یہہ بات
موبہ سے کیوں بکالتا * جس ڈھب سے ہونا اس بکھڑے کو ٹالتا *

اس کہانی کا کہنے والا یہاں آب کو حتانا ہے - اور حیسا
گچھہ لوگ اوسے پُکارے ہین کہہ سَدانا ہے * دُھنا ہاتھہ موبہ پر پیر
کر آب کو حتانا ہون * جو میرے داتا ے چاھا تو وہ ناؤ بھاؤ اور آؤ
ھاؤ اور گود پھاند اور لبت چٹ دکھاون * حو دیکھتے ہی آپ ے
دھیان کا گھوڑا - حو بحلی سے بھی نہت چدجل - اُچھلاھٹ میں
ہیرون ے روپ میں - اے چوکڑی بھول حاء *

گھوڑے پر اے چڑھ ے آنا ہوں میں
کرت حو ہین سو سب دکھانا ہوں میں
اوس چاھنے والے ے حو چاھا تو ابھی
کہتا حو گچھہ ہون کر دکھانا ہوں میں

اب آب کان رکھ ے ستمکھہ ہوئے ٹک ادر دیکھئے - کس
ڈھب سے بڑھہ چلتا ہون اور اے اِن بھول کی بکھڑی حیسے غوٹھون
سے کس روپ ے بھول اوگلتا ہوں *

[No 2]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDŪSTĀNĪ (*Thēth* VARIETY)(*Inshā Allāh Khān, circa 1800*)

सिर झुका-कर नाक रगड़ता-हूँ उस अपने बनाने-वाले-के सामने जिस-ने
हम-सब-को बनाया और वात-की वात-में वह सब कर दिखाया जिस-का भेद
किसी-ने न पाया ॥

आतियाँ जातियाँ जो साँसें हैं ।

उस-के विन ध्यान यह सब फाँसें हैं ॥

यह कल-का पुतला जो अपने उस खिलाड़ी-की सुध रखे तो खटाई-में क्यों
पड़े और कड़वा कसैला क्यों हो । उस फल-की मिठाई चख जो बड़ों-से
बड़ाई-अगिलों-ने चखी-है ॥

देखने-को आँख दीं और सुनने-को यह कान दिये । नाक भी जँची
सब-में कर दी । मूरतों-को जी दान दिये । मिट्टी-के वासन-को इतनी
सकत कहाँ जो अपने कुम्हार-के करतब कुछ बता सके । सच है जो बनाया
हुआ हो सो अपने बनाने-वाले-को क्या मराहे और क्या कहे । यूँ जिस-का जी
चाहे पड़ा वके । सिर-से लगा पाँव-तक जितने रूंगटे-हैं—जो सब-के सब बोल
उठें और मराहा करें और इतने वरसों इसी ध्यान-में रहें जितनी सारी
नदियों-में रेत और फूल फलियाँ खेत-में हैं—तो भी कुछ न हो सके ॥

इस सिर झुकाने के साथे दिन रात चपता-हूँ उस दाता-के पहुँचे-हुए
प्यारे-को—जिस-की लिये यूँ कहा-है—जो तू न होता मैं कुछ न बनाता । और
उस-का चचेरा भाई—जिस-का ब्याह उसी-के घर हुआ—उसी-की सुरत मुझे
लगी रही-है । मैं फूला । अपने आप-में नहीं समाता । और जितने
उन-के लड़के-वाले हैं उन्हीं-के यहाँ परचाव है । और कोई हो—कुछ मेरे जी-
को नहीं भाता । मुझे इस घराने-के छुट किसी ले-भाग-उचक-चोर-ठग-से
क्या पड़ी । जीते मरते उन्हीं सबों-का आसरा और उन-के घराने-का रखता-
हूँ तीसों घड़ी ॥

डौल डाल एक अनोखी बात का ।

एक दिन बैठे बैठे यह बात अपने ध्यान-में चढ़-आई—कोई कहानी ऐसी जड़िये जिस-में हिन्दुई छुट और किसी बोली-की पुट न मिले । तब जा-के मेरा जो फूल-की कली के रूप-में गिरे । बाहिर-की बोल और गंवारी कुछ उस-की बीच न हो । अपने सुनने-वालों-में-से एक कोई बड़े पढ़े लिखे-पुराने घुराने डार—बड़े बाग—यह खटराग लाए—सिर हिला-कर—मुँह बना-कर—नाक भी चढ़ा-कर—आँखें पगरा-कर—लगे कहने—यह बात होती दिखाई नहीं देती । हिन्दुई-पन भी न निकले और भाड़ा-पन भी न ठुस लाय—जैसे भले लोग अच्छों-में अच्छे आपस-में बोलते-चालते-हैं—ज्यों-का त्यों वही डौल रहे और झाँह किसी-की न पड़े । यह नहीं होने-का ।

मैं-ने उन-की ठंडी साँस-की फाँस-का ठोका खा-कर झुंजला-कर कहा—मैं कुछ ऐसा अनोखा बोला नहीं । जो राए-को परबत कर दिखाओं और मूठ सच बोल-के उंगलियाँ नचाओं और वे-सुरी वे-ठिकाने-की उलझी सुलझी बातें सजाओं । जो सुझ-से न हो सकता तो भला यह बात मुँह-से क्यों निकालता । जिस टव-से होता इस बखड़े-को ठालता ।

इन कहानी-का कहने-वाला यहाँ आप-को जताता-है—और जैसा कुछ लोग उसे पुकारते-हैं कह सुनाता-है । दहिना हाथ मुँह-पर फेर-कर आप-को जताता-हूँ । जो मेरे दाता-ने चाहा तो वह ताव-भाव और आव-जाव और कूट-माँद और लिपट-चिपट देखाओं । जो देखते-ही आप-को ध्यान-का मोड़ा—जो विजुली से भी बहुत चंचल—उछलाहट-में हिरनों-की रूप-में—अपने चौकड़ी भूल जाए ।

बोड़े-पर अपने चढ़-के आता-हूँ मैं ।

करतब जो हैं सो सब देखाता-हूँ मैं ।

उस चाहने-वाले-ने जो चाहा तो अभी ।

कहता जो कुछ हूँ कर देखाता-हूँ मैं ॥

अब आप जान रह-के समुख हो-के ठुका इवर देखिये किस टव-से वह चढ़ता-हूँ और अपने इन फूल-की पंखड़ी जैसे होंठों-में किस रूप-की फूल उगता-हूँ ॥

TRANSLATION

Having bowed my head, I rub my nose (in the dust) before Him, my Maker, by whom we all were made, and by whom in an instant¹ were revealed all those things of which the secret had hitherto been found by none

Each breath that comes and goes,

Without meditation on Him, would be a noose for our necks

How shall this puppet, that holds in remembrance the Being that makes it dance, fall into any difficulty (*lit* sourness)? How shall bitterness and astringency be met with? It is the sweetness of this fruit which thou shouldst taste, as thy forefathers have tasted of excellence from their elders²

For seeing He gave the eyes, and for hearing the ears The nose also He made prominent amongst all (the features) On our forms bestowed He a soul Where has a vessel of clay so much power as will enable it to declare the skill of its potter? Of a truth, how can that which is created praise its Creator, and what can it say? Let him who thus would do, babble in vain, (but as for me,) if every hair of the down upon my body from head to feet were each to speak and to continue glorifying, and were to remain rapt in that case for as many years as there are sands in all the rivers and blossoms and pods in the fields, even then they could not accomplish aught

With this bowing of my head, I also prostrate myself day and night before that Friend³ of the Giver, far advanced (in favour), on whose account it was said, 'if Thou hadst not been, I would have created nothing' And of his cousin ('Ali), whose marriage was contracted in his family, the remembrance has always been with me (As I remembered him), I exulted, and could not contain myself And as many children as there are of him, to them alone am I devoted⁴ Whoever else there may be, he pleases not my heart Beyond the pale of this family, what have I to do with any vagabond, sharper, thief, or robber? While I live, and while I die, on all these alone and on their house, day and night, do I place my hope

THE FOUNDATION⁵ OF A WONDROUS TALE

One day, while I was sitting doing nothing, it came into my thought to write a story in which there should not appear the employment⁶ of any language except Hindūi Having taken this resolution, my heart expanded like a flower-bud No foreign words or rustic expressions were to appear in it Of those who heard (my intention), a few great scholars, old-fashioned curmudgeons, wily old rascals, introduced a cats' concert,⁷ wagging their heads, screwing their faces, lifting up their noses and eyebrows, petrifying their eyes, and began to say, 'we don't see how this thing can be That

¹ *Bāt li bāt-mē=bāt lah'is*, in an instant, *lit*, while the words were being said

² There is a pun here, which cannot be translated *Barē sē barāi* means literally 'greatness from the great.'

³ Muhammad.

⁴ *Par'chānā* is literally 'to introduce one person to another' Hence, 'to fascinate, beguile' Hence, as here, 'to be an object of affection or devotion.'

⁵ *Daul* is 'method, manner, appearance, shape' But *daul dāl'nā* is 'to lay a foundation'

⁶ The dictionary meaning of *puṭ* is 'a menstruum, a solvent, a flux' It is the application of anything, as the application of a medicine, of fire, of plaster, of a smearing, and so on

⁷ *Khaṭ-rāg* is literally 'six times' (played at once) Hence 'discord' It corresponds exactly to the cats' concerts of our schoolboy days *Ākhē path'rānā* is to turn the eyes to stone (*patthar*), to give a stony stare

the quality of Hindui should not appear, that the quality of local dialects should not slip in, that the style in use among the better sort of people, the super-excellent, which they employ amongst themselves, should under such conditions remain as it always was and that neither of these (two faults) should be reflected in it,—that is impossible.

I took offence at the difficulties raised by their cold sighs (of discouragement), and replied with some irritation. 'I have said nothing so very wonderful. If I show you a grain of mustard seed and try to persuade you that it is a mountain: if I play a pantomime with my fingers and call the false true: if I construct entangled and unconnected sentences without measure or moderation: if (in short) I cannot do (what I propose) then, well and good; (you are quite right to ask me) why I let such words issue from my mouth. (Let us judge by results.) In what way soever it is effected, an end is put to the dispute

The narrator of this story here declares himself, and to that degree in which some people proclaim him (in the way of praise), speaks conformably. Passing the right hand over the face (in consideration), I explain myself. Whatever my Benefactor willed, that whether it is gestures and hints, or coming and going, or leaping and jumping, or struggling and striving will I show. Immediately on seeing which, the steed of your fancy, which is much faster even than lightning and which in his bound is like the deer, will be lost in amazement.

Mounting my horse I come

The skill I have I show it all.

Whatever He who wished did wish, that, at once,

In whatever I may say, do I show forth.

Do you now give ear and turning towards me, look for a moment in my direction. See in what manner I progress, and what sort of flowers I disclose from the petals of my lips

The ordinary meaning of 'B-7' is, 'very little.' This is proper to the rage of the hero when angry. When persons are so inflamed with rage that they do not know what they say, they are said to be 'B-7' or 'B-8' or 'B-9' or 'B-10' or 'B-11' or 'B-12' or 'B-13' or 'B-14' or 'B-15' or 'B-16' or 'B-17' or 'B-18' or 'B-19' or 'B-20' or 'B-21' or 'B-22' or 'B-23' or 'B-24' or 'B-25' or 'B-26' or 'B-27' or 'B-28' or 'B-29' or 'B-30' or 'B-31' or 'B-32' or 'B-33' or 'B-34' or 'B-35' or 'B-36' or 'B-37' or 'B-38' or 'B-39' or 'B-40' or 'B-41' or 'B-42' or 'B-43' or 'B-44' or 'B-45' or 'B-46' or 'B-47' or 'B-48' or 'B-49' or 'B-50' or 'B-51' or 'B-52' or 'B-53' or 'B-54' or 'B-55' or 'B-56' or 'B-57' or 'B-58' or 'B-59' or 'B-60' or 'B-61' or 'B-62' or 'B-63' or 'B-64' or 'B-65' or 'B-66' or 'B-67' or 'B-68' or 'B-69' or 'B-70' or 'B-71' or 'B-72' or 'B-73' or 'B-74' or 'B-75' or 'B-76' or 'B-77' or 'B-78' or 'B-79' or 'B-80' or 'B-81' or 'B-82' or 'B-83' or 'B-84' or 'B-85' or 'B-86' or 'B-87' or 'B-88' or 'B-89' or 'B-90' or 'B-91' or 'B-92' or 'B-93' or 'B-94' or 'B-95' or 'B-96' or 'B-97' or 'B-98' or 'B-99' or 'B-100' or 'B-101' or 'B-102' or 'B-103' or 'B-104' or 'B-105' or 'B-106' or 'B-107' or 'B-108' or 'B-109' or 'B-110' or 'B-111' or 'B-112' or 'B-113' or 'B-114' or 'B-115' or 'B-116' or 'B-117' or 'B-118' or 'B-119' or 'B-120' or 'B-121' or 'B-122' or 'B-123' or 'B-124' or 'B-125' or 'B-126' or 'B-127' or 'B-128' or 'B-129' or 'B-130' or 'B-131' or 'B-132' or 'B-133' or 'B-134' or 'B-135' or 'B-136' or 'B-137' or 'B-138' or 'B-139' or 'B-140' or 'B-141' or 'B-142' or 'B-143' or 'B-144' or 'B-145' or 'B-146' or 'B-147' or 'B-148' or 'B-149' or 'B-150' or 'B-151' or 'B-152' or 'B-153' or 'B-154' or 'B-155' or 'B-156' or 'B-157' or 'B-158' or 'B-159' or 'B-160' or 'B-161' or 'B-162' or 'B-163' or 'B-164' or 'B-165' or 'B-166' or 'B-167' or 'B-168' or 'B-169' or 'B-170' or 'B-171' or 'B-172' or 'B-173' or 'B-174' or 'B-175' or 'B-176' or 'B-177' or 'B-178' or 'B-179' or 'B-180' or 'B-181' or 'B-182' or 'B-183' or 'B-184' or 'B-185' or 'B-186' or 'B-187' or 'B-188' or 'B-189' or 'B-190' or 'B-191' or 'B-192' or 'B-193' or 'B-194' or 'B-195' or 'B-196' or 'B-197' or 'B-198' or 'B-199' or 'B-200' or 'B-201' or 'B-202' or 'B-203' or 'B-204' or 'B-205' or 'B-206' or 'B-207' or 'B-208' or 'B-209' or 'B-210' or 'B-211' or 'B-212' or 'B-213' or 'B-214' or 'B-215' or 'B-216' or 'B-217' or 'B-218' or 'B-219' or 'B-220' or 'B-221' or 'B-222' or 'B-223' or 'B-224' or 'B-225' or 'B-226' or 'B-227' or 'B-228' or 'B-229' or 'B-230' or 'B-231' or 'B-232' or 'B-233' or 'B-234' or 'B-235' or 'B-236' or 'B-237' or 'B-238' or 'B-239' or 'B-240' or 'B-241' or 'B-242' or 'B-243' or 'B-244' or 'B-245' or 'B-246' or 'B-247' or 'B-248' or 'B-249' or 'B-250' or 'B-251' or 'B-252' or 'B-253' or 'B-254' or 'B-255' or 'B-256' or 'B-257' or 'B-258' or 'B-259' or 'B-260' or 'B-261' or 'B-262' or 'B-263' or 'B-264' or 'B-265' or 'B-266' or 'B-267' or 'B-268' or 'B-269' or 'B-270' or 'B-271' or 'B-272' or 'B-273' or 'B-274' or 'B-275' or 'B-276' or 'B-277' or 'B-278' or 'B-279' or 'B-280' or 'B-281' or 'B-282' or 'B-283' or 'B-284' or 'B-285' or 'B-286' or 'B-287' or 'B-288' or 'B-289' or 'B-290' or 'B-291' or 'B-292' or 'B-293' or 'B-294' or 'B-295' or 'B-296' or 'B-297' or 'B-298' or 'B-299' or 'B-300' or 'B-301' or 'B-302' or 'B-303' or 'B-304' or 'B-305' or 'B-306' or 'B-307' or 'B-308' or 'B-309' or 'B-310' or 'B-311' or 'B-312' or 'B-313' or 'B-314' or 'B-315' or 'B-316' or 'B-317' or 'B-318' or 'B-319' or 'B-320' or 'B-321' or 'B-322' or 'B-323' or 'B-324' or 'B-325' or 'B-326' or 'B-327' or 'B-328' or 'B-329' or 'B-330' or 'B-331' or 'B-332' or 'B-333' or 'B-334' or 'B-335' or 'B-336' or 'B-337' or 'B-338' or 'B-339' or 'B-340' or 'B-341' or 'B-342' or 'B-343' or 'B-344' or 'B-345' or 'B-346' or 'B-347' or 'B-348' or 'B-349' or 'B-350' or 'B-351' or 'B-352' or 'B-353' or 'B-354' or 'B-355' or 'B-356' or 'B-357' or 'B-358' or 'B-359' or 'B-360' or 'B-361' or 'B-362' or 'B-363' or 'B-364' or 'B-365' or 'B-366' or 'B-367' or 'B-368' or 'B-369' or 'B-370' or 'B-371' or 'B-372' or 'B-373' or 'B-374' or 'B-375' or 'B-376' or 'B-377' or 'B-378' or 'B-379' or 'B-380' or 'B-381' or 'B-382' or 'B-383' or 'B-384' or 'B-385' or 'B-386' or 'B-387' or 'B-388' or 'B-389' or 'B-390' or 'B-391' or 'B-392' or 'B-393' or 'B-394' or 'B-395' or 'B-396' or 'B-397' or 'B-398' or 'B-399' or 'B-400' or 'B-401' or 'B-402' or 'B-403' or 'B-404' or 'B-405' or 'B-406' or 'B-407' or 'B-408' or 'B-409' or 'B-410' or 'B-411' or 'B-412' or 'B-413' or 'B-414' or 'B-415' or 'B-416' or 'B-417' or 'B-418' or 'B-419' or 'B-420' or 'B-421' or 'B-422' or 'B-423' or 'B-424' or 'B-425' or 'B-426' or 'B-427' or 'B-428' or 'B-429' or 'B-430' or 'B-431' or 'B-432' or 'B-433' or 'B-434' or 'B-435' or 'B-436' or 'B-437' or 'B-438' or 'B-439' or 'B-440' or 'B-441' or 'B-442' or 'B-443' or 'B-444' or 'B-445' or 'B-446' or 'B-447' or 'B-448' or 'B-449' or 'B-450' or 'B-451' or 'B-452' or 'B-453' or 'B-454' or 'B-455' or 'B-456' or 'B-457' or 'B-458' or 'B-459' or 'B-460' or 'B-461' or 'B-462' or 'B-463' or 'B-464' or 'B-465' or 'B-466' or 'B-467' or 'B-468' or 'B-469' or 'B-470' or 'B-471' or 'B-472' or 'B-473' or 'B-474' or 'B-475' or 'B-476' or 'B-477' or 'B-478' or 'B-479' or 'B-480' or 'B-481' or 'B-482' or 'B-483' or 'B-484' or 'B-485' or 'B-486' or 'B-487' or 'B-488' or 'B-489' or 'B-490' or 'B-491' or 'B-492' or 'B-493' or 'B-494' or 'B-495' or 'B-496' or 'B-497' or 'B-498' or 'B-499' or 'B-500' or 'B-501' or 'B-502' or 'B-503' or 'B-504' or 'B-505' or 'B-506' or 'B-507' or 'B-508' or 'B-509' or 'B-510' or 'B-511' or 'B-512' or 'B-513' or 'B-514' or 'B-515' or 'B-516' or 'B-517' or 'B-518' or 'B-519' or 'B-520' or 'B-521' or 'B-522' or 'B-523' or 'B-524' or 'B-525' or 'B-526' or 'B-527' or 'B-528' or 'B-529' or 'B-530' or 'B-531' or 'B-532' or 'B-533' or 'B-534' or 'B-535' or 'B-536' or 'B-537' or 'B-538' or 'B-539' or 'B-540' or 'B-541' or 'B-542' or 'B-543' or 'B-544' or 'B-545' or 'B-546' or 'B-547' or 'B-548' or 'B-549' or 'B-550' or 'B-551' or 'B-552' 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or 'B-735' or 'B-736' or 'B-737' or 'B-738' or 'B-739' or 'B-740' or 'B-741' or 'B-742' or 'B-743' or 'B-744' or 'B-745' or 'B-746' or 'B-747' or 'B-748' or 'B-749' or 'B-750' or 'B-751' or 'B-752' or 'B-753' or 'B-754' or 'B-755' or 'B-756' or 'B-757' or 'B-758' or 'B-759' or 'B-760' or 'B-761' or 'B-762' or 'B-763' or 'B-764' or 'B-765' or 'B-766' or 'B-767' or 'B-768' or 'B-769' or 'B-770' or 'B-771' or 'B-772' or 'B-773' or 'B-774' or 'B-775' or 'B-776' or 'B-777' or 'B-778' or 'B-779' or 'B-780' or 'B-781' or 'B-782' or 'B-783' or 'B-784' or 'B-785' or 'B-786' or 'B-787' or 'B-788' or 'B-789' or 'B-790' or 'B-791' or 'B-792' or 'B-793' or 'B-794' or 'B-795' or 'B-796' or 'B-797' or 'B-798' or 'B-799' or 'B-800' or 'B-801' or 'B-802' or 'B-803' or 'B-804' or 'B-805' or 'B-806' or 'B-807' or 'B-808' or 'B-809' or 'B-810' or 'B-811' or 'B-812' or 'B-813' or 'B-814' or 'B-815' or 'B-816' or 'B-817' or 'B-818' or 'B-819' or 'B-820' or 'B-821' or 'B-822' or 'B-823' or 'B-824' or 'B-825' or 'B-826' or 'B-827' or 'B-828' or 'B-829' or 'B-830' or 'B-831' or 'B-832' or 'B-833' or 'B-834' or 'B-835' or 'B-836' or 'B-837' or 'B-838' or 'B-839' or 'B-840' or 'B-841' or 'B-842' or 'B-843' or 'B-844' or 'B-845' or 'B-846' or 'B-847' or 'B-848' or 'B-849' or 'B-850' or 'B-851' or 'B-852' or 'B-853' or 'B-854' or 'B-855' or 'B-856' or 'B-857' or 'B-858' or 'B-859' or 'B-860' or 'B-861' or 'B-862' or 'B-863' or 'B-864' or 'B-865' or 'B-866' or 'B-867' or 'B-868' or 'B-869' or 'B-870' or 'B-871' or 'B-872' or 'B-873' or 'B-874' or 'B-875' or 'B-876' or 'B-877' or 'B-878' or 'B-879' or 'B-880' or 'B-881' or 'B-882' or 'B-883' or 'B-884' or 'B-885' or 'B-886' or 'B-887' or 'B-888' or 'B-889' or 'B-890' or 'B-891' or 'B-892' or 'B-893' or 'B-894' or 'B-895' or 'B-896' or 'B-897' or 'B-898' or 'B-899' or 'B-900' or 'B-901' or 'B-902' or 'B-903' or 'B-904' or 'B-905' or 'B-906' or 'B-907' or 'B-908' or 'B-909' or 'B-910' or 'B-911' or 'B-912' or 'B-913' or 'B-914' or 'B-915' or 'B-916' or 'B-917' or 'B-918' or 'B-919' or 'B-920' or 'B-921' or 'B-922' or 'B-923' or 'B-924' or 'B-925' or 'B-926' or 'B-927' or 'B-928' or 'B-929' or 'B-930' or 'B-931' or 'B-932' or 'B-933' or 'B-934' or 'B-935' or 'B-936' or 'B-937' or 'B-938' or 'B-939' or 'B-940' or 'B-941' or 'B-942' or 'B-943' or 'B-944' or 'B-945' or 'B-946' or 'B-947' or 'B-948' or 'B-949' or 'B-950' or 'B-951' or 'B-952' or 'B-953' or 'B-954' or 'B-955' or 'B-956' or 'B-957' or 'B-958' or 'B-959' or 'B-960' or 'B-961' or 'B-962' or 'B-963' or 'B-964' or 'B-965' or 'B-966' or 'B-967' or 'B-968' or 'B-969' or 'B-970' or 'B-971' or 'B-972' or 'B-973' or 'B-974' or 'B-975' or 'B-976' or 'B-977' or 'B-978' or 'B-979' or 'B-980' or 'B-981' or 'B-982' or 'B-983' or 'B-984' or 'B-985' or 'B-986' or 'B-987' or 'B-988' or 'B-989' or 'B-990' or 'B-991' or 'B-992' or 'B-993' or 'B-994' or 'B-995' or 'B-996' or 'B-997' or 'B-998' or 'B-999' or 'B-1000' or 'B-1001' or 'B-1002' or 'B-1003' or 'B-1004' or 'B-1005' or 'B-1006' or 'B-1007' or 'B-1008' or 'B-1009' or 'B-1010' or 'B-1011' or 'B-1012' or 'B-1013' or 'B-1014' or 'B-1015' or 'B-1016' or 'B-1017' or 'B-1018' or 'B-1019' or 'B-1020' or 'B-1021' or 'B-1022' or 'B-1023' or 'B-1024' or 'B-1025' or 'B-1026' or 'B-1027' or 'B-1028' or 'B-1029' or 'B-1030' or 'B-1031' or 'B-1032' or 'B-1033' or 'B-1034' or 'B-1035' or 'B-1036' or 'B-1037' or 'B-1038' or 'B-1039' or 'B-1040' or 'B-1041' or 'B-1042' or 'B-1043' or 'B-1044' or 'B-1045' or 'B-1046' or 'B-1047' or 'B-1048' or 'B-1049' or 'B-1050' or 'B-1051' or 'B-1052' or 'B-1053' or 'B-1054' or 'B-1055' or 'B-1056' or 'B-1057' or 'B-1058' or 'B-1059' or 'B-1060' or 'B-1061' or 'B-1062' or 'B-1063' or 'B-1064' or 'B-1065' or 'B-1066' or 'B-1067' or 'B-1068' or 'B-1069' or 'B-1070' or 'B-1071' or 'B-1072' or 'B-1073' or 'B-1074' or 'B-1075' or 'B-1076' or 'B-1077' or 'B-1078' or 'B-1079' or 'B-1080' or 'B-1081' or 'B-1082' or 'B-1083' or 'B-1084' or 'B-1085' or 'B-1086' or 'B-1087' or 'B-1088' or 'B-1089' or 'B-1090' or 'B-1091' or 'B-1092' or 'B-1093' or 'B-1094' or 'B-1095' or 'B-1096' or 'B-1097' or 'B-1098' or 'B-1099' or 'B-1100' or 'B-1101' or 'B-1102' or 'B-1103' or 'B-1104' or 'B-1105' or 'B-1106' or 'B-1107' or 'B-1108' or 'B-1109' or 'B-1110' or 'B-1111' or 'B-1112' or 'B-1113' or 'B-1114' or 'B-1115' or 'B-1116' or 'B-1117' or 'B-1118' or 'B-1119' or 'B-1120' or 'B-1121' or 'B-1122' or 'B-1123' or 'B-1124' or 'B-1125' or 'B-1126' or 'B-1127' or 'B-1128' or 'B-1129' or 'B-1130' or 'B-1131' or 'B-1132' or 'B-1133' or 'B-1134' or 'B-1135' or 'B-1136' or 'B-1137' or 'B-1138' or 'B-1139' or 'B-1140' or 'B-1141' or 'B-1142' or 'B-1143' or 'B-1144' or 'B-1145' or 'B-1146' or 'B-1147' or 'B-1148' or 'B-1149' or 'B-1150' or 'B-1151' or 'B-1152' or 'B-1153' or 'B-1154' or 'B-1155' or 'B-1156' or 'B-1157' or 'B-1158' or 'B-1159' or 'B-1160' or 'B-1161' or 'B-1162' or 'B-1163' or 'B-1164' or 'B-1165' or 'B-1166' or 'B-1167' or 'B-1168' or 'B-1169' or 'B-1170' or 'B-1171' or 'B-1172' or 'B-1173' or 'B-1174' or 'B-1175' or 'B-1176' or 'B-1177' or 'B-1178' or 'B-1179' or 'B-1180' or 'B-1181' or 'B-1182' or 'B-1183' or 'B-1184' or 'B-1185' or 'B-1186' or 'B-1187' or 'B-1188' or 'B-1189' or 'B-1190' or 'B-1191' or 'B-1192' or 'B-1193' or 'B-1194' or 'B-1195' or 'B-1196' or 'B-1197' or 'B-1198' or 'B-1199' or 'B-1200' or 'B-1201' or 'B-1202' or 'B-1203' or 'B-1204' or 'B-1205' or 'B-1206' or 'B-1207' or 'B-1208' or 'B-1209' or 'B-1210' or 'B-1211' or 'B-1212' or 'B-1213' or 'B-1214' or 'B-1215' or 'B-1216' or 'B-1217' or 'B-1218' or 'B-1219' or 'B-1220' or 'B-1221' or 'B-1222' or 'B-1223' or 'B-1224' or 'B-1225' or 'B-1226' or 'B-1227' or 'B-1228' or 'B-1229' or 'B-1230' or 'B-1231' or 'B-1232' or 'B-1233' or 'B-1234' or 'B-1235' or 'B-1236' or 'B-1237' or 'B-1238' or 'B-1239' or 'B-1240' or 'B-1241' or 'B-1242' or 'B-1243' or 'B-1244' or 'B-1245' or 'B-1246' or 'B-1247' or 'B-1248' or 'B-1249' or 'B-1250' or 'B-1251' or 'B-1252' or 'B-1253' or 'B-1254' or 'B-1255' or 'B-1256' or 'B-1257' or 'B-1258' or 'B-1259' or 'B-1260' or 'B-1261' or 'B-1262' or 'B-1263' or 'B-1264' or 'B-1265' or 'B-1266' or 'B-1267' or 'B-1268' or 'B-1269' or 'B-1270' or 'B-1271' or 'B-1272' or 'B-1273' or 'B-1274' or 'B-1275' or 'B-1276' or 'B-1277' or 'B-1278' or 'B-1279' or 'B-1280' or 'B-1281' or 'B-1282' or 'B-1283' or 'B-1284' or 'B-1285' or 'B-1286' or 'B-1287' or 'B-1288' or 'B-1289' or 'B-1290' or 'B-1291' or 'B-1292' or 'B-1293' or 'B-1294' or 'B-1295' or 'B-1296' or 'B-1297' or 'B-1298' or 'B-1299' or 'B-1300' or 'B-1301' or 'B-1302' or 'B-1303' or 'B-1304' or 'B-1305' or 'B-1306' or 'B-1307' or 'B-1308' or 'B-1309' or 'B-1310' or 'B-1311' or 'B-1312' or 'B-1313' or 'B-1314' or 'B-1315' or 'B-1316' or 'B-1317' or 'B-1318' or 'B-1319' or 'B-1320' or 'B-1321' or 'B-1322' or 'B-1323' or 'B-1324' or 'B-1325' or 'B-1326' or 'B-1327' or 'B-1328' or 'B-1329' or 'B-1330' or 'B-1331' or 'B-1332' or 'B-1333' or 'B-1334' or 'B-1335' or 'B-1336' or 'B-1337' or 'B-1338' or 'B-1339' or 'B-1340' or 'B-1341' or 'B-1342' or 'B-1343' or 'B-1344' or 'B-1345' or 'B-1346' or 'B-1347' or 'B-1348' or 'B-1349' or 'B-1350' or 'B-1351' or 'B-1352' or 'B-1353' or 'B-1354' or 'B-1355' or 'B-1356' or 'B-1357' or 'B-1358' or 'B-1359' or 'B-1360' or 'B-1361' or 'B-1362' or 'B-1363' or 'B-1364' or 'B-1365' or 'B-1366' or 'B-1367' or 'B-1368' or 'B-1369' or 'B-1370' or 'B-1371' or 'B-1372' or 'B-1373' or 'B-1374' or 'B-1375' or 'B-1376' or 'B-1377' or 'B-1378' or 'B-1379' or 'B-1380' or 'B-1381' or 'B-1382' or 'B-1383' or 'B-1384' or 'B-1385' or 'B-1386' or 'B-1387' or 'B-1388' or 'B-1389' or 'B-1390' or 'B-1391' or 'B-1392' or 'B-1393' or 'B-1394' or 'B-1395' or 'B-1396' or 'B-1397' or 'B-1398' or 'B-1399' or 'B-1400' or 'B-1401' or 'B-1402' or 'B-1403' or 'B-1404' or 'B-1405' or 'B-1406' or 'B-1407' or 'B-1408' or 'B-1409' or 'B-1410' or 'B-141

The next specimen is an extract from the *Thēth Hindī-kā Thāth*, a short novel by Pandit Ayōdhyā Singh Upādhyāy. It is an admirable specimen of the true Hindōstānī language, free from any admixture of borrowed words; whether Persian or Sanskrit. This pathetic story, illustrating Hindū life in northern India, is well worth the study of everyone who wishes to master the real language spoken by the people of the Upper Doab, which is at the same time readily intelligible wherever Hindōstānī is employed as a lingua franca. This is more than can be said either for the Persianised Urdū of Maulvīs, or for the Pandit-ridden Hindī of Benares.

It has been published both in the Dēva-nāgarī and in the Persian characters, and both editions are here given. I append a fairly literal translation. The Indian idiom, it will be observed, is retained throughout. There is none of the Persian order of words which we have observed in the preceding specimen.

[No 3]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

HINDŪSTĀNĪ (*Thēth* VARIETY)

(*Pandit Ayōdhyā Singh Upādhyāy, 1899*)

एक ग्यारह बरस-की लड़की अपने घर-के पास-की फुलवारी-में खड़ी हुई किसी-की बाट देख-रही-है। सूरज डूबने-पर है, बादल-में लाली छाई हुई-है, बयार जी-को ठंढा करती हुई धीरे चल-रही-है। थोड़ी बेर-में सूरज डूबा, कुछ झुट-पुटा सा हो-गया, फुलवारी-की एक ओर-से कोई उसी ओर आता दीख पड़ा, जिस ओर वह लड़की खड़ी थी। कुछ बेर-में वह आ-कर उस लड़की-के पास खड़ा हो-गया, लड़की-ने देख-कर कहा, देव-नन्दन अब तक कहाँ थे? मैं बहुत बेर-से यहाँ खड़ी तुम-को अगोर रही-हूँ ॥

देव-नन्दन चौदह पंद्रह बरस-का लड़का है। उस-के सुडील गोरे मुखड़े, अच्छे हाथ पाँव, हरहरी डौल, जँचे और चौड़े माथे, लम्बी बाँहें, और जी लुभानेवाली बड़ी बड़ी आँखों-की देखने-से जान पड़ता-है जयंत सरग छोड़-कर धरती-पर उतरा है। वह लड़का उसी गाँव-में रहता-है जहाँ वह लड़की रहती-है, छोटेपन-से-ही दोनों-को चाहते आये-हैं। देव-नन्दन तीसरे चौथे जब कुट्टी पाता, इस लड़की-से आ-कर मिलता। यह लड़की

भौ बड़े चाव-से उस-से मिलती और अपनी मौठौ मौठौ बातों-से उस-की जी-को लुभाती । लड़कौ जानती-यौ, आज देव-नन्दन आवेगा, इसी-से पहले-से उस-की बाट देख रही-यौ । वह आया भी, पर कुछ अवेर कर-के । इसी लिये लड़कौ-ने उस-से पूछा, 'देव-नन्दन अब तक तुम कहाँ थे ?'

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDŌSTĀNĪ (*Thēth* VARIETY).(*Pandit Ayōdhya Singh Upādhyāy, 1899.*)

ایک گیارہ برس کی لڑکی اے گھر ے پاس کی پھلواڑی میں
 کھڑی ہوئی کسی کی بات دیکھ رہی ہے - سورج ڈوبنے پر ہے -
 نال میں لالی چھائی ہوئی ہے - بار جی کو ٹھنڈھا کرتی ہوئی
 دھیرے دھیرے چل رہی ہے - تھوڑی دیر میں سورج ڈوبا - کچھ
 جھوٹٹا سا ہو گیا - پھلواڑی کی ایک اور سے کوئی اُسی اور آتا دیکھ
 پڑا جس اور وہ لڑکی کھڑی تھی - کچھ دیر میں وہ آکر اُس
 لڑکی ے پاس کھڑا ہو گیا - لڑکی ے دیکھ کر کہا - دیوندن اب تک
 کہاں ہے ؟ میں بہ دیر سے یہاں کھڑی تمکو اُگور رہی ہوں *

دیوندن چودہ پندرہ برس کا لڑکا ہے - اُس ے سڈول گورے
 مکھڑے اچھے ہانہہ ہانوں چھری ڈیل اوجھے اور چوڑے مانچے لنبی
 ناہیں اور حی لبھائے والی بڑی بڑی آنکھوں ے دیکھے سے جان پڑتا
 ہے حیدب سرگ چھوڑ کر دھرتی پر اوترا ہے یہ لڑکا اُسی گاون میں
 رہتا ہے جہاں وہ لڑکی رہتی ہے - چھوٹیلین سے ہی دونوں دونوں کو
 چاہتے آئے ہیں - دیوندن تیسرے چوتھے حب چھوٹی پانا اِس لڑکی

سے آکر ملتا - یہ لڑکی بھی بڑے چاڑ سے اُس سے ملتی اور اپنی
 میٹھی میٹھی باتوں سے اُسکے جی کو لدھاتی - لڑکی جانتی تھی
 آج دیونندن آویگا - اسی سے پہلے سے اُسکی باٹ دیکھ رہی تھی -
 وہ آیا بھی پر کچھہ ابیر کرے - اسی لئے لڑکی ے اُس سے پوچھا
 دیونندن اب تک تم کہاں تھے *

TRANSLATION.

A girl of eleven years of age is standing in the garden by her house watching for someone to come. The sun is about to set, the clouds are suffused with red, a gentle breeze is giving coolness to her spirit. In a short time the sun set, and, just as it was beginning to be dusky, someone became visible approaching, from another side of the garden, that side where the girl was standing. In a little while he came and stood by her. When the girl saw him she said, 'Dēonandan, where have you been all this time? I have been standing here a long while waiting for you.'

Dēonandan is a youth of fourteen or fifteen years. To look at his well-favoured fair-complexioned face, shapely hands and feet, slender form, high and broad forehead, long arms, and large heart-attracting eyes, you would think that Jayanta, the son of Indra, had himself descended from heaven and come down to the earth. He really belonged to the same village as that in which the girl lived, and from babyhood they had been fond of each other. Every third or fourth day, as he found an opportunity, Dēonandan would come to see her, and she, too, would meet him with the greatest affection, and with her sweet, sweet, words would attract his soul. The girl knew that Dēonandan would come that day, and for this reason had been looking out for him. He did come, but it was a little late, and that is why she said to him, 'Dēonandan, where have you been all this time?'

LUCKNOW LITERARY URDŪ

The following specimen is in the Persianised Literary Urdū of Lucknow. The preference for Persian words instead of indigenous ones is manifest from the first sentence.

Notice, too, the preference for the Persian order of words with the verb in the middle, not at the end of the sentence, and the subject after the object. Hindi, or indeed any pure Indo-Aryan language, will not tolerate sentences like *chalā āyā bāp-kē pās*, he went to his father. The true Indian order would be *bāp-kē pās chalā āyā*. Again the order of the phrase *ēk naukar-kō us-nē pūchhā* is not truly Indian. The Indian order would be *us-nē ēk naukar-kō* (or *-sē*) *pūchhā*, the subject preceding the object.

The specimen (which is a version of the Parable) is given in the Persian character. As it is a good specimen of Urdū handwriting, it is given in facsimile, and not in type.

ایک شخص کے دو بیٹے تھے۔ اُن میں سے چھوٹا باپ سے کہنی لگا۔ ابا جان جایدا دین ہمارا جو کچھ حصہ ہی
ہم کو دیدیجی۔ چنانچہ اوس نے اپنا اثاثہ دونوں کو تقسیم کر دیا۔ اور چند ہی روز بعد چھوٹا بیٹا سب مال
اکٹھا کر بہت دور کے ملک میں چلا گیا اور وہاں ساری دولت شہنشاہ میں اوڑادی۔ جس سبب
اوٹھ گیا تو اوس ملک میں تختِ عظیم پڑا اور وہ محتاج ہو چلا۔ اور اوسنی اوس ملک کی ایک
میس کے مان جا کر نوکری کر لی۔ اوسنی اسی اپنی کہنیوں میں سویرن چرائی کے لئے بھیج دیا۔
وہ تو بڑی ارزو کے ساتھ اُن چھلکوں سے بھی پیٹ بہر لیتا جو سویرن کہانی تھیں۔ مگر وہ بھی
کسی نے اُس کو نہ دی۔ اب اوسکی اُمہیں گھلیں۔ اوسنی کھا کہ بہتیرے مزدور تو میرے باپ
کے یہاں پیٹ بہر کھانا پائیں بلکہ بچا بھی کہیں اور میں بہو کون مرون اہوں اور ابا کے پاس
جاؤں اور ان سے کموں۔ ابا جان میں خدا کا اور آپ کے حضور میں گھنگارہ ہوں اور اب
اس لائق نہیں کہ آپ کا بیٹا کہلاؤں۔ مجھی اپنی مزدوروں میں رکتہ لیجی۔ پس وہ اوٹھا
اور چلا آیا باپ کے پاس۔ ہنوز فاصلہ ہی سے تھا کہ باپ نے دیکھ لیا اور رحم کھا کر دوڑا۔
گلے سے لٹایا اور پیار کیا۔ اور بیٹے نے اوس سے عرض کیا۔ ابا جان میں خدا کے حضور اور آپ کے

نظر میں گنہگار نہوں اور اب اس لائق نہیں کہ آپ کا بیٹا کہلاؤں۔ مگر باپ نے اپنی لونڈوں کو حکم دیا کہ عمدہ سی عمدہ پوشاک لاؤ اور انکو پہناؤ۔ انگوٹھی مانتھ میں اور جو تاپاؤں میں پہناؤ اور سب لوگ دعویتن کہا کر خوشیاں منائیں۔ میرا بیٹہ فرزند مر کر پہنچا اور کم ہو کر پہنچا۔ چنانچہ وہ سب لوگ خوشیاں منانے لگے۔

اوشی اوس کا بڑا بیٹا کہیت میں تھا۔ جب وہ پٹ کر گھر کے قریب پہنچا تو اوشی نے گانے اور ناچ کی آواز سنی۔ ایک لڑکی کو اوشی نے بلا کر پوچھا کہ یہ سب کس بات پر ہو رہی ہے اوشی نے اوس سے کہا آپ بے بہائی ایچی ہیں اور ادنیٰ صحیح سلامت واپس آئی ہیں اب آپ کے دالہ نے جشن کیا ہے۔ وہ بہت بگڑا۔ گھر کے اندر ہی نہ جاتا تھا۔ اس پر اوس کا باپ باہر نکل آیا اور منائے لگا۔ اوشی نے باپ سے کہا کہ ڈیکھی اتنی برسوں سے میں اپنی خدمت کرتا ہوں اور کیسے وقت آپ کے حکم سے سرتابی نہیں ہے۔ اس پر ہی آپ نے کہی مجھ پر بکری کا ایک بچہ تک نہ دیا کہ اپنی دوستوں کے ساتھ خوشی مناتا۔ مگر خون ہی آپ کا تہہ بیٹا آیا جس نے اچکا مال کھون میں گنوا دیا تو آپ نے اولیٰ خاطر سے جشن کیا۔ اوس نے اوس سے کہا۔ بیٹا تم ہمیشہ میری پاس ہو جو کچھ میری وہ تمہارا ہے۔ مناسب یہ ہے کہ ہاگ خوشیاں منائیں اور سرو نہوں کیونکہ تمہارا بھائی مر کے زندہ ہوا ہے اور تم ہو کے پہر ملا ہے۔

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDŪSTĀNĪ (STANDARD URDŪ VARIETY)

DISTRICT, LUCKNOW.

TRANSLITERATION AND TRANSLATION

Ēk shakhs-kē dō bētē thē Un-mē-sē chhōtā bāp-sē
 One man-of two sons were. Them-in-from the-younger father-to
 kalnē lagā, ‘abbā jān, jāedād-mē hamārā jō-kuchh hussā hai ham-
 to-say began, ‘father dear, property-in my whatever share is me-
 kō dē-dijē’ Chunāche us-nē apnā aṣāṣa dōnō-kō taqsim
 to give-away’ Accordingly him-by his-own property both-to division
 kar-di-yā Aur chand-hī rōz ba’d chhōtā bētā sab māl
 was-made-and-given And some-even days after the-younger son all property
 ikatthā kar-kē bahut dūr-kē mulk-mē chālā-gayā aur wahā
 together made-having great distance-of country-into went-away and there
 sārī daulat shohad-pan-mē urā-dī. Jab sab uth-gayā tō
 all wealth debauchery-in squandered-away When all up-went then
 us mulk-mē qabaṭ-e-‘azīm parā aur woh muhtāj hō-chalā Aur us-
 that country-in a-famine-great fell and he needy became And him-
 nē us mulk-kē ēk raīs-kē hā jā-kar naukarī kar-li
 by that country-of a rich-native-of place-in gone-having service took
 Us-nē isē apnē khētō-mē sūarē charānē-kē hīyē bhēj-
 Him-by for-this-one his-own fields-in swine feeding-of for it-was-sent-
 di-yā Wah, tō, barī ārzū-kē sāth un chhukō-sē bhī pēt
 away He, indeed, great desire-of with those husks-with even belly
 bhar-lētā jō sūarē khātī-thī, magar woh bhī kisi-nē
 would-have-filled which the-swine eating-were, but that even anyone-by
 us-kō na dī Ab us-kī ākhē khulī Us-nē kahā
 him-to not was-given Now him-of eyes opened Him-by it-was-said
 ki, ‘bahutērē mazdūr tō mērē bāp-kē yahā pēt bhar
 that, ‘many labourers indeed my father-of house-at belly full
 khānā pāē, balkī bachā bhī rakhaī, aur māī bhūkhō marū
 food get, nay-rather saving also keep, and I from-hunger die
 Uthū aur abbā-kē pās jāū aur un-sē kahū, “abbā jān,
 Let-me-rise and father-of near go and him-to say, “father dear,
 māī Khudā-kā aur āp-kē huzūr-mē gunah-gār hū, aur ab
 I God-of and your-Honour-of presence-in sinner am and now

us-kā bāp bāhar nikal āyā aur manānē lagā Us-
him-of the-father outside emerging came and to-appease began Him-
 nē bāp-sē kahā kī, 'dēkhuyē, it'nē bar'ō-sē māñ
by the-father-to it-was-said that, 'see, so-many years-from I
 āp-kī khidmat kartā-hū aur kisi waqt āp-kē hukm-
your-Honour-of service doing-am and any time your-Honour-of orders-
 sē sartābī nahī kī, us-par bhī āp-nē kabhī
from disobedience not was-done, that-on even your-Honour-by ever
 mujhē bakri-kā ēk bachcha tak na diyā kī apnē dōstō-
to-me she-goat-of one young-one up-to not was-given that my-own friends-
 kē sāth khushī manātā Magar jū-hī āp-kā
of with rejoicings I-might-have-celebrated. But as-even your-Honour-of
 yeh bētā āyā jis-nē āp-kā sārā māl kasbiyō-mē gāwā-
this son came whom-by your-Honour-of all substance harlots-in was-
 diyā, tō āp-nē un-kī khāfir-sē jashn kiya ' Us-nē
lost, then your-Honour-by him-of affliction-by a-feast was-made' Him-by
 us-sē kahā, 'bētā, tum hamēsha mērē pās hō, jō-kuchh mērā
him-to it-was-said, 'son, you always me near are, whatever mine
 hai, woh tumhārā hai Munāsib yehī thā kī ham-lōg
is, that yours is Proper this-indeed was that we-people
 khushiyā manāē aur masrūr hō, kyō-kī tumhārā bhāī
, rejoicings may-celebrate and happy may-be, because your brother
 mar-kē, zinda huā-hai, aur gum hō-kē, phir milā-hai '
died-having, alive become-has, and lost become-having, again found-is '

QASBĀTĪ URDŪ OF LUCKNOW.

The preceding specimen has illustrated the high, literary style of Lucknow Urdū. We now proceed to give specimens of the ordinary Urdū spoken in the city. It is known as *qasbātī*, from *qasbāt*, the plural of *qasba*, a quarter of a town.

It is not so highly Persianised as the literary dialect, but possesses the typical order of words which Urdū has borrowed from Persian. Thus we have *jāmb dakhn*, in the southern direction, the Indian order of which would be *dakhnjāmb*. Similarly, *kinārē dai yā-e Saī-kē*, instead of *dariyā-e Saī-kē kinārē*, on the bank of the river Saī.

I give two specimens of this form of Urdū. The first is a short passage of the Parable of the Prodigal Son, which I give in transliteration only, merely for the purpose of comparison with the literary dialect. The other is a folk-tale about the temple of Bhaūrēsar in Nigōhā. It is given in the Persian character, with full transliteration and translation.

[No. 5]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN HINDĪ

HINDŌSTĀNĪ (QASBĀTĪ URDŪ OF LUCKNOW)

SPECIMEN I.

Ēk shakhs-kē dō larkē thē. Un-mē-sē chhōtē-nē apnē bāp-sē kahā kī, ‘aī bāp, jāedād-mē-sē jō mērā haqq hōtā-hō mujhē dē-dīyē.’ Tab us-nē un-kō apnī jāedād taqsīm kar-dī. Aur thōrē rōz-kē ba’d chhōtā larkā sab kuchh māl jam ‘kar-kē ēk dūr-kē mulk-kō rawāna huā, aur wahā-par apnā māl ‘aīyāshī-mē urā-dīyā. Aur jab sab kharch kar-dālā, tab us mulk-mē barā qabṭ parā, aur woh khud moṭṭāj hōnē lagā.

[No 6]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDŌSTĀNĪ (QASBĀTĪ URDŪ OF LUCKNOW)

SPECIMEN II.

قصہ بگوان کی حاب دکھن ایک مدبر عہادیو حی کا ہے جسکو
 نمونبرسر کہتے ہیں اور کدارے دریائے سنی کے واقع ہے * اور وہاں پر
 ہر دوسرے کو عیلا ہونا ہے اور اکثر لوگ ہر روز درشن کو بلا ناعہ حابا
 کرتے ہیں اور جو مقصد دلی رکھتے ہیں وہ پورا ہوتا ہے *
 سنے عین آیا ہے کہ ایک وقت عین اورنگزیب بادشاہ بھی اورنگ
 مدبر پر نشریت سے تھے * اور اورنگزیب بہہ عنشا بھی کہ اس مدبر کو
 گھدوا کر بھرت کو بکلا لیبین اور مدشا مدوز اس بھرت کے بکالنے
 کو مسعود سے لیکن بھرت کی انتہا نہ معلوم ہوئی * تب بادشاہ
 کے غمے عین آکر اجارت دی کہ اس بھرت کو نور ڈالو * تب
 مدوزوں کے نورنا شروع کیا اور دو ایک ضرب بھرت عین نکلی بلکہ
 کچھ شکت بھی ہوئی جسٹیشن آجک بھی موجود ہے اور
 قدرے عین بھی بھرت سے فائدہ ہوا لیکن ایسی قدرت بھرت کی
 مدبر عین نور * کسی بھرت کے پیچھے سے فرار ہوا بھرتے نکل پڑے اور
 سب فوج بادشاہ کی چوڑوں سے پریشان ہوئی * اور یہ خبر بادشاہ کو

یہی معلوم ہوئی * تب بادشاہ نے حکم دیا کہ اچھا اس ضرورت کا نام
آج سے بمونریسر ہوا اور جس طرح پر تہی اوسے طرح سے بند کر دو
اور خود بادشاہ نے ضرورت مدگور بند کراے کا انتظام کر دیا *

اب چند روز سے علاوہ درشن کے بہت سے دواکار لوگ وہاں
دواکین لگاتے تھے * علاوہ معمولی چیزوں کے کاشتکاری کی چیزیں
جو دیہات میں بہت زیادہ کر کے ضرورت ہوتی تھیں وہاں پر مل
سکتی تھیں *

[No. 6]

INDO-ARYAN FAMILY

CENTRAL GROUP.

WESTERN HINDI

HINDŌSTĀNĪ (QASBĀTĪ URDŪ OF LUCKNOW)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

Qasba Nigōhā-kī jāmb dakhn ēk mandir Mahādēo-jī-kā hai,
Town Nigōhā-of direction southern a temple Mahādēo-jī-of is,
 jis-kō Bhaūrēsar kahtē-haī, aur knārē daryā-e Saī-kē
which Bhaūrēsar calling-they-are, and on-the-bank the-river-of Saī-of
 wāge' hai Aur wahā-par har Du-shamba-kō mēlā hōtā-hai, aur
situated is And there-on every Monday-on a-fair being-is, and
 aksar lōg har rōz darshan-kō bilā nāgha
generally people every day paying-respects-for without intermission
 jāyā-kartē-haī, aur jō maqsad-e dilī rakhtē-haī woh
going-regularly-are, and what desire-of of-the-heart keeping-they-are that
 pūrā hōtā-hai
fulfilled being-is

Sunnē-mē āyā-hai kī ēk waqt-mē Aurangzēb Bādshāh bhī
Hearing-in come-it-is that one time-in Aurangzēb the-Emperor also
 un-kē mandir-par tashrif-lāē-thē Aur un-kī yeh
that-(God-)of temple-on honoured-with-his-presence And Him-of this
 manshā thī kī is mandir-kō khudwā-kar mūrat-kō nikāl-wā-
intention was that this temple got-dug-up-having the-image he-might-get-
 lēwē, aur sadhā mazdūr us mūrat-kē nikāl-nē-kō musta'idd
taken-out, and hundreds labourers that image-of taking-out-for ready
 huē, lēkin mūrat-kī intihā na ma'lūm huī. Tab
became, but the-image-of end not found became Then
 Bādshāh-nē ghusse-mē ā-kar ijāzat dī kī, 'is
the-Emperor-by anger-in come-having permission was-given that, 'this
 mūrat-kō tūr-dālō ' Tab mazdūrō-nē tōrnā shurū'
image break-in-pieces' Then the-labourers-by to-break commencement
 kiyā, aur dō ēk zarb mūrat-mē lagāi, balkī kuchh
was-made, and two one strokes the-image-in were-applied, nay, somewhat
 shikast bhī hō-gai, jis-kā nishān āj-tak bhī maujūd hai, aur
broken also it-became, which-of the-mark today-to also existing is, and

qadr-ē khūn bhī mūrat-sē numūd huā; lekin aisi
little-a blood also the-image-from visible became; but such
 qudrat mūrat-kī zāhir huī. aur usī mūrat-kē
supernatural-power the-image-of manifest became, and that-very image-of
 nīchē-sē hazārḥā bhaūrē nikal-parē aur sab fauj-e Bādshāh-kī
below-from thousands hornets issued, and all the-army-of the-Emperor-of
 bhaūrō-sē parēshān huī. Aur yeh khabar Bādshāh-kō bhī ma'lūm
hornets-from distress became And this news the-Emperor-to also known
 huī. Tab Bādshāh-nē hukm diyā ki, 'achchhā, is
became Then the-Emperor-by order was-given that, 'good, this
 mūrat-kā nām āj-sē Bhaūrēsar huā. aur jis
image-of name today-from Bhaūrēsar (Lord-of-Hornets) became, and what
 tarh-par thī usī tarh-sē band kar-dō,' aur khud
manner-on it-was that-very manner-by closed-up make; and himself
 Bādshāh-nē mūrat mazkūr band karānē-kā intizām
the-Emperor-by the-image aforesaid closed-up causing-to-make-of arrangement
 kar-diyā
was-made

Ab chand rōz-sē ṭiāwa darsān-kē bahut-sē dūkāniār
Now some days-from beside paying-respects-of many-very shopkeeper
 log wahā dūkānē lagātē-haī. Ṭiāwa ma'mūlī chizō-kē, kāshṭkāri-ī
people there shops arranging-are Besides ordinary things-of, cultivation-of
 chizē, jo dehāt-mē bahut ziyāda kar-kē zarūrat hōtī-haī.
things which villages-in much more done-having necessary being-are.
 wanā-par mil saktī-haī
there-on be-found can

FREE TRANSLATION OF THE FOREGOING.

To the south of the town of Nigohā there is a temple of Mahādēo, which people call Bhaūrēsar, and is situated on the bank of the river Sal. A fair is held there every Monday, and every day there is a stream of people who come to visit the image, in the belief that this act of worship will lead to the fulfilment of all the desires of their hearts.

The story goes that the Emperor Aurangzēb once visited the temple of this deity, and gave orders that the image should be dug up and taken out of the temple. He sent several hundred labourers but no matter how deep they dug, they could not find the bottom of the image. Enraged at this the Emperor ordered the image to be broken in pieces. The labourers commenced the work and gave it one or two blows. In doing so they damaged it slightly and the marks of this are visible to the present day. A few drops of blood also issued from the image. But this indignity only served to make manifest the supernatural power which existed in the idol. Thousands of hornets issued from below it and put the Emperor's army of men to flight. When this was told

to him he said, 'very well, from this day let this image be known as Bhañrēsar, or the Lord of Hornets, and let the earth be filled in so as to restore it to the same condition as that in which it was before.' He then himself saw that the arrangements for restoring the image to its original condition were carried out

For a long time not only have people visited this shrine to pay homage to the deity, but a number of shopkeepers have set up shops in the locality. They sell not only the ordinary stock in trade but also everything that is necessary for village life

BĒGAMATĪ URDŪ OF LUCKNOW.

The form of Urdū employed by respectable Musalmān ladies of Lucknow City is known as Bēgamatī. It is said to be very free from any Hindī admixture, but this statement is not borne out by the specimens which I have received.

Two specimens are given. The first is a transliterated text of a portion of the Parable of the Prodigal Son, for comparison with the other Urdū versions. The other is a letter written by a Musalmān lady of Lucknow to her mother. It is an admirable specimen of this dialect, full of quaint idioms and vivid expressions. I give it in facsimile of the original manuscript, together with a transliteration and translation. The writing of the manuscript is in the ordinary broken Urdū running hand.

Note that Persian and Arabic words ending in a short *a* are not inflected for the oblique cases, as the grammars tell us should be done. Thus *Khānam Sāhiba* (not *-bē*)-*lē*, (by the son) of the *Khānam Sāhiba*; *chha mahīna* (not *-nē*)-*lā bachcha*, a baby of six months. This is a common irregularity of writing, which, however, does not affect the pronunciation. These oblique forms are pronounced as if ending in *ē*. *Sāhiba-lē* is pronounced *Sāhibē-lē*, and so on.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN HINDĪ

HINDŌSTĀNĪ (BĒGAMATĪ URDŪ OF LUCKNOW)

SPECIMEN I.

Ēk ādmī-kē dō beṭē thē Un-mē-sē chhōṭā bāp-sē bōlā, ‘abbā-jān, māḷ asbāb-mē jītnā hamārā hissa hai ham-kō dē-dījiyē’ Aur us-nē apnī daulat dōnṭ-kō bāṭ-dī. Thōrē dīnṭ ba’d chhōṭā sab jam-jathā samēt-kar bahut dūr kīsī mulk-kō nikal-gayā Wahā sab shohad-pan-mē urā baithā Jab sab uth-uthā-gayā tō us mulk-mē bahut barā qahī parā, aur yeh molṭāj hō chalā

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDŪSTĀNĪ (BEGAMATĪ URDŪ OF LUCKNOW)

SPECIMEN II.

خود بینی بھڑکے مان کو

اچھ بن خدا کرے آپ سلاست رہن - بہمن جہن چھ آج کلنوسن داتل یکن - ادے
 کرکے سب جز مدلل معوم ہوئی - بڑے مانو کھا جی آئے دن کھنڈ پانڈ، ترہا
 کلنوسن بہت دوا درمن کی گھر کبہ غائب نہیں ہوا علم اگر اویر والا ہو گیا تو
 جھڑت کو دہ عرور عرور مدج کرنے فضل آبا و سدا رنگی - آج کلمہ بیان
 جو روکھا بڑا نرندہ ہی پڑوس من حاتم چھ بکے بیان علم دن دے رے کٹی حور
 گھس رے بڑا غل غل بڑا ہچا سپا ہی گھوڑی گھوڑا کے لٹہ بکھے نہ بوجھے ستر ستر
 ہاری سنگان من دراندہ سب علم آئے - وہ تو کھنڈ بڑی جہن گزری ادنی
 ٹوڑی رے برنوجو دہتا او سنے روکا تہا ماہن تو سب کاس منا ہوجاتا
 بکڑے ہے گھوڑی موڈن نے حاکم کے سامنے اوٹا چھدا رکھا کہ

خانم صاحبہ کے بیٹے نے مکان کو رات کے بارہ بجے گھر میں بول دیا۔ دوپہر مندر کا
 صبح جہن لئے اونٹا چور چور کر کے غل مچا دیا۔ - نظیر اور ادنیٰ بوی میں
 روزمرہ جھنجھٹ سو کر نے نظیر کو تو آب جانیے ایک بند چڑا بوی ہی
 مزاج دار ذرا ذرا سی بات پر لوتو تو میں میں مٹ گئے تھے لکڑی بھجایا
 بہن کچا ساتھ ہے۔ - خدا رکھے سیانی لڑکی بیاہنے لایق پہو کے لگی
 بیٹی ہے۔ - روکے سامنے اس تک تک جب جب دن رات کے دن تامل کل
 کیا فائدہ گدا لے عقلوں پر حذر کرے مار سمجھا نہیں بات سے بنگو مند سے میں
 کون دخل دے۔ - اونٹا نکو بنے اولاد علی کو دیکھنے کوئی بات نہ چیت
 بیکار بیکار ہی مانے لڑ بھڑ کر دو سیال چل گیا۔ - بگم خان کا چیمہ کا
 پالا پوسہ بچہ پر سون جانا؟۔ - بچا ہی کہہ لکڑی دیتا ہے لکڑی انور تین
 ابھی میان کو مے پرے جا رہے ہیں ہوتے تھے کہ یہ آسمان پہٹ پڑا
 غریب کے ہی ہی اس ہی ٹٹ گئی۔ -

[No 8]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDŪSTĀNĪ (BĒGAMATĪ URDŪ OF LUCKNOW)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

KHATT BETĪ-KĪ TARAF-SĒ MĀ-KŌ
 LETTER DAUGHTER-OF DIRECTION-FROM MOTHER-TO

Am̐mī jān, Khudā karē āp salāmat rahē
 Mother dear, God may-make Your-Honour (in-)safety may-remain
 Bahū Jhamman Sāhib āī Lakhnau-mē dākhul huī Un-sē
 Sister Jhamman Sāhiba today Lucknow-in entered became He-from
 āp-kī sab khair wa salāh ma'lūm huī Barē
 Your-Honour-of all health and prosperity known became The-elder
 māmū-kā jī āē-din (hamēsha) mādā rahtā-hai
 maternal-uncle-of spirit daily (i.e. always) uncell remaining-is
 Lakhnau-mē bahut dawā-darman kī, magar kuchh fāida nahī
 Lucknow-in much medicine-drugs were-done, but any benefit not
 huā Kalh agai upar-wālā hō-gayā,
 became Tomorrow if the-above-one (i.e. the-moon) happened (i.e. becomes visible),
 tō, Jum'a-rāt-kō woh zarūr zarūr 'ilāī karnē Faiz-ābād
 then Thursday-on he certainly certainly (for-)treatment doing Faizabad
 sikhārēgē
 he-will-start

Āj-kalh yahā chōrō-kā barā nargha hai Parōs-mē
 Nowadays here thieves-of great gang is The-neighbourhood-in
 Khānam Sāhib-kē yahā kalh din-dahārē kaī chōr
 Khānam Sāhiba-of at yesterday in-broad-daylight several thieves
 ghos-āē Barā ghul-ghapāra machā Sipāhī nigōrē, gāwār-kē
 entered Much noise-clamour was-raised Constables useless, boor-of
 lath, samjhē na būjhē, hullar suntē-hi hamārē
 stick, understood not knew, uproar immediately-on-hearing our
 makān-mē darrāna chālē-āē Woh tō kahiyē, barī khairiyat
 house-in straightway came That verily you-may-say, great good-luck
 guzrī Ādmī dyōrhi-par maujūd thā Us-nē rūkā
 happened A-man ante-chamber-on present was By-him it-was-stopped

thāmā Nahī-tō sab-kā sāmna ho-jātā Us-mē-sē
impeded Otherwise all(-of-us)-of exposure would-have-been That-out-of
 dō chōr pakrē bhi gaē. Mūō-nē hākīm-kē sāmne
two thieves arrested also, went The-idiots-by the-magistrate-of before
 ultā chhuddā rakhā ki, 'Khānam Sāhība-kē bētē-nē makān
contrary accusation brought that, 'Khānam Sāhība-of the-son-by the-house
 akwānē-kē bahāna-sē ghar-mē bulāyā Dō pahar band
estimating-of pretext-on house-in (ice-)were-summoned Two watches confined
 rakhā, pachās rupaiyē chhīn-lyē, ultā "chōr chōr"
(ice-)were-kept, fifty rupees were-snatched-away, contrary "thief thief"
 kar-kē ghul machā-diyā '
doing noise was-raised.'

Nazīr aur un-kī biwī-mē rōz-marra/ jhanjhat huā-kartī-hai
Nazīr and him-of wife-between daily wrangling keeps-going-on
 Nazīr-kō tō āp jāniyē, — ek nak-charhā Biwī
Nazīr indeed Your-Honour may-know, — a nose-mounted-one The-wife
 bhi mizāj-dār; zarrā-zarrā-sī bāt-par 'tū tū, maī maī'
also haughty; very-little matter-on 'thou thou, I I' (ie quarrelling)
 hōnē lagti-hai Lākh samjhāyā, 'bahin,
to-be beginning-is Hundred-thousand was-it-demonstrated(-by me), 'sister,
 kachchā sāth hai Khudā rakhē Siyānī larkī
inexperienced company is God preserve(-you) Youthful daughter
 biyāhnē lāiq pahlū-sē lagi baithī-hai Us-kē sāmne is
for-being-married fit side-by close seated-is. Her-of before this
 bak-bak jhak-jhak din rāt-kē dāt kil-kil-sē kyā fāida '
talking altercation day night-of teeth gnashing-from what profit'
 Magar aisi 'aqlō-par Khudā-kī mār. Samjhānē-mē bāt-kē
But such wits-on God-of curse Remonstrating-on words-of
 batangar badhtē-hai. Kaun dakhl-dē? Ultā
wranglings increasing-are Who may-interfere? On-the-contrary
 nakkū banē
disgraced he-may-become

Aulād 'Alī-kō dēkhiyē Na kōi bāt na chīt, bekār
Aulād 'Alī please-see Not any word or talk, without-ground
 bekār bhi, mā-sē lar-bhīr-kar dadhiyāl
without-ground also, mother-with quarrelled-having to-grandfather's-house
 chalā-gayā
he-went-off

Bēgam Jān-kā chha mahīna-kā pālā-pōsa bachcha
Bēgam Jān-of six months-of brought-up(-and)-nursed baby
 parsō jātā-rahā Bēchārī, ek ākh dabāti-hai,
the-day-before-yesterday has-died Poor-creature, one eye pressing-she-is,

<i>lākh</i> <i>a-hundred-thousand</i>	<i>āṣū</i> <i>tears</i>	<i>girtē-haī</i> <i>falling-are</i>	<i>Abhī</i> <i>Only-now</i>	<i>Miyā-kō</i> <i>(her-)husband-to</i>
<i>marē</i> <i>since-death</i>	<i>pūrē</i> <i>full</i>	<i>chār mahīna</i> <i>four months</i>	<i>bhī nahī</i> <i>even not</i>	<i>huē-thē kī</i> <i>passed-had when</i>
<i>phaṭ-parā</i> <i>fell-in</i>	<i>Gharīb-kī</i> <i>The-poor-woman-of</i>	<i>rahī-sahī</i> <i>remaining</i>	<i>ās</i> <i>hope</i>	<i>bhī tūt-gaī.</i> <i>also broke.</i>

FREE TRANSLATION OF THE FOREGOING

A LETTER FROM A DAUGHTER TO HER MOTHER

DEAREST MOTHER,

May God ordain that you ever remain in safety Sister Jhamman arrived today in Lucknow, and from her we have heard how you are getting on The elder uncle's health is daily getting worse and worse He has been trying all kinds of medicine here in Lucknow, but they don't seem to do him any good So, if the moon becomes visible tomorrow, he will certainly set out on Thursday for Faizabad to be treated by the doctors there

Nowadays there is a big gang of thieves about Yesterday, in broad daylight, a number of them got into the house of the *Khānam Sāhiba*, who lives close by us There was a great hue and cry, and the fools of police, useless as a boor's cudgel which neither knows nor understands, directly they heard the outcry, made straight for our house You may indeed say that we were fortunate, for by great good luck there was a man standing at our hall-door who stopped them Otherwise all we women in the *zanāna* would have been exposed to view Two of the thieves were caught, and the idiots, when they came before the magistrate, brought a countercharge that the *Khānam Sāhiba's* son had invited them into the house under the pretext of getting the building valued They added that he had imprisoned them for some six hours, had robbed them of fifty rupees, and had then got rid of them by calling out 'thief, thief'

You will be sorry to hear that *Nazīr* and his wife keep on their daily quarrelling You know *Nazīr*, what sort of man he is, going about with his nose in the air His wife, too, is overweening, and starts a wrangle on ever so little a matter I've reasoned with her thousands of times,—'sister dear, there's inexperienced company There's a young marriageable girl sitting close to your side What good will come from all this nonsense and talk, all this teeth-gnashing by day and by night, in her presence?' May God's curse rest on such silly-wits The more one remonstrates, the more she wrangles Who is there to interfere, with the certainty of having some rude thing said in return?

Just look at *Aulād 'Alī's* conduct Without saying a word, nay, for absolutely no reason, he has quarrelled with his mother, and gone off to stay with his grandfather

Bēgam Jān's six-months' old little baby, which she had been nursing with such loving care, died the day before yesterday Poor creature, when she presses together the lids of a single eye, a hundred thousand tears fall It is only four months since her husband died, and now, again, the sky has fallen in upon her The poor thing's one remaining consolation is now broken

STANDARD URDŪ OF DELHI.

The Urdū of Delhi is less Persianised than that of Lucknow, and hence more nearly fulfils the requirements of a *lingua franca* intelligible over the whole of India. This will be evident from the following specimen (the authorised Urdū version of the Parable of the Prodigal Son, as issued under the auspices of the British and Foreign Bible Society). It will be seen that the vocabulary is on the whole simple, and that the Indian, and not the Persian, order of words is preferred. For another example of Delhi Urdū, the Urdū List of Standard Words and Sentences, which was prepared in that city, may be consulted.

The original Urdū version of the New Testament was made for the British and Foreign Bible Society by Henry Martyn during the years 1806-1810. It has been thrice revised. The version of the Parable now given is taken from the third and last revision carried out by a committee headed by Dr. Westbrecht during the years 1893-1899.

The Bible Society has issued this version under two forms,—one in the Persian character, and the other in the Roman character. I give both here. The system of transliteration used by the Bible Society differs somewhat from that employed in the present Survey, but this will give rise to no difficulty.

It is not necessary to give an interlineal translation.

[No 9]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (STANDARD URDŪ, PERSIAN CHARACTER)

(Panjab Auxiliary Bible Society, 1900.)

ایک شخص کے دو بیٹے تھے۔ اُن میں سے چھوٹے نے باپ سے
 کہا کہ اے باپ - مال کا جو حصہ مجھے کو پہنچتا ہے مجھے دے۔
 اُس نے اپنا مال متاع اُنہیں بانٹ دی - اور تھوڑے دن بعد چھوٹا
 بیٹا اپنا سب کچھ جمع کر کے دورے ملک کو روانہ ہوا - اور وہاں اپنا مال
 بد چلنی میں اڑا دیا - اور جب سب خرچ کر چکا تو اُس ملک میں
 سخت کال پڑا - اور وہ محتاج ہوئے لگا - پھر اُس ملک کے ایک
 باشندے کے ہاں جا پڑا - اُس نے اُس کو اپنے کمیتوں میں سُرچارے بھیجا -
 اور اُسے آرزو تھی کہ جو پھلیاں سُر کھائے تھے اُن سے اپنا پیٹ
 بھرے - مگر کوئی اُسے نہ دیتا تھا - پھر اُس نے ہوش میں آ کر کہا
 کہ میرے باپ کے کتے ہی مزدوروں کو روٹی افراط سے ملتی ہے -
 اور میں یہاں بھوکھا مر رہا ہوں - میں اُٹھ کر اپنے باپ کے پاس
 جاؤں گا اور اُس سے کہوں گا کہ اے باپ - میں آسمان کا اور نیری نظر
 میں گم ہوا ہوں - اب اس لائق نہیں رہا کہ پھر تیرا بیٹا کہلاؤں -
 مجھے اپنے مزدور جیسا ہی کر لے - پس وہ اُٹھ کر اپنے باپ کی طرف
 روانہ ہوا - وہ ابھی دُور ہی تھا کہ اُسے دیکھ کر اُس کے باپ کو ترس

آیا - اور دوڑ کر اُس کو گلے لگا لیا اور بوسے لگے - بیٹے نے اُس سے کہا کہ آجے باب - میں آسمان کا اور تیری نظر میں گنہگار ہوں - اب اس لائق نہیں رہا کہ پھر تیرا بیٹا کہلاؤں - باپ نے اپنے نوکروں سے کہا کہ اچھے سے اچھا حمامہ حلد نکال کر اُسے پہناؤ - اور اُس نے حمامہ میں انگوٹھی اور پاؤں میں حوتی پہناؤ - اور پلے ہوئے بچھڑے کو لاکر دس کروڑ تاکہ ہم کھا کر خوشی منائیں - کیونکہ میرا یہ بیٹا مُردہ تھا - اب زندہ ہوا - کھو گیا تھا - اب ملا ہے - پس وہ خوشی منائے لگے *

لیکن اُس کا بڑا بیٹا کھت میں تھا - جب وہ آ کر گھر کے نزدیک پہنچا تو گائے بجائے اور ناچنے کی آواز سُنی - اور ایک نوکر کو بلا کر دریافت کرے لگا کہ یہ کیا ہو رہا ہے ؟ اُس نے اُس سے کہا کہ تیرا بھائی آ گیا ہے اور تیرے باب نے پلا ہوا بچھڑا دس کرایا ہے - اس لئے کہ اُسے بھلا چنگا پایا - وہ عرصے ہوا اور اندر جانا نہ چاہا - مگر اُس کا باپ باہر جائے اُسے منائے لگا - اُس نے اپنے باپ سے جواب میں کہا کہ دیکھو - اپنے درس سے میں تیری خدمت کرنا ہوں اور کبھی تیری حکم عدولی نہیں کی - مگر مجھے تو بے کبھی ایک نکر کا بچہ بھی نہ دیا کہ اپنے دوستوں کے ساتھ خوشی منانا - لیکن جب تیرا یہ بیٹا آیا جس نے تیرا مال متاع کسبیوں میں اڑا دی - تو اُس نے لئے تو پلا ہوا بچھڑا دس کرایا - اُس نے اُس سے کہا - بیٹا - تو تو ہمیشہ میرے پاس ہے - اور جو کچھ میرا ہے وہ تیرا ہی ہے - لیکن خوشی منانی اور سامان ہونا مناسب تھا - کیونکہ تیرا یہ بھائی مُردہ تھا - اب زندہ ہوا - کھو گیا تھا - اب ملا ہے *

[No 9]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDŌSTĀNĪ (STANDARD URDŪ, ROMAN CHARACTER¹)*(British and Foreign Bible Society, 1900)*

Ek shakhs ke do bete the Un mein se chhote ne bāp se kahā, kī Aī bāp, māl kā jo hussa mujh ko pahunchtā hai, mujhe de Us ne apnā māl mata' unhen bānt dī Aur thoirē dīn ba'd chhotā betā apnā sab kuchh jama' karke, dūr ke mulk ko rawāna hūā aur wahān apnā māl badchalni mein uā diyā Aī jab sab kharch kar chukā, to us mulk mein sakht kāl parā, aur wuh muhtāj hone lagā Phir us mulk ke ek bāshinde ke hān jā parā us ne us ko apne kheton mein sūar charāne bhejā Aur use ārzū thī, kī jo phalyān sūar khāte the, un se apnā pet bhare, magar koī use na detā thā Phir us ne hosh mein ākar kahā, kī Mere bāp ke kitne hī mazdūron ko rotī ifrāt se miltī hai, aī main yahān bhūkhā mar rahā hūn¹ Main uthkar apne bāp ke pās jāūngā, aur us se kahūngā, kī Aī bāp, main āsman kā aur terī nazār mein gunahgār hūā ab is lāiq nahīn rahā, kī phir terā betā kahlāūn, mujhe apne mazdūr jaisā hī kar le Pas wuh uthkar apne bāp kī taraf rawāna hūā Wuh abhī dūr hī thā, kī use dekhkar us ke bāp ko tars āya, aur daurkar us ko gale lagā liyā, aur bose live Bete ne us se kaha, kī Aī bāp, main āsman kā aur terī nazar mein gunahgār hūā, ab is lāiq nahīn rahā, kī phir terā betā kahlāūn Bāp ne apne naukaron se kahā, kī Achchhe se achchhā jāma jalā nikālkar use pahināo, aur us ke hāth mein angūthī, aī pañwon mein jūtī pahināo Aur pale hūe bachhre ko lākar zabh karo, tākī ham khākar khushī manāen, kyūnki merā yih betā murda thā, ab zinda hūā, kho gayā thā, ab milā hai Pas wuh khushī manane lage

Lekin us kā barā betā khet mein thā jab wuh ākar ghar ke nazdīk pahunchā, to gāne bajāne aur nāchne kī āwāz sunī, aur ek naukār ko bulākar daryāft karne laga, kī Yih kyā ho rahā hai² Us ne us se kahā, kī Terā bhāī ā gayā hai, aur tere bāp ne palā hūā bachhā zabh karāyā hai, is liye kī use bhalā changā pāvā Wuh gusse hūa, aur andāī jānā na chāhā, magar us kā bāp, bāhar jāke use manāne lagā Us ne apne bāp se jawāb mein kahā, kī Dekh, itne baras se main terī khidmat kartā hūn, aur kabhī terī hukm'udūlī nahīn kī, magar mujhe tū ne kabhī ek bakrī ka bachchā bhī na dīyā, kī apne doston ke sāth khushī manātā lekin jab terā yih betā āyā, jis ne terā māl mata' kasbion mein urā dī, to us ke liye tū ne palā hūā bachhrā zabh karāvā Us ne us se kahā, Betā, tū to hamesha mere pās hai, aur jo kuchh merā hai, wuh terā hī hai, lekin khushī manānī aur shādmān honā munāsib thā, kyūnki terā yih bhāī murda thā, ab zinda hūā, kho gayā thā, ab milā hai

¹ The system of transliteration is that adopted by the British and Foreign Bible Soc^y, and differs somewhat from that employed in the present Survey

MODERN URDŪ OF DELHI

During the last thirty or forty years a school of writers has arisen in Delhi, which has paid attention to the necessity of avoiding the extreme Persianisation of style which had hitherto been fashionable, and which is still fashionable in Lucknow.

The author of this school who has obtained the greatest reputation is Maulavi Nazir Ahmad. Two novels by this writer, the *Mir'ātu 'l-'Arūs* (The Bride's Mirror), and the *Taubatu 'n-Nasūh* (The Repentance of Nasūh), have been edited in England. They are well worth reading, not only as introductions to the Urdū language, but for their contents. They are admirable pictures of the home life of respectable Indian Musalmāns of the middle class. The stories are absolutely unobjectionable and full of interest, and are illumined by many pages of true humour. An account of the best editions of these works will be found in the Bibliography under the name of their author, and for further information regarding the school of writers to which he belongs, the reader is referred to Shēkh 'Abdu 'l-Qādir's work on 'The new School of Urdū Literature' quoted in the first section of the Bibliography.

As a specimen of Nazir Ahmad's style, I give an extract from the *Mir'ātu 'l-'Arūs*. The text is taken from Mr G. E. Ward's edition in Roman characters (London, 1899). The passage selected is a cock-and-bull story, freely interlarded with pious phrases, told by a swindling old crone to the silly heroine, on whom she is playing the confidence trick. The story is *à propos* of two miraculous (but quite unnecessary) cloves, which the old lady presents to the year-old bride, and which are guaranteed to restore a husband's love and to give children to the most unloved of barren wives. The reader who is curious as to the sequel is referred to the original work. Suffice it here to say that the old lady having gained the bride's confidence, successfully decamps with all her jewelry.

Considering that the novel is written by a Musalmān for his co-religionists, and is professedly in Urdū, not in Hindī, it is remarkably free from Arabic and Persian expressions. In Lucknow Urdū, nearly every word would hail from one or other of these sources. Here fully forty-five per cent of the vocabulary is Indian, about twenty per cent is Persian, and less than 34 per cent is Arabic. The small remainder comes from other languages,—Turkish, English, and Portuguese.¹

¹ I am indebted to Mr Ward, the editor of the *Mir'ātu 'l-'Arūs*, for these particulars. I would strongly recommend everyone who is interested in the great *Lingua Franca* of India or its literature to read this edition of a highly original and amusing work. The perusal is rendered easy to Europeans by its being in the Roman character, and every assistance is given by an excellent vocabulary and by notes when necessary. An English translation by Mr Ward is published as a separate work.

CENTRAL GROUP.

HINDŌSTĀNĪ (MODERN URDŪ OF DELHI)

مَیں جب حُج کو لگئی تھی تو اوسی خہار میں بھوپال کی ایک بیگم بھی سوار تھیں۔۔۔۔۔ شاید تم نے اونکا نام بھی سنا ہو نَلَقِیسؔ وہاں ہی بیگم۔۔۔۔۔ سب کُچھ خدا نے اونکو دے رکھا تھا - دولت کی کُچھ عِبْرَتِا نہ تھی - نوکر چاکر لونڈی عَلَام بالکی والکی سب بھی کُچھ تھا - ایک تو اولاد کی طرف سے غَمِزَم رشا کرتی تھیں - کوی بچہ نہ تھا - دوسرے ہواب صاحب کو اُنکی طرف مَطْلُقِ اِلْتِمَات نہ تھا اور شاید اولاد نہ ہوئے کے سب صَحَّت نہ کرتے ہوں ورنہ بیگم عُرّت شُکُل عین چاند آفتاب چاندے عارضات۔۔۔۔۔ اور اس حُسن و دولت پر عراج ایسا سادہ کہ ہم عیسے پُچھڑوں کو برابر ٹھنڈا اور بات پوچھتا * بیگم کو فقیروں سے پرلے درے کا اعتقاد تھا * ایک دفعہ سُنا کہ تین کوس پر کوی مکمل وارڈ ہے - اندھیری رات عین اپنے گھر سے بندہ پاؤں کے پاس گئیں اور پہر پیر نکلتا ہوا بندے کی جڑی زمین * فقیروں کے نام کے قریب چنگے * ایک مرتبہ جو شاہ صاحب نے

اُنکھ اوٹیا کر دیکھا رعایا حائاتی - اسی رات کو حکم علیگا *
 بیگم کو حواب عین بشارت عوی کہ حج کو جا اور عتراد کا عونی
 سمندر سے نکال لا * صبح اوٹیا حج کی تیاریاں عوی لگیں * پان سو
 مسکین بیگم ے آب کرایہ دیکر حباریر سوار کرائے ————— ارون
 عین سے ایک عین بھی تھی * عروقت کا پاس رعنا ————— بیگم
 صاحب ————— اِلہی دونوں جہاں عین سرخرو ————— مَحَبہ پر بہت
 مہربانی کرے لگیں اور سپیلی کہا کرنی عین * دس دن تک برابر
 حبار پانی عین چلا گیا - گیارہویں دن بیچ سمندر عین ایک پہاڑ نظر
 آیا * ناخدا نے کہا کوہِ حدشہ بھی ہے اور ایک بڑا کامل فقیر اس پر
 رعنا ہے ————— حو گیا باعتراد آیا * بیگم صاحب ے ناخدا سے کہا
 کسی طرح مَحَبہ کو اوس پہاڑ پر پہنچاؤ * ناخدا ے کہا حضور حبار نو
 پہاڑ تک بہین پہنچ سکتا - البتہ اگر آہ ارشاد کریں تو حبار کو لنگر
 کر دیں اور آپ کو ایک کشتی عین بٹیا کر لے جلیں * بیگم نے کہا
 خیر یہی سہی * پانچ آورنین بیگم ے سانیہ کوہِ حدشہ پر گئی
 نہیں ————— ایک عین اور چار اور * پہاڑ پر پہنچے تو عجیب طرح
 کی خوشبو مہک رہی تھی - چلتے چلتے شاہ صاحب تک پہنچے *
 عو کا مقام تھا - نہ آدمی نہ آدم زان - تین تنہا شاہ صاحب ایک گیر

میں رہتے تھے۔ کدسی نورانی شکل - جیسے درختہ — ہم
سب کو دیکھ کر دعا دی - بیگم کو بارہ لونگیں دیں اور کچھ پڑھ کر
دم کر دیا * مٹھہ سے کہا چلی جا - آگرے اور دلی میں لوگوں
کے کام بنایا کر * بیٹی اُن بارہ لونگوں میں کی دو لونگیں یہ ہیں *
حج کر کے حوالوئے نواب — یا تو بیگم کی بات پوچھتے نہ تھے
با یہ نوٹ ہوئی - کہ ایک مہینے آگے سے سنائی میں آکر بیگم کے
لیدے کو پڑے تھے * حوصلی بیگم کے حبار سے پاؤ اتارا نواب کے اپنا
سر بیگم کے قدموں پر رکھ دیا اور رو رو کر خطا معاف کراي *
چھ برس میں بھوپال میں حج سے آکر ٹھہری * فقیر کی دعا کی
برکت سے لگانار اوپر تلے - اللہ رکھے — چار بیگم کے - میرے
رہنے تک — ہو حکے تھے * پھر مٹھہ کو اپنا دیس یاد آیا -
بیگم سے احازت مانگی — نہت سا روکا — منہ کے کہا
شاہ صاحب کے مٹھہ کو دلی آگرے کی خدمت سپرد کی ہے -
مٹھہ کو وہاں حانا ضرور ہے - یہ سن کر بیگم کے چار ناچار مٹھہ کو
رجعت کیا ۔

[No 10]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

HINDŪSTĀNĪ (MODERN URBĪ OF DELHI).

(Maulaī Nazīr Aḥmad, circa 1870)

TRANSLITERATION AND TRANSLATION

Maī jab hajj-kō gai-thī, tō usī jahāz-mē
I when pilgrimage(-to-Mecca)-to gone-was, then that-very ship-in
 Bhōpāl-kī ek Bēgam bhī suwār thī; — shāyad tum-nē un-kā
Bhōpāl-of a Bēgam also passenger was; — perhaps you-by her-of
 nām bhī sunā-hō Balqīs Jahānī Bēgam: — sab-kuchh Khudā-nē
name also heard-may-be, Balqīs Jahānī Bēgam; — everything God-by
 un-kō dē rakhā-thā; daulat-kī kuchh intihā na thī,
her-to giving placed-was; wealth-of any end not was;
 naukar-chākar, laundī-ghulām, pālki-nālki, sab-hi-kuch
servants-attendants, girls (-and)-slaves, palanquins(-and)-litters, everything-veryly
 thī: ek tō aulād-kī taraf-sē maghmūm rahā-kartī-thī;
was; one indeed family-of direction-from grieved she-continued-to-remain;
 kōī bachcha na thā: dūsre Nawāb-Sāhib-kō un-kī taraf muṭlaq
any child not was; secondly the-Nawāb-Sāhib-to her-of direction absolute
 iltifāt na thā, aur shāyad aulād na hōnē-kē sabab mahabbat na
kindness not was, and perhaps family not being-of because affection not
 kartē-hō, warna Bēgam sūrat-shakl-mē ‘chandē āffāb,
doing-he-may-be, otherwise the-Bēgam form-appearance-in ‘now a-sun,
 chandē māhīrāb,’ — aur is ḥusn-o-daulat-par mizāj aisā sāda,
now a-moon,’ — and this beauty-and-wealth-on disposition so simple,
 ki ham-jaisē nāchizō-kō barābar bithānā aur bāt pūchhnā
that us-like nothings-to equally to-give-a-seat and matters to-ask!
 Bēgam-kō faqīrō-sē parlē darjē-kā e’tiqād thā Ek dafa
The-Bēgam-to mendicants-to utmost degree-of faith was One time
 sunē ki tin kōs-par kōī kāmūl wārīd hai; andhērī
it-was-heard that three kōs-on a-certain saint arrived is; dark
 rā-mē apnē ghar-sē piyāda-pā un-kē pās gaī, aur prahar-bhar
night-in her-own house-from on-foot him-of near she-went, and a-watch-full
 ra: lāth bandhē kharī rahī. Faqīrō-kē nām-kē
during laths being-folded standing-up remained Mendicants-of name-of

qurbān jāiyē! Ēk martaba jō Shāh-Sāhib-nē ākh
sacrificial-offering go! One time when the-Shāh-Sāhib-by eyes
 uthā-kar dēkhā, farmāyā, 'jā māi, isī rāt-kō
lifted-having it-was-looked, it-was-ordered, 'go mother this-very night-at
 hukm milēgā' Bēgam-kō khwāb-mē bishārat huī ki
order will-be-got' The-Bēgam-to dream-in annunciation became that
 'hajj-kō jā, aur murād-kā mōti samundar-sē nikāl-lā' Subh
'pilgrimage-to go, and desire of pearl ocean-from take-out' (At-)dawn
 uth hajj-kī tayāriyā hōnē lagī Pā-sau miskīn
rising pilgrimage-of preparations to-be began Five-hundred lowly-people
 Bēgam-nē āp kirāya dē-kaī jahāz-par suwāi
the-Bēgam-by herself the-fare given-having ship-on embarked
 karāē, un-mē-sē ēk māī bhī thī Har
were-caused-to-be-made, them-in-from one I also was Every
 waqt-kā pās-rahnā — Bēgam-Sāhib (Ilāhi! dōnō jahān-mē
time-of near-remaining — the-Bēgam-Sāhib (O God! both worlds-in
 surkhūrī!) mujh-par bahut mīhrbānī karnē lagī, aur
(may-hei-)face(-be-)bright!) me-on much friendship to-do began, and
 sahēli kahā-katī-thī Das dīn tak barābar jahāz pānī-mē
comrade used-to-call Ten days during straight-on the-ship water-in
 chālā-gayā, gyārahwē dīn bīch samundar-mē ēk pahār nazar āyā
went-along, on eleventh day mid ocean-in a mountain in-sight came
 Nākhudā-nē kahā, 'Kōh-e Habsha yehī hai, aur
The-captain-by it-was-said, 'The-Mountain-of Ethiopia this-very is, and
 ēk baiā kāmīl faqī is-par rahitā-hai, jō gayā, bāmūd
a great saint hermit it-on dwelling-is, who went, possessed-of-wish
 āyā' Bēgam-Sāhib-nē Nākhudā-sē kahā, 'kisī tarah mujh-kō
came' The-Bēgam-Sāhib-by the-captain-to it-was-said, 'in-some way me
 us pahāi-par pahūchāo' Nākhudā-nē kahā, 'Huzūr,
that mountain-on cause-to-arrive' The-captain-by it-was-said, 'My-Lady,
 jahāz tō pahāi tak nahī pahūch saktā, albatta agar
the-ship indeed the-mountain up-to not arrive can, certainly if
 āp irshād karē, tō jahāz-kō langar kar-dē, aur āp-kō
you instruction make, then the-ship-to anchor we-may-make, and you
 ēk kishī-mē bithā-kar lē-chalē' Bēgam-nē kahā,
a boat-in caused-to-sit-having we-may-take-away' The-Bēgam-by it-was-said,
 'khair, yehī sahī' Pāch auratē Bēgam-kē sāth Kōh-e
'well, this-indeed easy' Five women the-Bēgam-of with the-Mountain-of
 Habsha-par gai-thī, — ēk māī, aur ebār aur Pahār-par
Ethiopia-on gone-were, — one I, and four others The-Mountain-on

pahūchē, tō 'ajīb tarah-kī khushbū mahak-rahi-thi Chaltē
we-arrived then a-wonderful kind-of odour exhaled-being-was On-going
 chaltē Shāh-Sāhib tak pahūchē. Hū-kā maqām thā, na
on-going the-Shāh-Sāhib up-to we-arrived God-of place it-was; nor
 ādmī na ādamzād; tan-e-tanhā Shāh-Sāhib ēk ghar-mē rahtē-thē,
man nor born-of-man; all-alone the-Shāh-Sāhib a house-in dwelling-was;
 kaisī nūrānī shakl! jaisē firishta' Ham sab-kō dēkh-kar
what-sort-of serene appearance! like an-angel' Us all seen-having
 du'ā dī; Bēgam-kō bārah laūgē dī, aur kuchh
a-blessing was-given; the-Bēgam-to twelve clothes were-given, and something
 parh-kar dam kar-diya Mujh-sē kabā, 'chalī-jā, Āgrē
recited-having breathing was-performed Me-to it-was-said, 'depart Agra
 aur Dillī-mē logō-kē kām banāyā-kar' Bēti
and Delhi-in people-of wishes continue-causing-to-be-successful' Daughter,
 un bārah laūgē-mē-kī dō laūgē yeh haī Hajj kar-kē
those twelve clothes-in-of two clothes these are Pilgrimage made-having
 jō lautē tō Nawāb — yā-tō Bēgam-kī
when we-returned then the-Nawāb — whereas-formerly the-Bēgam of
 bāt pūchhtē-na-thē. — yā yeh naubat hui, kī ēk mahinē
affair asking-not-he-was — now this pass became, that one month
 āgē-sē Bambaī-mē ā-kar Bēgam-kē lēnē-kō parē-thē
before-from Bombay in come-having the-Bēgam-of bringing-for fallen-had
 Jō-hī Bēgam-nē jahāz-sē pāw utārā Nawāb-nē
As-even the-Bēgam-by the-ship-from foot was-caused-to-descend, the-Nawāb-by
 apnā sar Bēgam-kē qadamō-par rakh-diya, aur rō-rō-kar
his-own head the-Bēgam-of feet-on was-placed and wept-weep-having
 khatā mu'āfi karāī Chha baras maī Bhōpāl-mē hajj-sē
fault forgiveness was-got-made. Six years I Bhōpāl-in pilgrimage-from
 ā-kar thahrī. Faqīr-kī du'ā-kī barakat-sē, lagātār
come-having stayed The-hermit-of prayer-of blessing-from successively
 ūpar-talē, Allāh rakhē! chār bētē Bēgam-kē,
one-after-the-other, God preserve(-them)! four sons the-Bēgam-of,
 mērē rahnē tak, hō-chukē-thē. Phir mujh-kō apnā dēs yād
my stay during, been-had. Again me-to my-own country memory
 āyā: Bēgam-sē ijāzat māgi; bahut-sā rokā.
came; the-Bēgam-from leave-to-go) was-asked; very-much stopping-was-done,
 mā-nē kabā, 'Shāh-Sāhib-nē mujh-kō Dillī-Āgrē-kī khidmat
me-by it-was-said, 'the-Shāh-Sāhib-by me-to Delhi-Agra-of service
 supārd kī-hai, mujh-kō wahī tānā zarūr hai;' yeh sun-kar
entrusted made-me-to there to-go necessary is;' this heard-having
 Bēgam-nē chār nāchār mujh-kō rukhsat kiya
the-Bēgam-by willy nilly me-to leave-to-depart was-made

FREE TRANSLATION OF THE FOREGOING.

When I went on my pilgrimage to Mecca I had for a fellow-passenger a Bēgam of Bhōpāl,—perhaps you have heard of her, her name was Balqīs Jahānī Bēgam. God had endowed her with every blessing. As for her wealth, there was no end to it. She had troops of servants, women slaves and men slaves, palanquins and litters,—everything, in fact, which she could want. But she had an aching heart about her prospects of a family,—she had no children,—and besides this, the Nawāb Sāhib, her husband, had altogether ceased to show her any affection. This latter grief was probably due to her being childless, for, as to her personal appearance, as the saying goes, ‘when she wasn’t as bright as the sun she was as fair as the moon,’ and to this beauty and wealth was added a disposition of the purest sincerity and simplicity,—even nobodies like us she would ask to sit down beside her, and talk with them.

Now, she had the greatest faith in wandering mendicants, and once she heard that a certain holy saint had arrived at a place some six miles away. So one dark night she started off on foot from her house and stood a good three hours in front of him with folded hands. My life for the fame of such holy men! On one occasion when this one lifted his eyes he saw her and said, ‘go, madam, this very night will you receive a command from above.’ That night she had a dream, in which she heard a voice saying, ‘depart on a pilgrimage to Mecca, and gather the pearl of your desire from the ocean.’ The first thing in the morning she began the preparations for her pilgrimage. She paid the fares of five hundred poor people, amongst whom I was one, and took them on board the ship with her. She always kept me by her side and (O God, may her face be bright in this world and the next) not only began she to show great friendship to me but even used to address me as ‘comrade.’ The ship went on straight through the sea for ten days, and on the eleventh a mountain came in sight in the middle of the ocean. ‘That,’ said the captain, ‘is the Mountain of Ethiopia, and on it there dwells a holy hermit. There never was a petitioner who went to him that did not have his prayer granted.’ Said the Bēgam to him, ‘you must get me in some way or other to that mountain.’ ‘Your Ladyship,’ replied he, ‘there is not enough water for the ship to go alongside, but, if you wish it, I can have the anchor let go and send you ashore in the jolly-boat.’ ‘That will do excellently,’ said she. So five women (myself and four others) went off with her to the Mountain of Ethiopia. When we got there we found the air filled with a wondrous fine odour. We came at length to where His Holiness lived. It was a very place where God alone dwells. Not a man or son of man was there. In his house abode His Holiness in perfect solitude. What a serene appearance he displayed! Like an angel of heaven! As soon as he saw us all he blessed us. To the Bēgam he gave twelve cloves and, after reciting something, breathed over her. To me he said, ‘depart and busy yourself with bringing about the desires of the people of Agra and Delhi.’

Daughter, here are two of those twelve cloves!

Now, when we came home from our pilgrimage, the Nawāb,—who formerly had not taken the slightest interest in the Bēgam,—must needs go down to Bombay a month before the ship was due, and wait there for his wife in order to escort her home. She had hardly got off the gangway before he fell at her feet, and with many tears asked pardon for his neglect. After I came back from the journey I stayed for six years in

Bhōpāl, and while I was there, all owing to the power of the holy man's blessing, one by one, the Bēgam had four sons. By this time I began to think of my own country, and asked her for leave to go away. She would not hear of it, but I reminded her of how His Holiness had made over to me the care of Agra and Delhi, and that I really must go. When she heard this, she had perforce to allow me to depart.

URDŪ POETRY

As a specimen of Urdū poetry of the classic period (as elsewhere explained standard Hindī has no old poetical literature), I give an extract from the *Tanbīh 'l-jahhāl*, or Admonition to Fools, by the celebrated Mīn Taqī. This poet was born at Agra, and studied at Delhi under Sūfī 'd-dīn Khān ('Arzū). He lived there up to the year 1782 when he migrated to Lucknow, where he died at a very advanced age in 1710. He and Rafī'u 's-saudā are considered by native authorities to be the two greatest Urdū poets.

An elegant paraphrase of the poem, under the title of *Conseils aux mauvais poètes*, was published by Garcin de Tassy on pp 300 and ff of Vol VII of the *Journal Asiatique* (1825). An Italian translation of this paraphrase was published at Palermo in 1891 by Signor Pngheze Pico, under the title of *Consigli ai cattivi poeti*. Monsiemi J Vinson published a more literal translation, under the title of *Satire contre les Ignorants* in the *Revue de Linguistique*, Vol XXIV (1891), pp 101 ff.

Mīn Taqī's works have been printed in India. The text of the poem under consideration is carefully edited by Shakespeare in his *Muntakhabāt-e Hindī*. This text has been reproduced in Monsiemi Vinson's *Manuel de la Langue hindoustani*. The text given here is based on that of Shakespeare, with a few corrections rendered necessary by the metre. I have to thank Mr G E Waid for assistance rendered in translating this not always easy poem.

We may note a few points in which the language of the poem differs somewhat from the language of the standard grammars. In *baiguzīda-nē*, by the Elect One (verse 28), the oblique form ends in *a*, not *ē*. This may, however, be a mere matter of spelling, for most scribes in such cases write a final *a*, but pronounce it *ē*. In verse 28 we have an example of the custom which at the present day prevails in Lucknow of treating *samjhā* as if it were a neuter verb. In verse 13 we have *dē-hai*, which is the dialectic form in the Upper Doab for *dētā-hai*, he gives. In verse 25 we have *rukhsat* construed with a masculine verb. Note also the spelling of *muj-kō*, instead of *mujh-kō* in verse 14.

In the transliteration, I have marked the vowels as long or short, as is required by the metre, so as to assist the scansion, and not according to their natural length. *Haī* and *haī* are each to be counted as one short syllable. A syllable containing a short vowel, and ending in a consonant, is long, if the next syllable begins with a consonant. Thus, in the second verse, because *tā* follows *ishārat*, the latter word is scanned — — —. But if such a syllable is followed by a vowel, it may be either long or short. Thus, in the first verse, *dīn āyā* is scanned — — —, while in the third verse, *'izzat ō* is scanned — — —. Note also that a syllable like *ēh*, consisting of a vowel naturally long followed by a silent consonant, or a syllable like *shē'*, containing a short vowel followed by two silent consonants, counts as two syllables, and is scanned as a trochee (— —), if followed by another syllable commencing with a consonant. Thus, in the first verse, *ēh dīn* is scanned — — —, and in the fifth verse, *shē'-kī taqīb lā-hai* is scanned — — — — —. A long final vowel is often shortened, and the Persian *izāfat (e)* may be long or short as required by the metre.

حکایت

- سَاقِیَ مَن تہا وریرِ افسہاں ایک دن آیا ہلالی اُسکے یان
 حاجباں در سے ہو آگاہ کار کی اشارت تا اُسے دین گہر عین بار
 عِزّت و تعظیم کی حد سے زیاد پاس لے مسد پہ یٹھا شاہ شاد
 اُتے گھینچی اُسکی مررائی بہت یٹھے یٹھے رات جب آئی بہت
 (۹) شعر کی تقریب لاکر درمیان کرے لاگا شاعری کا امتحان
 سُرِ خواہی کی پڑھا سو نہا علط سنتے ہی بھڑکا وہ شعلے کی سمط
 عَصے ہو بولا کہ ہاں فراش و چوپ کہیچ لائیدان عین کی سلاق خوب
 اِس قدر مارا کہ بیدم ہو گیا سوح دسب و پا ہر اک تہم ہو گیا
 گھینچ کر ڈلوا دیا دربار میں بہہ خدر پہنچی حو ہر بار میں
 (۱۰) وارث اُسکے لیگئے آ رات کو حب نحدون آیا تو پایا بات کو
 یغنی دشورِ رمان دشمن نہا یا وہ گچیمہ نا آسائے مَن نہ تہا
 عالماً پایا علط اشعار کو حوش نہ آیا اُس کرم کردار کو
 وردہ شیوہ اُسکا غی لطف و کرم حائیرے میں دے غی دیدار و نرم
 منجور کیوں سلاق کرتا اتنی شب کھیکو بدنام غوتا بی سب

- (۱۵) پس مٹھے ہی تریبت اپنی ضرور
صحت اکثر رکھون اُس اُستاد سے
ہنچے اک رتے کو میری قیل و قال
اٹھ ے آیا مولوی جامی کنے
حب ہوا کچھہ شعر کا رتہ نلد
حاج درگاہ ے کی حا خسر
آج در اوپر ہی پھر خواہاں بار
قصہ ہی بر خورد کا تو آے دو
دھوپ میں جلتا رہا تو اک پھر
صحن ہی میں سے ہوا وہ مدح خوان
اک مصاحف ے جگر کر کر کہا
سو ہوئی شلاق حد سے بیشتر
توے فرمایا مرغس وان سے وان
در جواب اُس برگزیدہ ے کہا
دست ہو تو اُنک نئین کرے تلف
تا کہ پہنچے بہہ خسر نزدیک و دور
تریبت ہو یکو اُستاد و کی جاے
رتہ رتہ شاعری ہو جانی بگ
- (۲۰) پھر گیا اک دن در دستور پر
کافی امیر اُس روز کا شلاق خوار
کی اشارت سد رہ کوئی نہو
سامنے آیا تو کی بیحب نظر
بعد از آن ایمای اترو کی کہ ہان
(۲۵) پھر وہیں سے دے ملہ رخصت کیا
اگلی مٹب کی تھی عرت اسقدر
ایکی اُسکو حائیرہ دے کر گران
میں نہ سمجھا پہہ کہ وہ کیا تھا پہہ کیا
ایسی ہی ہونے ہیں تصحیک سلف
(۳۰) اسقدر اُسکا تئہ تھا ضرور
حوسے سو خود سربے سے باز آئے
ورہ کرتا پوچ گوئی ہر دبنگ

تب جو عین سلاق کی پہہ خام تھا آب جو آیا لائقی انعام تھا
 قصہ کوتہ تھے ممتیز درمیان ننگ ہی کرم مراہیل پر بھی یان
 (۳۵) ے تمیری سے ہی رائج ابیری جسکو دیکھو خود نمائی خود سری
 ے بیان کا ہی سلیقہ ے زبان اشیہ ہی ہر ایک سخندان بیان
 س قلم وقت زبان بازی بہن چپ کہ دوران سخن سازی بہن
 کون حرفِ خوب کو کرتا ہی گوش بات کی فہمید کا ہی کسکو ہوش
 ے تمیرون سے پورا ہی سب حہان ہی دماغ حرف ہمکو بھی کہان

[No II]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

HINDŪSTĀNĪ (URDŪ POETRY).

(Mīr Muhammad Taqī, fl. 1780 A.D.)

TRANSLITERATION AND TRANSLATION.

Metre — — — — —

HIKĀYAT
STORY

Shāiq-ē-fann thā Wazīr-ē-Isfahān
Ardent-admirer-of-accomplishment was the Wazīr-of-Ispahan
 Ēk din āyā Hilālī us-ke yā
One day came Hilālī him-of to-the-house

Hājibā-ē-dar-se hō āgāh-e-kār,
The-porter-s-of-the-doorway-by being informed-of-the-matter,
 Kī ishārat tā usē dē ghar-mē bār.
Was-made a-sign that to-him they-may-give house-in entrance
 ‘Izzat ō ta’zīm kī hadd-sē ziyād,
Honour and respect was-made limit-than more ;
 Pās lē, masnad-pa bathā, shād shād,
Near bringing, throne-on causing-to sit, happy happy,
 Un-ne khaīchī us-kī mirzāi bahut
That-(Wazīr-)by was-drawn him-of mirzā-ship much
 Baithē baithē rāt jab āī bahut,
Seated seated night when came much,

(5) Shē’i-kī taqrīb lā-kai dar-miyān,
Poetry-of mention brought-having betwixt,

Karne lāgā shā’irī-kā intihān
To-make he-began poetic-poet-of testing

Shē’r-khwānī kī, parhā sō thā ghalat,
Poetry-recitation was-made, what-was-recited that was incorrect,

Sunte-hī bharkā woh sho’lē-kī namāz
On-hearing-immediately blazed-up he flame-of manner

Ghūsse hō bōlā kī, ‘hā, farrash o chūb’
Angrily becoming he-said that, ‘here, sweeper and rod’

Khaīch-lā maidā-mē ki shallāq¹ khūb
Dragging-taking field-in was-made beating well
 Is-qadar mārā ki bē-dam hō-gayā,
So-much was-he-struck that without-breath he-became,

Sūj dast ō pā har-ik tham hō-gayā
Being-swollen hand and foot each a-pillar became

‘Khaīch-kar dalwā-diyā darbār-mē,’
‘Dragged(-him)-having he-was-caused-to-be-thrown-down the-court-in,’
 Yeh khabar p’hunchi jo har bāzār-mē,
This news arrived when every market-in,

- (10) Wārs us-kē lē-gaē ā rāt-kō,
The-heirs him-of carried(-him)-away coming night-at,
 Jab ba-khud āyā to pāyā bāt-kō
When to-himself he-came then was-found the-circumstance-to
 Ya’ni, ‘dastūr-ē-zamā dushman na thā,
Viz, ‘the-Minister-of-the-age enemy not was,
 Yā woh kuchh nā-āshnā-ē-fann na thā.
Or he (in-)any(-way) unacquainted-with-accomplishment not was
 Ghālban pāyā ghalat ash’ār-kō,
Probably was-found incorrectness the-verses-to,
 Khush na āyā us karam-kardār-kō
Agreeable not it-came that liberality-does-to
 War-na shēwā² us-ka hai lutf ō karam,
Otherwise the-habit him-of is praise and liberality,
 Jāzē-mē dē-hāī dīnār ō diram
Reward-in he-gives dīnār and dirham
 Muj-ko kyū shallāq kartā itni shāb³
Me-to why beating doing so-much (at-)night?
 Kāhe-kō bad-nām hōtā bē-sabab³
What-for bad-name becoming without-cause?

- (15) Pas, mujhē hī tarbiyat apnī zarūr,
Consequently, to-me verily instruction my-own necessary,
 Jā-ke baithū ik sar-āmad-kē huzūr
Gone-having let-me-sit a top-come-of (in-)presence
 Sohbat akṣar rakkhū us ustād-sē,
Intercourse very-much let-me-hold that teacher-with,
 Shāyad us-kī daulat-ē-irshād-sē
Perhaps him-of benefit-of-instruction-from

¹ The word is properly *shālāq*, but the metre shows that Mir Taqī spelt it with two *l*'s

² The final *a* of *shēwā* is considered long owing to the existence of the ‘imperfectible’ *ā*

P'hunche ik rutbē-ko mērī qīl o qāl,
May-arrive a-certain high-station-to my proposition and answer,

Hō mujhē is fann-mē ik-gūnā¹ kamāl'
There-may-be to-me this accomplishment-in one-kind perfection'

Uth-ke āyā Maulavī Jāmī kanē,
Arsen-having he-came Maulavī Jāmī near,

Mashq kī yak-chand wis nāmī kanē
Practice was-made a-little that famous-one near.

Jab huā kuchh she'r-kā rutbā² buland,
When there-became some poetry-of degree high,

Aur Maulānā lagē kainē pasand,
And Lord-our began to-make approval,

(20) Phir gayā ik dīn dar-ē-dastū-pai
Again he-went one day door-of-the-minister-on

Hājib-ē-dargāh-nē kī jā khabar
Porter-of-the-gateway-by was-made going news

K', 'ai Amīn, us rōz-kā shallāq-khwār
That, 'O Prince, that day-of beating-eater

Āj dar ūpai hāī, phir khwāhān-e-bār'
Today door upon is, again desirous-of-admission'

Kī ishārat, 'sadd-e-rah kōī na hō,
Was-made a-sign, 'obstruction-of-road any not let-be,

Qasd hai bar-khud-kā, tō āne dō'
Intention is fruit-eating-of, then to-come allow'

Sāmnē āyā, to kī nīchī nazar,
In-front he-came, then was-made downcast look,

Dhūp-mē jaltā-rahā tō ik pahar
Sunshine-in burning-he-remained then one watch

Ba'd az ān imā-e-abrū kī kī, 'hāī,
After of that sign-of-eyebrow was-made that, 'yes,'

Sahn-hī-mē-sē huā woh madh-khwā
Courtyard-even-in-from became he eulogy-reciter

(25) Phir wahī-sē dē silā rukhsat kiya
Again there-from giving a-present dismissal was-made

Ik musāhib-nē jigar kai-kai kabā,
A courtier-by courage made-having it-was-said,

'Agh solbat-kī thi 'izzat is-qadai,
'Former interview was honour to-this degree,,

¹ The na of gūnā is prosodically long owing to the existence of the 'imperceptible' h

² Again rutbā is a spondee owing to the 'imperceptible' h. So also in several subsequent instances to which I shall not draw attention

Sō huī shallāq hadd-sē bēsh̄tar

Yet became a-beating limit-than more

Abki us-kō jāizā dē-kar girā,

Now him-to reward given-having heavy,

Tū-ne farmāyā muiakhkhas . wā-se wā

Thee-by was-ordered permitted-to-depart there-from there

Maĩ na samjhā yeh ki woh kyā thā yeh kyā'

I not understood this that that what was this what.'

Dar jawāb us bar-guzīdā-nē kahā,

In answer that Elect-one-by it-was-said,

'Aisi-hī hōti-hāĩ tazhik-ē-salaf?

'Such-veryly become mockings-of-the-past?

Dast hō tō un-ki-tāĩ karyē talaf

Hand he-may-be then him make ruin

(30) Is-qadar us-kā tanabbōh thā zarūr,

To-this-degree him-of admonition was necessary,

Tā-ki p'hunchē yeh khavar nazdik o dūr

In-order-that may-arrive this news near and far

Jō sunē, sō khud-sarī-sē bāz-āy,

Who may-hear, he self-conceit-from may-refrain,

Tarbiyat hōnē-ko ustādō-ki jāy

Instruction being-for teachers-of may-go

War-na kartā pūch-gōi har dabang,

Otherwise would-make nonsense-speaking every loud,

Rafta-raftā shā'irī hō-jāti nang

Going-going poetic-skill would-become ignominy

Tab jo maĩ shallāq kī yeh khām thā,

Then when by-me beating was-done this-one raw was,

Ab jo āyā lāiq-ē-in'ām thā'

Now when he-came worthy-of-reward he-was'

Qissa kōtā Thē mumayyiz dar-miyā,

(Of-the-)story the(-long-and)-short There-were discriminating between,

Nang hai kirm-ē mazābil-par bhī yā

Sense-of-shame is the-worm-of the-dunghill-on even here

(35) Bē-tarāzī-sē hāi rāij abtarī,

Indiscretion-from is becoming-usual deterioration,

Jis-ko dēkhō khud-numāi khud-sarī.

Whom you-may-see(-there-is) self-orientation self-conceit

Nē bayā-kā hai saliqā nē zabā,

Neither explanation-of is skill nor diction,

Is-pa hai har-ēk Sahbān-ē-bayā

This-on is every-one a-Sahbān-of-oratory

Bas qalam! Waqt-ē-zabā-bāzi nahī,
Enough pen! Time-of-tongue-feats is-not,
 Chup, kī daurān-ē-sukhan-sāzī nahī
Silence, for time-of-eloquence it-is-not
 Kaun harf-ē-khūb-kō kartā-hāi gōsh?
Who advice-good-to makes hearing?
 Bāt-kī fahmīd-kā hai kis-ko hōsh?
Word-of understanding-of is whom-to intelligence?
 Bē-tamīz-ē-sē bhaiā hai sab jahā,
The-indiscreet-by filled is all the-world,
 Hai dimāgh-ē-harf ham-kō bhī kahā?
Is patience-of-advice me-to also where?

FREE TRANSLATION OF THE FOREGOING

Passionately devoted to the Muses was the Wazir of Ispahan, and one day Hilālī¹ approached his palace. Informed by the gate-porters of the poet's arrival, the minister made a sign that he should be admitted into the audience-hall² of the palace. The greatest honour and respect were shown to him, His Highness called him up, caused him to sit rejoicing on the throne by his side, and made a point of addressing him as often as possible by the title of 'Prince'³. After they had sat together for a long time, night fell, and then the Wazir turned the conversation on to the subject of poetry, and proceeded to test his visitor's poetic powers. Hilālī recited some of his verses, and, in doing so, made a false quantity. Directly he heard it His Highness burst forth like a flame, and, in a rage, he cried, 'what ho there! A sweeper, and a rod!' He dragged him out into the palace grounds, and there gave him such a thorough drubbing, that he fell like a breathless corpse upon the ground with limbs numb and swollen like pillars.

When the news spread through every bāzār that Hilālī had been dragged about and dashed down in the very audience-hall his people came and carried him home by night. After he came to himself he discovered the Wazir's intentions (by the following train of reasoning) —

'His Highness, the Minister of the Age, was no enemy, nor was he by any means unacquainted with the canons of poesy. Probably he noted something incorrect in my verses, and they sounded harsh to His Munificence. His usual habit is to give praise and to show liberality and (on others) he bestows golden sequins and silver coins as rewards. Why did he give me such a drubbing last night? Surely it was not without a cause that I was thus disgraced. It is evident that I must continue my studies, and that I must go and sit at the feet of some illustrious scholar. I must hold frequent

¹ Hilālī was a Tartar poet famous for his amorous lays. He died about 1530 A D.

² He was admitted inside the house. It will be seen that on his next visit he had to stand in the courtyard. The audience-hall occupied one side of the courtyard, being separated from it by a row of arches, not by a wall.

³ Literally, 'dragged out his prince-ship'. 'Mirzā,' or 'prince,' is often given as an honorary title to eminent scholars. There is a double meaning, the phrase also signifies 'dragged his *mīrzā*' or 'jacket,' or as we should say 'button-holed him.'

⁴ *Wāris* here probably means merely friends and relations, but Garcin de Tassy takes the word in its literal sense of 'heirs.' He considers that Hilālī was supposed to be dead, and that his heirs ran up, only to find to their disappointment that he had recovered.

intercourse with my master, and perhaps through his instruction I may attain to a certain eminence in elocution, and to some sort of perfection in the Muses' art'

So rising he repaired to the learned Jāmī,¹ and studied a little with that famous author. When he had arrived at some sort of eminence in the poetic art, and his master began to express his approval, he returned one day to the gate of the minister. The gate-porters approached His Highness with the intelligence,—‘Your Majesty,’ said they, ‘he who was drubbed the other day, is now again at the door, and prays for admission.’ He made a sign of consent, ‘let no one stop his entrancee. As he is determined to succeed, let him enter.’² He came before His Highness, who lowered his eyes (and affected to be engaged on some business). The poor poet remained standing (outside in front of the audience-hall), scorching in the sun for at least three hours. At length the Wazir raised his eyebrows and merely said ‘well’³ and then the unfortunate man had to recite his panegyric from where he was standing in the courtyard.⁴ Without being called up, when he had concluded, he was simply given a present and told to go.

One of the Wazir's boon companions took courage, and said, ‘At the former interview, Your Highness paid him so much honour, and then gave him the severest possible cudgelling. Now Your Highness has given him a large reward, but has got rid of him without further ceremony straight off from where he was. I understand not. What was that? and what was this?’ In answer the Elect One deigned to reply, ‘Is such mockery of the time-honoured (rules of poetry) to be allowed to exist? When you have (a mocker) in your power, destroy him pitilessly. Such correction was necessary for him, that the news of it might reach near and far, and that he who hears may refrain from self-conceit and seek teachers from whom he may receive instruction. Otherwise every lout would be uttering his nonsensical talk, and by degrees the art of poesy would fall into disrepute. When I dubbed this Hilālī he was raw (and untaught), but when he came this time he was worthy of reward.’

Not to make too long a story,—there were men of discernment at that period,—here, too, there arises a sense of shame at (my detractors), those worms of the dunghill. From this want of discernment a deterioration in poetry is becoming prevalent, and, at whomsoever you look, you see nothing but self-ostentation and self-conceit. There is neither the skill for telling a story effectively, nor the command of language (to put it into choice words), and over and above this each (would-be poet) considers himself a Sahbān of eloquence.⁴

Let not my pen run away with me,—now is not the time for feats of oratory. Silence,—for it is not the season for eloquence. Who nowadays listens to good advice? Who has sufficient intelligence to understand (my) words? The whole world is filled with people of no discernment and where, also, have I patience⁵ to bear (their) rejoinders?

¹ Jāmī (1414-1492), the author of the *Yūsuf o Zulaikha*, was one of the most famous of Persian poets.

² There was no ushering in in state. He was simply told to go in.

³ The courtyard, or *ṣaḥn*, would be inside the palace, but quite outside the audience-hall. The contrast is, of course, with the poet's former welcome, when he was invited into the hall and sat on the throne beside the Wazir. Now he is dismissed from the *ṣaḥn* itself (*wahī-ṣā*), without being called up.

⁴ Those who have read the *Gulistan*, will not require to be reminded of Sahbān Wālī (died 673 A.D.), the most celebrated preacher of the early days of Islam. It is said that he used to speak for a whole year before an assembly without once repeating a single phrase.

⁵ ‘Patience’ is not one of the dictionary meanings of *dīmāgh*, but *bē-dīmāghī* means ‘impatience’. Some such meaning as ‘patience’ is the only possible one here. We might use the English metaphor of ‘stomach’. ‘I have no stomach to bear my opponents’ criticisms.’

MODERN URDŪ POETRY.

As a further specimen of Urdū poetry, I give a set of verses by Shamsu'l 'ulamā Maulavī Saiyid Altāf Husain Ansāri Pānīpatī, commonly known as Hālī, who is another member of the new school of Delhi authors, to which Nazir Ahmad also belongs. Hālī has as great a reputation for his verse as that writer has for his prose. The school aims at abandoning the false hyperbole which is so common a feature in oriental verse, and at depicting thoughts in natural colours. In the poem here quoted, Hālī addresses his Muse, and encourages her to adhere to simplicity of diction and to truth. As will be seen, his style, though full of Persian words, combines simplicity with great elegance of thought and expression. The text is taken, with Mr G. E. Ward's kind permission, from his edition of the Quatrains of Hālī.

Regarding the system of transliteration here adopted for Urdū poetry, and the method of scansion, see p. 147. Note specially that in words like *firēfta* (verse 2) or *rāstī* (verse 3), the syllable containing a long vowel followed by a silent consonant is scanned as a trochee (— ∪). Thus, *firēfta* is scanned ∪ — ∪ ∪ and *rāstī* is scanned — ∪ —.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŪSTĀNĪ (MODERN URBĀN POETRY).

(Hālī.)

آئی شُعر - دِلِ جُریب نہ ہو تو تو غم نہ بین
 پر تَجِیہ پہ حِلْفِ ہے جو نہ ہو دِلِ گُدا ز تو
 صَدعت پہ ہو دِیغَتہ عالم اگر تِمَام
 شان - سادگی سے آگِیو اِنِی نہ ہار تو
 حُوشِ ہے راسِتی کا اگر نِیڑی داتِ عین
 تَحسینِ روزگار سے ہے بِنِیاز تو
 حُسن اپنا گر دِکیا نہ بین سکتا جہاں کو
 اُسے کو دیکھ - اوز کر اپنے پہ ناز تو
 تو نے کیا فی بصرِ حَقِیقت کو عِرجِ خیر (8)
 دُشورے کا خُرق کرے رُحِیگا ہمار تو
 وہ دِن گئے کہ جُصُوتِ نِیا اِیماں شاعِری
 قَبْلہ ہو اب اُدھر تو نہ کِیحو نماز تو
 اہلِ نَظَر کی آنکھ عینِ رُحْذا ہے گر عِز
 جو بے بصرِ حِین اُنسے نہ رُکھ سار ہار تو

ناک اُوپرِی دوا سے تیرِی گر چڑھائیں لوگ
 معذور جان اُنکو - جو ہو چارہ ساز تو
 چپ چاپ اپنے سچ سے کیسے جا دلون مہن گھر
 اُویچا ابھی نہ کر علم امتیاز تو
 (۱۰) حو نالِد ھیں اُنکو بتا چور نیکے راہ
 گر چاہتا ہے خضر کی عمر دراز تو
 عرب کا بھید ملک کی خدمت میں ہے چھپا
 محمود حاکم آپ کو گر ہے ایاز تو
 آبی شعر - راہ راست پہ تو جب کہ پڑلیا
 اب راہ کے نہ دیکھہ بشیب و فراز تو
 کربِی ہے فتح گر بُئی دُنیا تولے نکل
 بیڑوں کا ساتھ چھوڑ کر اپنا جہاز تو
 ہوتی ہے سچ کی قدر - پہ بیقدریوں کے بعد
 اسکے خلاف ہو - تو سمجھہ اُسکو شان تو
 (۱۱) جو قدر دان ہو اپنا - اُسے متعنم سمجھہ
 حالی کو تحفہ پہ نار ہے - کر اُسپہ ناز تو

[No. 12]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDŌSTĀNĪ (MODERN URDŪ POETRY)

(Hālī)

TRANSLITERATION AND 'TRANSLATION.

Metre — — ∪ — ∪ — ∪ ∪ — — ∪ — ∪ —

Ai she'r, dūl-firēb na hō tū, to gham nahĩ;
O Poetry, heart-beguiling not mayst-be thou, then sorrow not;

Par tujh-pa haif hai, jo na hō dil-gudāz tū
But thee-on pity is, if not mayst-be heart-melting thou

San'at-pa hō firēfta 'ālam agar tamām,
Still-on may-be fascinated would if entire,

Hā, sādagī-se āiyo apni na bāz tū
 Yes, *simplicity-from* *come* *thine-own* *not* *back* *thou*

Jauhar hāi rāsti-ka agar tēn zāt-mē,
Jewel is sincerity-of if thy nature-in,

Tabsin-e rōzgār-se hai bē-niṣāz tū
Applause-of (present-) time-from art independent thou

Husn apna gar dukhā nahī saktā jahān-kō,
Beauty thine-own if make-to-see not thou-canst the-world,

Āpē-ko dēkh, — aur kar apnē-pa nāz tū
Thyself look-at ;— and make thyself-on pride thou

5 Tū-nē kiya-hāi bahr-e haqīqat-ko mauj-khēz ,
Thee-by made-is the-ocean-of reality billow-raising ;

Dhōkē-ka ḡharq kar-ke, rahēgā, jahāz, tū
Imposture-of svnl. made-having, thou-wilt-remain, the-ship, thou

Woh dīn gaē, kī jhūt tha īmān-e shā'irī;
Those days are-gone, that falsehood was the-creed-of poetics;

Qiblā ho ab udhar, to na kījō namāz tū
The-Qibla may-be now in-that-direction, then not make worship thou.

Ahl-ê nazar-ki âkh-mê rahmâ hai gar 'azîz,
Men-of insight-of eyes-in to-lite is if precious,

Jō bē-basar hāī, un-se na rakh sār-hāz tū
Who without-eyes are, them-with not hold concord thou

Nāk ūparī dawā-se terī gar charbhāē lōg,
Noes uparids medicine-from thy if raise people,

- Na'zūr jān un-ko,— jo hō chāra-sūr tū.
Excused consider them,— if mayst-be remedy-preparer thou
 Chup-chāp apne sach-se kiyē-jā dilō-mē ghar;
Silently thine-own truth-by build-up hearts-in a-home,
 Ūchā abhī na kar 'alam-ē imtiyāz tū
High now-even not make the-banner-of refinement thou
- 10 Jō nā-balad hāī un-ko batā chōī ban-ke rāh,
Who without-county are then-to show thief become-having the-way,
 Gai chāhtā-hāī Khizr-ki 'umr-ē darāz tū.
If wishing-thou-art Khizr-of the-life long thou
 'Izzat-ka bhēd mulk-ki khidmat-mē hai chhipā,
Honour-of secret country-of service-in is hidden,
 Mahmūd jān āp-ko, gar hai Ayāz tū
Mahmūd think thyself, if thou-art Ayāz thou
 Aī she'r, rāh-e rāst-pa tū jab kī par-lyā,
O poetry, road straight-on thou when that threecest-lythyself,
 Ab rāh-kē na dēkh nishēb-ō-farāz tū
Now the-road-of not look-at hollows-(and-)heights thou
 Kainī hāī fath gai nāī dunyā, to lē-nīkal
To-be-made is conquered if a-new world, then go-forth-(and-)take
 Bēñ-ka sāth chhōī-kar, apnā jahāz tū
Rafts-of company abandoned-having, thine-own ship thou
 Hōtī-hāī 'sach-ki qadr; — pa bē-qadriyē-ke ba'd,
Becoming-is truth-of appreciation,—but non-appreciation-of after,
 Is-kē khulāf hō, to samajh us-ko shāz tū
This-of contrary may-be, then consider it rare thou
- 15 Jō. qadr-dā ho apna, usē mughtanam samajh,
Who appreciator may-be your-own, him a-prize consider,
 Hālī-ko tujh-pa nāz hāī,—kar us-pa nāz tū
Hālī-to thee-on pride is,—make him-on pride thou

FREE TRANSLATION OF THE FOREGOING¹

1 My Muse! if thou be not heart-beguling, it is no sorrow; but pity on thee if thou be not heart-melting, thou

2. Though the whole world be spell-bound in allegiance to artifice, Courage! from thine own simplicity turn not back, thou.

3 If there is in thine own nature the precious gem of sincerity, independent of applause from the present age art thou.

4 If thou canst not make the world turn to look at thy beauty, look at thyself, and take a pride in thine own self, thou

¹ The translation is by Mr G E Ward, to whose kindness I am also indebted for the text The notes are mine

5 The deep sea of reality thou hast made heave its waves, thou shalt sink the ship of imposture, and still survive, thou.

6 Those days are past when lies were the creed of verse-making; now should the *Qibla*¹ shift that way, do not worship thither, thou

7 If to live within the eyes of men of insight is precious,² with those void of vision hold no compromises, thou

8 Should men turn up their noses at thy new-fangled medicine, hold them excused,—if so be thou art a wise physician, thou

9 In stillness, with thy truth, build up a home in peoples' hearts; exalt not the banner of refinement yet, thou

10 Disguised as a thief point out the road to the benighted, if thou wish for the long life of Elijah,³ thou

11 Honour's secret lies hidden in the service of one's country. Think thyself to be Mahmūd, if thou art Ayāz,⁴ thou

12 O Muse! since thou hast cast thyself upon the straight path, begin not now to look upon its ups and downs, thou

13 If a new world is to be conquered, do thou go forth, and take, clear of the hugging rafts, thine own ship, thou

14 Value for truth does come,—but after disparagements If there be an instance to the contrary, think it rare, thou.

15 Should any recognise thy merit, count him one more gained. Hālī has pride in thee; have a pride in him, thou

¹ The *Qibla* is the temple of the *Ka'ba* at Mecca, towards which Muslims turn their faces when at prayer

² Mr Ward suggests, as an alternative rendering, 'If (thou wish) to live honoured in the eyes of men of insight.'

³ *Khawja Khizr*, or the Green Prophet, so named from the traditional colour of his apparel, is usually identified by Muslims with the prophet Elijah. He is said to have discovered and to have drunk of the Fountain of Life, and hence lives for ever

⁴ Ayāz was a favourite slave of Sulṭān Maḥmūd of Ghaznī. He is the hero of many stories. His master's courtiers who were jealous of his influence, accused him to Maḥmūd, of purloining his jewels from the treasury. The next time he went there the Sulṭān followed him secretly. What was his surprise to see Ayāz draw from one of the chests a suit of old and dirty garments with which having clothed himself he prostrated himself on the ground and returned thanks to the Almighty for all the benefits conferred upon him. The Sulṭān went to him and demanded an explanation of his conduct. He replied, 'Most gracious Sire, when I first became your Majesty's servant, this was my dress, and, till that period, humble had been my lot. Now that, by the grace of God and your Majesty's favour, I am elevated above all the nobles of the land, and am entrusted with the treasures of the world, I am fearful that my heart should be puffed up by vanity, I therefore daily practise this act of humiliation to remind me of my former insignificance.' The Sulṭān being much pleased, added to his rank, and severely reprimanded his slanderers. See Beale's *Oriental Biographical Dictionary*, s.v. Ayāz. Maḥmūd himself was a mighty monarch, who invaded India no less than twelve times. He died A.D. 1030.

HIGH LITERARY HINDĪ OF BENARES.

The following version of the Parable of the Prodigal Son, by Bābū Śyām Sundar Dās, is in the high Sanskritised Hindi fashionable for literature written in Benares. Sanskrit words abound. In the very first sentence we have two,—*manushya*, a man, and *putra*, a son. Sanskrit spelling is also affected, as in *amś* for *aus*, a share, *dēs* for *dēs*, a country, *dayā* for *dāyā*, compassion.

[No 13]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

HINDŪSTĀNĪ (HINDĪ VARIETY)

BENARES

(Bābū Śyām Sundar Dās. 1899.)

किसी मनुष्य-के दो पुत्र थे । उन-में-से कुटुम्ब-के पिता-से कहा कि हे पितृ अपनी संपत्ति-में-से जो मेरा अंश हो सो मुझे दीजिए । तब उस-ने उन-को अपनी संपत्ति बाँट दी । कुछ दिन बीते कुटुम्ब-का पुत्र सब कुछ इकट्ठा कर-के दूर देश चला गया और वहाँ लुचपन-में दिन बिताते-हुए उस-ने अपनी संपत्ति उड़ा-दी । जब वह सब कुछ उड़ा चुका तब उस देश-में बड़ा अकाल पड़ा और वह काँगाल हो-गया । और वह जा-के उस देश-के निवासियों-में-से एक-के यहाँ रहने लगा जिस-ने उसे अपने खेतों-में सूअर चराने-पर रक्खा । और वह उन मोर्छों-से जिन्हे सूअर खाते-थे अपना पेट भरना चाहता-था क्योंकि उस-को कोई कुछ नहीं देता-था । तब उसे चेत हुआ और उस-ने कहा कि मेरे पिता-के यहाँ कितने मजूरों-के खाने-पर भी बहुत रोटियाँ बची रहती-हैं और मैं भूख-से मरता-हूँ । सो मैं उठ-के अपने पिता-के पास जाऊँगा और उन-से कहूँगा कि हे पिता मैं-ने स्वर्ग-देव-से विरुद्ध और आप-के सामने पाप किया-है । इस-लिये मैं फिर आप-का पुत्र कहाने-की योग्य नहीं हूँ । मुझे अपने मजूरों-में-से एक-के समान समझिए । तब वह उठ-के अपने पिता-के पास चला । पर दूर-ही-से उस-के पिता-ने उसे देख-के दया की और दौड़-के उस-के गले-में लिपट-के उसे चूमा । पुत्र-ने उस-से कहा कि हे पिता मैं-ने स्वर्ग-देव-से विरुद्ध और आप-के सामने पाप किया-है । इस-से अब आप-का पुत्र कहाने-की योग्य नहीं हूँ । परंतु पिता-ने अपने दासों से कहा कि सब-से उत्तम

वस्त्र निकाल-के इसे पहिराओ और इस-के हाथ-में अँगूठी और पावों-में जूते पहिराओ । और हम-लोग मिल-कर खावें और आनंद करें क्योंकि यह मेरा पुत्र मर-गया-था फिर जीआ है खो-गया-था फिर मिला-है । तब वे आनन्द करने लगे ॥

उस-का जेठा पुत्र खेत-में था । और जब वह आते-हुए घर-के निकट पहुँचा तब उस-ने बाजा और नाच-का शब्द सुना । और उस-ने अपने सेवकों-में-से एक-को अपने पास बुला-के पूछा कि यह क्या है । उस-ने, उस-से कहा कि आप-का भाई आया है सो आप-के पिता-ने उत्तम भोज दिया-है इस-लिये कि उसे भला चंगा पाया-है । यह सुन उस-ने क्रोध किया और लौटना चाहा । इस-पर उस-का पिता बाहर आ उसे मनाने लगा । उस-ने पिता-को उत्तर दिया कि देखिये मैं इतने वरसों-मे आप-की सेवा करता-हूँ औ कभी मैं-ने आप-की आज्ञा-का उल्लंघन नहीं किया । और आप-ने मुझे कभी एक मेमना भी न दिया जिस-से अपने मित्रों-के संग मैं आनन्द करता । परंतु आप-का यह पुत्र जिस-ने वेश्याओं-के संग आप-की संपत्ति उड़ा-दी-है ज्यों-ही आया त्यों-ही आप-ने उस-के लिये उत्तम भोजन बनवाया-है । पिता-ने उस-से कहा कि हे पुत्र तू सदा मेरे संग है । इस-लिये जो कुछ मेरा है सो सब तेरा है । परंतु आज तुझे आनंद करना और हर्षित होना उचित था क्योंकि यह तेरा भाई मर-गया-था फिर जीया है खो-गया-था फिर मिला है ॥

[No. 13]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDŌSTĀNĪ (HINDĪ VARIETY)

BENARES

(Bābū Śyām Sundar Dās. 1899)

TRANSLITERATION AND TRANSLATION

Kisi manushya-kē dō putra thē Un-mē-sē chhut-kē-nē pitā-sē
A-certain man-of two sons were Them-in-from the-younger-by the-father-to
 kahā ki, 'hē pitā, ap'ni sampatti-mē-sē jō mērā ams hō sō
it-was-said that, 'O father, your fortune-in-from what my share may-be that
 mujhē dīnē' Tab us-nē un-kō ap'ni sampatti bāt-dī
me-to give' Then him-by them-to his-own property having-been-divided-was-given
 Kuchh din bitē chhut-kā putra sab kuchh ikatthā kar-kē dūr dēs
Some days after the-younger son all things together made-having distant country
 chalā-gayā, aur wahā kuch-pan-mē din bitātē-huē us-nē ap'ni sampatti
went-away, and there debauchery-in days passing him-by his-own fortune
 urā-dī Jab wah sab kuchh urā-chukā tab us dēs-mē barā
was-wasted-away When he all things wasted-completely then that country in great
 akāl parā, aur wah kangāl hō-gayā. Aur wah jā-kē us dēs-kē
famine fell, and he poor became And he gone-having that country-of
 mīwāsīyō-mē-sē ēk-kē yahā rah'nē lagā, jis-nē usē ap'nē khētō-mē
inhabitants-in-from one-of near to-live began, whom-by to-him his-own fields-in
 sūar charānē-par rakkhā Aur wah un mōthō-sē jinhē sūar
swine feeding-on it-was-sent And he those water-grasses-with which the-swine
 khātē-thē ap'nā pēt bhar'nā chāh'tā-thā; kyō-ki us-kō kōi
eating-were his-own belly to-fill wishing-was; because-that him-to any-one
 kuchh nahī dētā-thā Tab usē chēt huā aur us-nē
anything not giving-was Then to-him remembrance became and him-by
 kahā ki, 'mērē pitā-kē yahā kit'nē majūrō-kē khānē-par bhī
it-was-said that, 'my father-of here how-many labourers-of eating-after even
 bahut rōṭiyā bachī rah'ti-haī aur maī bhūkh-sē martā-hū Sō maī
many loaves saved remaining-are and I hunger-from dying-am So I
 uth-kē ap'nē pitā-kē pās jāūgā aur un-sē kahūgā ki, "hē pitā,
arisen-having my-own father of near will-go and him-to will-say that, "O father,
 maī-nē Swarg-Dar-sē uruddh aur āp-kē sām'nē pāp kiyā-haī;
me-by Heavenly-Deity-from contrary and your-Honour-of before sin done-is,

is-lyē maĩ phir āp-kā putra kahānē-kē yōgya nahĩ hũ, mujhē
this-for I again your-Honour-of son being-called-of worthy not I-am, me
 ap'nē majūrō-mē-sē ēk-kē samān sam'jhyē'' Tab wah uth-kē
your-own labourers-in-from one-to equal know'' Then he arisen-having
 ap'nē pitā-kē pās chalā, par dūr-hī-sē us-kē pitā-nē usē
his-own father-of near started, but distance-even-from him-of father-by him
 dēkh-kē dayā kī, aur daur-kē us-kē galē-mē lipat-kē
seen-having pity was-done, and run-having him-of neck-in enfolded-being
 usē chūmā Putra-nē us-sē kahā kī, 'hē pitā, maĩ-nē
to-him it-was-kissed. The-son-by him-to it-was-said that, 'O father, me-by
 Swaig-Daiv-sē viruddh aur āp-kē sām'nē pāp kiyā-hai,
Heavenly-Deity-from contrary and your-Honour-of presence-in sin done-is,
 is-sē ab āp-kā putra kahānē-kē yōgya nahĩ hũ' Parantu
this-from now your-Honour-of son being-called-of worthy not I-am' But
 pitā-nē ap'nē dāsō-sē kahā kī, 'sab-sē uttam wastra
the-father-by his-own servants-to it-was-said, that, 'all-than excellent clothes
 nikāl-kē isē pahirāo au is-kē hāth-mē āgūthī aur pāwō-mē
taken-out-having to-this-one put and this-one-of hand-on ring and feet-on
 jūtē pahirāo, aur ham-lōg mil-kar khāwē aur ānand karē,
shoes put, and we-people united-being let-eat and rejoicing let-make,
 kyō-kī yah mērā putra mai-gayā-thā, phir jīā-hai, khō-gayā-thā, phir
because-that this my son dead-gone-was, again alive-is, lost-gone-was, again
 milā-hai' Tab wē ānand kar'nē lagē
found-is' Then they rejoicing to-make began

Us-kā jēthā putra khēt-mē thā, aur jab wah ātē-huē ghar-kē nikat
Him-of the-elder son field-in was, and when he coming house-of near
 pahūchā tab us-nē hājā aur nāch-kā śabd sunā, aur us-nē ap'nē
arrived then him-by music and dance-of sound was-heard, and him-by his-own
 sēw'kō-mē-sē ēk-kō ap'nē pā bulā-kē pūchhā kī, 'yah
attendants-in-from one himself-of near called-having it-was-asked that, 'this
 kyā hai?' Us-nē us-sē kahā kī, 'āp-kā bhāī āyā-hai,
what is?' Him-by him-to it-was-said that, 'your-Honour-of brother come-is,
 sō āp-kē pitā-nē uttam bhōj diyā-hai, is-lyē kī usc bhalā
so your-Honour-of father-by excellent feast given-is, this-for that for-him well
 changā pāyā-hai' Yah sun us-nē krōdh kiyā au laut'nā
in-health found-it-is' This hearing him-by anger was-done and to-return
 chāhā Is-par us-kā pitā bāhar ā usc manānē lagā
it-was-desired This-on him-of the-father outside coming him to-appease began
 Us-nē pitā-kō uttar diyā kī, 'dēkhyē, maĩ it'nē har'sō-sē
Him-by father-to answer was-given that, 'see, I so-many years-from
 āp-kī sēwā kartā-hū, aur labhī maĩ-nē āp-kī ājñā-kā
your-Honour-of service doing-am, and ever me-by your-Honour-of order-of

ullanghan nahī kiyā, aur āp-nē mujhē kabhī ēk mēmⁿna bhi
transgression not was-done, and your-Honour-by me-to ever a lamb even
 na diyā jis-sē apⁿē mitrō-kē sang maī ānand
not was-given which-by my-own friends-of in-company I rejoicing
 karⁿtā Parantu āp-kā yah putra jis-nē vēśyāō-kē
might-have-made But your-Honour-of this son whom-by harlots-of
 sang āp-kī sampatti urā-di-hai jyō-hi āyā tyō-hi
in-company your-Honour-of fortune wasted-is as-even he-came so-even
 āp-nē us-kē liyē uttam bhōjan banⁿwāyā-hai¹ Pitā-nē
your-Honour-by him-of for excellent feast been-got-prepared-is¹ The-father-by
 us-sē kahā ki, 'hē putra, tū sadā mēiē sang hai,
him-to it-was-said that, 'O son, thou always me-of in-company art ;
 is-hiē jō-kuchh mērā hai, sō sab tērā hai, parantu āj tujhē
this-for what-ever mine is, that all thine is, but to-day to-thee
 ānand karⁿnā aur haishut hōnā uchit thā; kyō-kī yah tērā
rejoicing to-make and glad to-be proper was; because-that this thy
 bhāi mar-gayā-thā, phir jiyā-hai, khō-gayā-thā, phir milā-hai¹
brother dead-gone-was, again alive-is, lost-gone-was, again found-is¹

As another example of High Hindi I give the condensed Hindi version of the Psalm issued under the auspices of the British and Foreign Bible Society. It closely resembles the preceding version, and is well calculated to give the best notion possible of the language.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

EXTRACT FROM PSALM LXXV.

(North India Bible Society, 1898.)

जिमी मनुयने दो पुत्र थे उनसे छुटने पितासे कहा है पित
सम्पत्तिमें जो मेरा अंश होय सो मुझे दीजिये । तब उसने उनको अपनी
सम्पत्ति बांट दिई । बहुत दिन नहीं बीते कि छुटका पुत्र सब कुछ एकत्र
करके दूर देश चला गया और वहाँ लच्छनने दिन बिताते हुए अपनी सम्पत्ति
उड़ा दिई । अब वह सब कुछ उठा लुका तब उस देशमें बड़ा अनाद
पड़ा और वह जंगल हो गया । और वह जानि उस देशके निवासियोंसे
एकके यहां रहने लगा जिन्हने उसे अपने खेतोंमें सुकर चरानेको भेजा ।
और वह उन क्षीणियोंसे जिन्हें सुकर खाते थे अपना पेट भरने चाहता था
और कोई नहीं उसको कुछ देता था । तब उसने चेत हुआ और उसने कहा
मेरे पिताने जितने मनुष्योंको सोइतसे अधिक रोटी दीती है और मैं मृद-
ने मरता हूं । मैं उठके अपने पिता पास जाऊंगा और उससे कहूंगा है पित
मैंने स्वर्गके सिद्ध और आपके साक्षे गप किया है । मैं फिर आपका पुत्र
कहावनेके योग्य नहीं हूं मुझे अपने मनुष्योंसे एकके समान कीजिये । तब
वह उठके अपने पिता पास चला पर वह दूरही था कि उसके पिताने उसे
देखके दया किई और दौड़के उसके गलेमें लिपटके उसे चूमा । पुत्रने
उससे कहा है पित मैंने स्वर्गके सिद्ध और आपके साक्षे गप किया है
और फिर आपका पुत्र कहावनेके योग्य नहीं हूं । परन्तु पिताने अपने दासों-
में कहा सबसे उत्तम वस्त्र निकालके उसे पहिनाओ और उसके हाथमें
अंगूठी और पांजोंमें लूहे पहिनाओ । और सोठा बड़हू लाने मारो और

हम खावें और आनन्द करें । क्योंकि यह मेरा पुत्र मूआ था फिर जीआ है खो गया था फिर मिला है । तब वे आनन्द करने लगे ॥

उसका जेठा पुत्र खेतमें था और जब वह आते हुए घरके निकट पहुंचा तब बाजा और नाचका शब्द सुना । और उसने अपने सेवकोंमेंसे एकको अपने पास बुलाके पूछा यह क्या है । उसने उससे कहा आपका भाई आया है और आपकी पिताने मोटा बछड़ू मारा है इसलिये कि उसे भला चंगा पाया है । परन्तु उसने क्रोध किया और भीतर जाने न चाहा । इसलिये उसका पिता बाहर आ उसे मनाने लगा । उसने पिताको उत्तर दिया कि देखिये मैं इतने बरसोंसे आपकी सेवा करता हूं और कभी आपकी आज्ञाको उल्लंघन न किया और आपने मुझे कभी एक मेम्ना भी न दिया कि मैं अपने मित्रोंके संग आनन्द करता । परन्तु आपका यह पुत्र जो बेश्याओंके संग आपकी सम्पत्ति खा गया है ज्योंही आया त्योंही आपने उसके लिये मोटा बछड़ू मारा है । पिताने उससे कहा है पुत्र तू सदा मेरे संग है और जो कुछ मेरा है सो सब तेरा है । परन्तु आनन्द करना और हर्षित होना उचित था क्योंकि यह तेरा भाई मूआ था फिर जीआ है खो गया था फिर मिला है ॥

HINDŌSTĀNĪ IN THE UNITED PROVINCES, THE PANJAB, CENTRAL PROVINCES, RAJPUTANA, AND CENTRAL INDIA.

The Hindŏstānī spoken in the United Provinces of Agra and Oudh requires no further illustrations. That of Lucknow has already been very fully dealt with. Over the rest of the provinces, where it is not a vernacular, Hindŏstānī is largely used by the better classes of Musalmāns, by Native Christians, by educated Hindūs as a *lingua franca*, and very generally in the large cities. The same remarks apply to the Panjāb, to the Central Provinces, to Rajputana, and to Central India.

HINDÖSTĀNĪ IN EASTERN INDIA

Hindöstānī is also spoken in Assam, Bengal, Bihar, and Orissa. In Assam it is spoken only by immigrants. In Bihar it is used much as in the United Provinces, but to a less extent, a large number of middle class Musalmāns speaking Awadhī instead, so that we find three languages in use in the territory,—Bihārī by the mass of the population, Awadhī by middle class Musalmāns of the country parts, and Hindöstānī in the great towns and among the upper class Musalmāns. As we go East in Bihar the employment of Awadhī disappears¹

In Bengal proper most of the Musalmāns speak Bengali more or less mixed with Persian and Arabic words. The upper class Musalmāns (who often have marriage connexions with Upper India), however, speak Urdū, and often very good Urdū. In Western Bengal, Hindöstānī is more widely spread, and in Birbhum it is largely spoken by all Muslims. Hindöstānī, in fact, is so much the language of the Musalmāns of Western Bengal and Orissa that when a family is converted to Islām it changes its language also. For instance, the Garpādā Bhuiyā family of Balasore were formerly Hindūs, but since they became Muslim they have abandoned their native Oriyā for the Hindöstānī of their co-religionists.

The Musalmāns of Orissa, though they form an exceedingly small fraction of the population, have preserved a fairly pure though not very grammatical Urdū, as the language of their home life.

The upper class Musalmāns of Bengal employ the Persian character for writing their Hindöstānī. The lower classes, when literate, usually employ the Bengali or the Nāgarī character. In Eastern Bengal, especially, the Nāgarī is quite common among Muslims. As an example of Bengali Hindöstānī I give a short extract from the Parable of the Prodigal Son, which illustrates the language of the Muhammadan population of Birbhum. It was received in the Nāgarī character. The only thing to be remarked in it is the spelling. The influence of the Bengali round them makes them pronounce a short *a*, when written, like the *ō* in 'hot'. Hence when they wish to write Hindöstānī in the Bengali or the Nāgarī character, they do not represent the Hindöstānī short *a* (pronounced like the *u* in 'nut') by *a*, but, for want of some better expedient, write it *ā*. Thus they spell *ham*, I, *hām*. Sometimes this Hindöstānī *a* is represented by *e*, as in *ler'kā*, a son. If they wrote *ham*, they would pronounce it *hōm*. In other respects, it will be seen that the Birbhum Hindöstānī, or (as it is locally called) Musalmānī, is far from correct. Gender and number are altogether neglected. In transliterating, when a short *a* is written in the original, I represent it by *ō*. This only occurs in words borrowed from Bengali, such as *bisōy*, property, which is meant for *বিসয়*. Another example of the influence of Bengali is the employment of *giyā*, instead of *gayā*, to mean 'he went'. As, we shall see, is also the case in Madras, the use of the agent case with *nē* is unknown.

¹ *Vide ante*, Vol VI pp 118 and ff

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (BIRBHUM MUSALMĀNĪ)

DISTRICT, BIRBHUM

एक आदमी-का दो लेड़का रहा । उस लोक-के बीच-में छोटा लेड़का
 आपना बाप-को बोला, बाप-जी, विसय-का जो भाग हाम-को मिलेगा ओ भाग
 हाम-को देओ । ओ उस लोक-को विसय भाग-कर-दिया । थोड़ा दिन बाद
 छोटा बेटा सब कुछ विसय एक जायगा कर-के दूर देश चला गया अर उस
 जायगा-में सो आपना खाराप खियाल-में विसय-को उड़ा-दिया ॥

TRANSLITERATION AND TRANSLATION.

Ek' ādmī-kā dō ler'kā rahā Us lōk-kē bīch-mē chhōtā
A man-of two sons were Those people-of middle-in the-younger
 ler'kā āp'nā bāp-kō bōlā, 'bāp-jī, bisōy-kā jō bhāg hām-kō
son his-own father-to said, 'father-dear, property-of what share me-to
 milēgā ō bhāg hām-kō dēō ' Ō us lōk-kō bisōy
will-be-got that share me-to give' He those people-to the-property
 bhāg-kar-diyā Thōrā din bād chhōtā bētā sab kuchh bisōy ēk
divided-and-gave A-few days after the-younger son all any property one
 jāy'gā kar-kē dūr dēś chalā-giyā, ōr us jāy'gā-mē sō āp'nā
place made-having a-far country went-away, and that place-in he his-own
 khārāp khiyāl-mē bisōy-kō urā-diyā
eril ideas-in the-property squandered

The Hindōstānī of Orissa is not written in the Persian character. The few literate Musalmāns write it in the Oriyā character. As an example, I give an extract from the Parable of the Prodigal Son. As in Birbhum Musalmānī it is most ungrammatical. The agent case with *nē* is not used, and no attention is paid to gender or number. We may also note the Oriyā (and also Dakhinī Hindōstānī) form *lu*, employed instead of the accusative-dative suffix *lō*.

[No 16]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDŌSTĀNĪ (OF ORISSA MUSALMĀNS)

DISTRICT, CUTTACK

ଏକ ଆଦମିକା ଦୋ ଲଡକା ଆ, ଆର୍ତ୍ତର ଓ ଲୋଗୁକେ ବିରସେ ଛୋଟା ବାଓ୍ୟାକୁ
କହା ବାଓ୍ୟା ! ହମାରା ଯୋ ହିସା ହୋତା ହଏ ଓ ହମକୁ ଦୋ ଆର୍ତ୍ତର ଓ ଓ ଲୋଗୁକେ
ବିରମେ ଉସକା ଦଉଲତ ବାଣ୍ଟ ଦିୟା ଆର୍ତ୍ତର ଥୋଡେ ବୋଲକେ ବାଦ ଛୋଟା ଲଡକା
ସବ୍ ଏକକଡେ କିୟା ଆର୍ତ୍ତର ପରଦେଶକୁ ଗୟା ଆର୍ତ୍ତର ଉହ୍ନାପର ଉସକା ସବ୍ ଦଉଲତ
ଫୟେଲବାୟିମେ ଲୋକ୍ସାନ କରଦିୟା ।

TRANSLITERATION AND TRANSLATION

Ēk	ādmī-kā	dō	lar-kā	thā	Āor	ō	lōg-kē	bich-sē
<i>A</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>And</i>	<i>those</i>	<i>people-of</i>	<i>middle-from</i>
chhōtā	bāwā-ku	kahā,	‘bāwā,	hamārā	jō	hisā	hōtā	hae
<i>the-younger</i>	<i>the-father-to</i>	<i>said,</i>	<i>‘father,</i>	<i>my</i>	<i>what</i>	<i>share</i>	<i>being</i>	<i>is that</i>
ham-ku	dō’	Āor	ō	ō	lōg-kē	bich-mē	us-kā	daulat
<i>me-to</i>	<i>give’</i>	<i>And</i>	<i>he</i>	<i>those</i>	<i>people-of</i>	<i>among-in</i>	<i>him-of</i>	<i>wealth</i>
diyā.	Āor	thōrē	rōz-kē	bād	chhōtā	lar-kā	sab	ek-kaththē
<i>gave</i>	<i>And</i>	<i>a-few</i>	<i>days-of</i>	<i>after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>together</i>
	par-dēs-ku	gayā,	āor	uhā-par	us-kā	sab	daulat	phayēl-bājī-mē
	<i>a-foreign-land-to</i>	<i>went,</i>	<i>and</i>	<i>there-on</i>	<i>his</i>	<i>all</i>	<i>wealth</i>	<i>debauchery-in</i>
	lōksān	kar-diyā						
	<i>destroyed</i>	<i>‘made</i>						

The following little story comes from Surat. It is much more Persianised than the preceding specimen, the writer of it signing himself as a Qāzī. The only irregularities are the pronunciation of *aur*. and, as *ōr*, and *īai* is, as *īē*, as is customary in Gujarat.

[No. 18]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŪSTĀNĪ (GUJARAT VARIETY)

DISTRICT, SURAT.

حکایت

ایک شخص نے عرصی کسی حاکم کے نام لکھی اور اُس میں کُچھ
 کا کُچھ لکھ گیا * اور جواب اُسکا طلب ہوا * بارے فصلِ خدا سے
 حاکم مُدِصَف کی رائے میں وہ قصورِ عمدہ ثابت نہ ہوا اور مُعاف
 کر دیا گیا * تو اُسکو اُسکے باپ کے جواب لکھا اے میرے پیارے فرزند
 اِس اِنسان کو چاہیئے کہ اُنکے کھولکر اور بہت دیکھ بھالکر کام کیا کرے کہ
 عفلت سے اتنا دھوکا نہ کھائے کہ جس سے آپ دیکھ اُٹیاوے * اِس پر
 یہ نقل - ایک شخص نے کسی طبیب سے کہا کہ میرا بیٹ دیکھتا
 ہے * طبیب نے پوچھا کہ آج کیا کھایا تھا * کہا کہ جلی روٹی *
 کہا گیا کہ طبیب نے اُسے سُرِخہ دیا اور کہا کہ اُنکے من کا جُنت پلے کرنا
 چاہیئے کس واسطے کہ اُنکے اچھی خونی تو حلی روٹی نہ کھاتا *
 حاصل یہ کہ سرکار کا کام بہت خوشیاری اور خرداری سے کیجیئے اور
 عفلت نہ کیجیئے *

[No 18]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDÖSTĀNĪ (GUJARAT VARIETY)

DISTRICT, SURAT

TRANSLITERATION AND TRANSLATION.

HIKĀYAT
STORY

Ēk shakhs-nē 'arẓī kīsī hākīm-kē nām līkhī, ōr
 One person-by petition a-certain king-of (in-)name was-written, and
 us-mē kuchh-kā kuchh līkh-gayā, ōr jawāb us-kā talab
 it-in something-of anything written-was, and answer him-of demanded
 huā Bārē fazl-e Khudā-sē hākīm-e munsif-kī rāi-mē woh
 became At-last grace-of God-by the-king just-of opinion-in he
 gasūi-mand 'amdan ṣābit na huā, ōi mo'āf kaī-diyā-gayā
 guilty intentionally proved not became, and pardoned he-was-made
 Tō us-kō us-kē bāp-nē jawāb līkhā, 'Āē mērē pyārē
 Then him-to him-of the-father-by answer was-written, 'O my dear
 farzand, insān-kō chāhiyē kī ākh khōl-kar, ōr bahut
 son, mankind-to it-is-necessary that eyes opened-having, and much
 dēkh-bhāl-kar kām kiyā-karē, kī ghaflat-sē
 seen-having business he-should-make-a-practice-of-doing, that carelessness-by
 itnā dhōkhā na khāē, kī jis-sē āp dukh uthāwē Is-
 so-much blunder not he-may-eat, that which-from himself sorrow he-may-raise This-
 par yeh naql, — Ēk shakhs-nē kīsī ṭabīb-sē kahā kī, "nērā
 on this fable, — A person-by a-certain doctor-to it-was-said that, "my
 pēt dukhtā-hē" Ṭabīb-nē pūchhā kī, "āj kyā khāyā-thā?"
 belly aching-is" The-doctor-by it-was-asked that, "today what eaten-was?"
 Kahā kī, "jalī, rōṭī" Kahā-gayā kī ṭabīb-nē usē
 It-was-said that, "burnt bread" Said-it-is that the-doctor-by to-him
 surma diyā, ōr kahā kī, "ākhō-kā 'ilāj pahlē
 eye-ointment was-given, and it-was-said that, "eyes-of treatment first
 karnā chāhiyē, kis-wāṣṭē kī ākh achchhī hōṭī, tō jalī rōṭī
 to-be-done is-necessary, what-for that eyes well if-had-been, then burnt bread
 na khātā" Hāṣil yeh kī sarkār-kā kām bahut
 not he-would-have-eaten" Moral this that government-of business much
 hōshiyārī ōr khabardārī-sē kīyē, ōr ghaflat na kīyē
 intelligence and carefulness-with you-should-do, and carelessness not you-should-do

FREE TRANSLATION OF THE FOREGOING.

A certain man wrote an application addressed to a king. In it he wrote a deal of nonsense, and he was called on for an explanation. By the grace of God the king, who was a just monarch, found him not guilty of having committed his fault intentionally, and he was pardoned. Then his father wrote a letter to him saying, 'O my dear son, everyone should do everything with open eyes, and after mature consideration, so that he may not fall into any blunder through his carelessness, and thereby sup sorrow. There is a fable to this effect,—A man once complained to a doctor that he had a pain in his belly. The doctor asked him what he had been eating that day. "Only a bit of burnt bread," said he. The story goes that the doctor gave him for medicine some eye-ointment, "for," said he, "it is important first of all to apply remedies to your eyes. If they had been sound, you would not have eaten a bit of burnt bread." The moral of this is that in dealing with Government, you should show intelligence and watchfulness, and avoid every kind of carelessness.'

[No. 19.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN HINDĪ****HINDŌSTĀNĪ (GUJARAT VARIETY)****AGENCY, MAHĪKANTHA.**

એક આદમીકે દો બેટ થે ઓર ઉસમેંકે છોટેને બાપકુ કહા કે, બાપુ, મિલકતકા મેરા હિસ્સા મૂજકો દે. ઓર ઉસને ઉનકુ દોલત બેહેય દી. ઓર થોડે દિન પીછે, છોટા બેટા, સબ ભેગી કર કર, છોટે મૂલકમેં ગયા, ઓર વાં મોજબજેમેં અપની દોલત હડા દી. ઓર ઉસને સબ ખરચ ગલે પીછેઉસ દેશ મેં બડા દૂકાલ પડા, ઓર ઉસકુ તમાઈ પડને લગી ઓર વો જાકર ઉસ મૂલકકે રહેને વાલું મેં સે એક કે વહા રહા, ઓર ઉસને ઉસકુ અપને ખેતરમેં બૂકુકુ ચરાને વાસ્તે ભેજ. ઓર નો શીંગાં શૂડ ખાતે થે, ઉમમેં સે અપના પેટ ભરનેકુ ઉસકા દિલ થા, ઓર ઉસકુ કિસીને દિયા નહો.

[No 19]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDÖSTĀNĪ (GUJARAT VARIETY)

AGENCY, MAHIKANTHA

TRANSLITERATION AND TRANSLATION.

Ēk ādmī-kē dō bētē thē Ōr us-mē-kē chhōtē-nē
One man-of two sons were And them-in-of the-younger-by
 bāp-kū kahā kē, 'bāpu, milkat-kā mērā hissā mūj-kō
the-father-to it-was-said that, 'father, the-property-of my share me-to
 dē' Ōr us-nē un-kū dōlat bēhēch dī Ōr
give' And him-by them-to the-wealth having-divided was-given And
 thōdē dīn pīchhē, chhōtā bētā, sab bhēgī kar-kar, chhētē
a-few days after, the-younger son, all collected having-made, a-far
 mūlak-mē gayā, ōr wā mōj-majhē-mē apnī dōlat
country-in went, and there pleasure-and-enjoyment-in his-own wealth
 udā dī Ōr us-nē sab kharach-dālē, pīchhē
having-ricasted was-given And him-by all was-spent-entirely, afterwards
 us dēś-mē badā dūkāl padā, ōr us-kū tangāi padnē lagi.
that country-in a-great famine fell, and him-to distress to-fall began
 Ōr wō jā-kar us mūlak-kē rahēnēwālū-mē-sē ēk-kē wahā
And he having-gone that country-of dwellers-in-from one-of near
 rahā, ōr us-nē us-kū apnē khētar-mē bhūdū-kū charānē wāstē
remained, and by-him him-to his-own field-in swine feeding for
 bhējā Ōr jō sīngā bhūd khātē-thē, us-mē-sē apnā
it-was-sent And what hushs the-swine eating-were, them-in-from his-own
 pēt bharnē-kū us-kā dīl thā, ōr us-kū kisi-nē dīyā nahī
belly filling-for him-of mind was, and him-to anyone-by it-was-given not

HINDŌSTĀNĪ OF CUTCH.

The Hindōstānī spoken in Cutch is more corrupt than the foregoing specimens. It is full of Gujarātī, and has also local peculiarities of its own. As a specimen I give a short folk-tale. It is not worth while to give a complete account of the irregularities, but the following are the main points worthy of notice. Some of the forms given below are interesting survivals of an archaic dialect which has elsewhere been levelled down to the general standard of Hindōstānī. Such, especially, is the use of *hũ* for the nominative case of the first personal pronoun, while *mē* is reserved for the case of the agent. In standard Hindōstānī *hũ* has passed out of use, and *mai* is employed for the nominative, although it is by origin an instrumental.

There is the usual Gujarāt change of *ai* to *ē* in *ēā*, such. *hē* is; and *mē* by me.

Verbs are often contracted when the root ends in *h*. This is also found in the dialects of Upper India. Examples are *raiṃā* they (fem.) remained; *layā* it was said; *lēā-hē* he says.

Feminine nouns have a nominative plural in *ā*, as *ālkhā*, eyes; *chijā*, things. Adjectives agreeing with feminine nouns in the plural, also end in *ā*, as *raiṃā*, they (fem.) remained, *sājīā*, sound, in good health (agreeing with *ālkhā*). We sometimes find neuter adjectives, as in *dēnā* (masc). *dēnī* (fem.) *dēnā* (neuter), to be given.

The oblique plural ends in *ū*, so also *lū* is used for *lō*. Thus, *raidh-lū*, to the doctor; *āl hū-mā*, in the eyes.

In the pronouns, *hū* is 'I,' with an agent *mērē* or *mai*. *Tijē* is 'to thee'. The Gujarātī *pōtū* is used for 'self.'

The word for 'and' is the Gujarātī *anē*.

[No 20]

INDO-ĀRYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDŌSTĀNĪ (GUJARAT VARIETY)

DISTRICT, Cutch.

એક ડોસીયા આખાં રૈયાં. તથા તિસને તે સાજ કરશે સાર એક વૈધકૂ બુલાયા, અને સાખસી રખને એસા વગડ કીયા કે જે તૂ મેરી આખા સાનિઆ કરેગા તો મેરે તિજે ચાકરી દેણી, પણ આખ સાજ ન હોય તો કાઠે નિજે દેણા નઈ એસા કરાર કરને પિછે તે વૈધ વખતે વખત આવે તિસકી આખૂમા પોતૂંકી દવા લગાતા, અને જંધા જંધા આવતા તથા તથા કાઠે કે કાંઈ લે બતા ઈયૂ કરતે થોડે થોડે કરને તિસકી બધી મિલકત ચુરા લીતી, અને જંધા તિસકા નિતા થા તિતા બધે તિસકે હાથમાં આળ્યા તથા તિસને તિસકી આંખા સાનિઆ કીતિઆ, અને કરાર પ્રમાણે પૈમે માગે. ડોસી જંધા દેખતી હુઝ, તથાં ધરમાં પોતૂંકી કાઠે ચીજ દેખી નઈ, વાસ્તે ઇસકૂ કાઠે દિઆ નઈ વૈધ હજોહથુ કરને લગા ત પણ ડોસીને કાંઈ હુમે ધાધ ન દિઆ તિસ ઉપરથી તે તિસકૂ ધરખારમાં બોલા ગયા ડોસીને ધરખારમાં કયા કે, ઈ માંચુસ ને કેતા હે તે સાચી વાત હે કારણ કે જે મેરી આંખ સાજ હોય તો તિસકૂ પૈસા દઈ, પણ અ ધીજ રહૂ તો કાઠે ન દઈ, એસા કરાર થા હવે એ કેતા હે કે, ઈ સાજ હો રહી હે. પણ હૂ સામે કેતી હૂ કે, હૂ તો અ ધીજ હૂં કારણ કે જંધા મેં મેરી આખ બોધ તથા હૂ ધર મેં વણી તરેહકી ચીજ અને સારા સારા સામાન દેખતી, પણ હવે ઈ સાં ખાને કેતા હે કે, ઈસકા અ ધાપા ગયા હે પણ હૂ ધર મેં. એક પણ ચીજ દેખતી નઈ હૂ

[No 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (GUJARAT VARIETY)

DISTRICT, CUTCH.

TRANSLITERATION AND TRANSLATION.

Ek dōsī-kī ākhā raiyā Tadhā tīs-nē tē
A-certain old-woman-of eyes stopped (-seeing) Then her-by ther-
 sāji karnē sārū ek vaidh-kū bulāyā; anē sākhsī rakhnē
sound making for one physician-to it-was-called; and witnesses having-kept
 ēsā wadār kiyā kē, 'jō tū mērī ākhā sājiā karēgā tō
such bargain was-made that, 'if thou my eyes sound wilt-make then
 mērē tijē chākri dēnī. pan ākh sāji na
by-me to-thee (a-reward-for-)service is-to-be-given; but the-eyes sound not
 hōy tō kāi tijē dēnā nāi' Ēsā karār
may-be then anything to-thee is-to-be-given not' Such contract
 karnē picchē tē vaidh wakh'tē-wakhat āwē tīs-kī
having-made then that physician time-after-time having-come her
 ākhū-mā pōtū-kī dawā lagātā, anē jadhā jadhā āwtā
eyes-in his-own medicine used-to-apply and when when he-used-to-come
 tadhā tadhā kāi-kē-kāi lē jātā Iyū kartē
then then something-or-other having-taken he-used-to-go Thus doing
 thōrē thōrē karnē tīs-kī badhī mulkat churā-litī Anē
little little having-done her all property was-stolen-away And
 jadhā tīs-kā pītā thā titā badhē tīs-kē hāth-mā āyā, tadhā
when her-of as-much was that-much all him-of hand-in came then
 tīs-nē tīs-kī ākhā sājiā kitiā; anē karār pramānē pasē
him-by her eyes sound were-made; and contract according-to money
 māgē. Dōsī jadhā dēkh'tī hūi tadhā ghar-mē
was-demanded The-old-woman when seeing became, then house-in
 pōtū-kī kāi chij dēkhī nāi Wāstē is-kū kāi diā
her-own any thing was-seen not Therefore him-to anything was-given
 nāi Vaidh hanō-han karnē lagā ta-pan dōsī-nē
not The-physician a-disturbance to-make began then-even the-old-woman-by
 kāi usē dhādh na diā. Tīs-ūpar-thī tē tīs-kū dharbār-mā
any to-him heed not was-given Thereupon he her-to court-in
 bōlā gayā
having-called went

Dēsi-nē dharbār-māṁ kayā kē, 'i mānas jē kētā
The old-woman-by court-in it-was-said that, 'this man what telling
 hē tē sāchi wīt hē; kārān kē jō mērī ākh sāji hōy
that true story is because that if my eyes sound may-become
 tō us-kū paisā dāṁ pan andhī-j rahū tō kāi
then for-to more I-should-give but blind-only if-I-remain then anything
 nā dāṁ ēsī karār thā Havē ō kētā hē kē,
not I-should-give such an-agreement was Now he saying is that,
 "i sāji hō rahi hē;" pan hū sāmē kēti-hū kē,
'this (re) soon I has-become,' but I on-the-contrary say that
 "hū tō anahī-j hū Kārān kē jadhā mē mērī ākh khōi
I indeed I'd-do it because that when I my eyes lost
 saahī hū ghar-mē ghani tarēh-kī chijā anē sārā sārā sāmān
there I for saw on birds-of things and good good furniture
 dī hī Pan gavē i ēi khānē kētā-hē kē, "is-kā
was-for-see But for re of it having-eaten saying-is that "her
 anahāpī gayī hē pan hū ghar-mē ek pan chūj dikhāi-nāi-hū'
to not see for-see, not I house-in one ever thing seeing-not-am'

FREE TRANSLATION OF THE FOREGOING

An old woman having lost the use of her eyes, called in a physician to heal them, and made this bargain with him in the presence of witnesses, that if he should cure her blindness he should receive from her a sum of money, but if her infirmity remained, she should give him nothing. This agreement being entered into, the physician time after time applied his salve to her eyes, and on every visit taking something away, stole by little and little all her property. When he had got all she had, he healed her, and demanded the promised payment. The old woman when she recovered her sight and saw none of the goods in the house, would give him nothing. The physician insisted on his claim, and as she still refused summoned her before the judge. The old woman thus spoke in the court: "This man here speaks the truth in what he says, for I did promise to give him a sum of money, if I should recover my sight, but if I continued blind, I was to give him nothing. Now he declares that I am healed. I on the contrary, affirm that I am still blind. For when I lost the use of my eyes, I saw in my house various chattels and valuable goods but now, though he swears I am cured of my blindness I am not able to see a single thing in it."

DAKHINĪ OF BOMBAY.

The following specimen of the Dakhinī of the Bombay Presidency is the first half of a version of the Parable of the Prodigal Son, prepared in the office of the Collector of Customs of Bombay. It is said to illustrate the dialect of the 'Musalmāns of the Deccan.'

As pointed out above (vide pp. 55 and 62), the Dakhinī of Bombay has not abandoned the use of the case of the Agent before the past tenses of transitive verbs.—indeed in the present example it goes even further than the standard form of Hindōstānī in this respect. For instance, the verb *bhōlā* to speak, is throughout treated as a transitive verb whereas in the standard dialect it is always intransitive. Moreover, the Agent case is sometimes used with the past tense of an intransitive verb, as also occurs in some of the Western Hindī dialects of Upper India. Thus *chhōl rē-rē gayā*, the boy went, literally, 'by the boy it was gone.' There are some cases of the influence of Marāṭhī. For instance, *āpar* is used not only in its proper sense of 'own,' but also to mean 'we' including the person addressed. Again the forms *mōjē* and *mājhē*, to me, are both due to the same influence. In *mōī mērē bāp-bādan jāī*, I will go to my father, we have *rērē* used where in the standard we should have *apnē*. This looks like the influence of Gujarātī. *Arē* or *rē* for 'and' is also Gujarātī. *Bhī* is also used at the beginning of a sentence to mean 'and' which is quite irregular. *Haur* for 'and' is common in dialects of Western Hindī and of Rājasthānī.

Typical of Dakhinī are the use of *jīd'ar* to mean 'when' and 'where' instead of 'whither,' *u'* for *uoh*, he; *kōī-rē* for *kōī-nē*; and *affā* for *thā*, he was. Attention may be drawn to the frequency with which Arabic and Persian words are incorrectly spelt.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY DECCAN)

BOMBAY

ایک آدمی ے دریٹے نہ * اون عین سے چھوٹے چھوڑے ے بولا
 بابا میرے بھاگ کا مال ماحے دے * غور اوسے اوسین بھاگ پاڑ
 دیا * نہت بن بہین گئے نہ کہ اوسکے پیچھے چھوٹے چھوڑے ے سب
 بھٹولا جمع کر کر کوئی دور گانو گویا بھی اودھر حاکر سب مال
 ہلڑپے میں بگاڑ ڈالا * تب اوس مُلک میں بیماری دُوال پڑا اے
 اوس کو تنگی ہوے لگی * اے اوسے حاکر اوس گانو والے کوئی آدمی
 کسی بوکری پکڑی * اے اوسے اوس کو کھیت میں ڈگر جرے کو
 بھدھا * حدھروہ ڈگر کھائے ے کوٹھے کو بھی کھائے کو راحی اتھا - پس ور
 بھی اوس کو کوئی ے دیا بہین * چدھروہ اپے ندہ میں آیا ند
 بولا - میرے باب کے کتے مُلکاری عین کہ اونکو اتنا کھانا ملتا ہے
 کہ کھا کر بچے ے میں نہو کہہ سے مرنا ہوں * میں اُٹھوں - ے میرے
 باب کدس حارن - ے اوسے بولوں کہ ارے باب میں ے تیرے سامنے
 پات کیا سو تیرا بیٹا نلوائے کا سمجھ مرن بہین ہے * سمجھ ایک
 مُلکاری سمجھ * سو وہ اُٹھا اور اپے باب پاس آیا * پس حب وہ
 تھوڑے دور اتھا کہ اوس ے باب ے اوسکو دیکھا اے اوسے پدار آیا *

سو وہ بھاگ کر اوسے گلے لگایا ۽ مٹکا لیا * ۽ اے بیٹے ۽ اپنے باپ کو
 بولا - بابا میں ۽ اللہ ۽ سامنے ۽ تیرے سامنے گونا گیا سو میں نیرا
 بیٹا نلوا ۽ کا سجاوار نہیں * پن باپ ۽ اپنے نوکروں کو بولا کہ -
 چوکھوٹ ستر لاؤ ۽ اسکو پناؤ - بھی ہانتہہ میں چھلا پناؤ ۽ پانو
 میں حوتا پناؤ * ۽ اے چلو آپن کھاوین ۽ گھوشیان منائیں کیونکہ یہ
 میرا بیٹا مرزا تھا سو پھر جیتا ہوا - وہ گما تھا سو ملا * سو وہ چمن
 کرے لگے *

[No 21]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN HINDI

HINDŪSTĀNĪ (DAKHINĪ OF BOMBAY DECCAN)

BOMBAY

TRANSLITERATION AND TRANSLATION

Ek ādmī-kē dō bēte thē Un-mē-sē chhōtē chhōīē-nē
 One man-of two sons were Them-in-from the-younger boy-by
 bōlā, 'bābī, mērē bhāg-kā māl mājē dē' Haur us-nē
 it-was-said, 'father, my share-of property to me give' And him-by
 un-mē bhāg pār-diyā Bohut din nahī gāē-thē, kī
 them-in share was-completely-given Many days not gone-were, that
 us-kē pichhē chhōtē chhōkrē-nē sab bhandōlā jam' kar-kar
 that-of after the-younger boy-by all wealth collected made-having
 kōī dūr gāw-kū gayā, bhī udhar jā-kar sab māl
 a-certain distant village-to it-was-gone, and there gone-having all property
 hullarpanē-mē bigād-dīlā Tab us muluk-mē bhārī dūkāl parā, anē
 debauchery-in was-casted Then that country-in severe famine fell, and
 us-kū tangī hōnē lagī Anē us-nē jā-kar us-gāw-wālē
 him-to want to-be began And him-by gone-having that-village-belonging-to
 kōī ādmī-kī naukārī pakī Anē un-nē us-kū khēt-mē dukkar
 a man-of service was-accepted And him-by him-to field-in sown
 charānē-kū bhējā Jidhar woh dukkar khānē-kē kōndē-kū bhī
 feeding-for it-was-sent When he sown food-of husks even
 khānē-kū rājī athā, pan wū bhī us-kū kōī-nē diyā nahī
 eating for willing was, but that even him-to anyone-by was given not
 Jidhar woh apnē budh-mē āyā, tad bōlā, 'mērē bāp-kanē
 When he his-own sense-in came, then he-said, 'my father-near
 kitnē mulkāri haī kī un-kū itnā khānā miltā-haī kī
 how-many servants are that them-to so-much food being-got-is that
 khā-kar bachē, nē maī bhūkh-sē martā-hū Maī uthū, -
 eaten-having remains-over, and I hunger-by dying-am I will-arise,
 nē mērē bāp-kadan jāū, nē usē bōlū kī, "arē bāp,
 and my father-near will-go, and to-him will-say that, "O father,
 maī-nē tērē sāmnē pāp kiyā, sō tērā bētā bulwānē-kā majhē
 me-by thee of before sin was-done, and thy son calling-of to-me
 mū nahī haī, majhē ek mulkāri samajh " " Sō woh uthā, aur
 face not is, me one servant consider " " So he arose, and

apnē bāp pās āyā Pan jab woh thōrē dūr athā kī
his-own father near came But when 'he at-a-little distance was that
 us-kē bāp-nē us-kū dēkhā, anē usē pyār āyā Sō
him-of the-father-by him-to it-was-seen, and to-him affection came So
 woh bhāg-kar usē galē lagāyā, nē mukkā liyā' Anē
he run-having him on-the-neck was-applied, and kiss was-taken And
 bētē-nē apnē bāp-kū bōlā 'bābā, maī-nē Allāh-kē sāmne
the-son-by his-own father-to it-was-said, 'father, me-by God-of before
 anē tērē sāmne gūnā kiyā, sō maī tērā bētā bulwānē-lā
and thee-of before fault was-done, therefore I thy son calling-of
 sajāwār nahī' Pan bāp-nē apnē naukarō-kū bōlā kī,
deserving am-not' But the-father-by his-own servants-to it-was-said that,
 'chaukhōt bastar lāo, nē is-kō pināo, bhī hāth-mē chhallā
'good garment bring and this-one-to put-on; and hand-on ring
 pināo, nē pāw-mē jūtā pināo Anē chalō, āpan khāwē, nē
put-on, and feet-on shoe put-on And come, we-all will-eat, and
 khūshyā manāē, kyū-kī yeh mērā bētā marā thā, sō phir jītā
happiness celebrate, because this my son dead was, he again living
 huā; woh gamā thā, sō milā' Sō woh chaman 'karnē lagē
became, he lost was, he was-got' So they merriment to-make began.

The following specimen of Bombay Dakhinī comes from the district of North Kanara. It will be found to agree very closely with the grammatical sketch given on pp. 59 and ff., although it departs much more widely from Standard Urdū than does the specimen which came from Bombay Town. It will be seen that the Agent case with *nē* is regularly employed, but that the Madras custom is followed of making the verb agree in gender, number, and person with the subject instead of the object, in spite of the presence of the *nē*. The Agent case is used even with intransitive verbs. Examples are *mai-nē lāyā-ũ*, I have brought, *bhat-nē dō handiyā lāyā*, the Bhat brought two pots, *lōkā-ne khānā dēnē lagē*, the people began to give food.

Among peculiarities of pronunciation, we may note a local tendency to convert *s* to *sh*. Thus, *ushē* for *usē*, to him, *paishē*, piece, *shikāyā*, he taught. In the latter case there is also a dropping of the aspiration of *kh*. The correct Urdū form would be *sikhāyā*. With this loss of aspiration we may compare the dropping of the initial *h* of the auxiliary verb in phrases like *lāyā-ũ*, I have brought, for *lāyā-hũ*, and *lētā-ē*, you are taking, *mitā-ē*, it is got. Words borrowed from Arabic are sometimes altered, *q* being changed to *kh*, as in *shaukhī*, for *shauqī*, devoted to, *wakhat*, for *waqt*, time. There is a tendency to shorten long vowels when they fall in unaccented syllables, as in *lejā-lō*, for *lējā-lar*, having taken away, and *bazār* for *bāzār*, a market. So also *sakā* for *sāikhā*, like. In *dālnā*, to place, a cerebral *d* has been dentalised. All these latter are regular Dakhinī peculiarities.

Other Dakhinī forms which are prominent are *athā* meaning 'was' and the regular use of the plural for the singular. Thus, *un* is over and over again used for *us*, and *hē*, they are, for *hai*, he is. The verb *bōlnā* is regularly treated as transitive, as in *bhat-nē bōlyā*, the Bhat said. Verbs of speaking and asking put the person addressed in the accusative and not in the ablative, thus, *bhat-lō pūchhyā*, he asked the Bhat. Note the curious way in which the words *bōl-lō bōlyā*, having said he said, are appended, like the Sanskrit *iti*, to every statement made by any of the characters of the story.

A few instances of borrowing from Marāthī occur. Such are the emphatic *ch* in *waissā-ch*, even in that way, and the word *rāwā*, a parrot.

The specimen is a folk-tale which is left unfinished by the original scribe.

INDO-ARYAN FAMILY

CENTRAL GROUP.

WESTERN HINDI.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY)

DISTRICT, NORTH KANARA.

ایک گاؤں میں ایک بھٹ تھا * وہ جوگار کا بڑا شوحی تھا *

اُس جوگار کے کھل میں اپنی سب گھردار ہاریا اور بھٹک مگے کر

نکلنا * تب اسکے داب والے لوکان ے اپنے دلمبن سمجھ کہ ابھین

بھیک مگے لگنا تو اکادے وخت دوسرے داب میں بھی حائیگا

اسواسطے اسکے داب' ے لوکان ے ہر روز ایک شیر چاول کا کھانا

پکا کو دیے لگے * یو بھٹ ہر روز جاکر وہ کھانا لیکر آتا تھا * ایک

دن ایک گڈسی ایک جنگلی راوین کو بیچے کو لایا * تو وہ

راوان عمر میں بڑا تھا اسواسطے کون اُسے لیا نئی * کہی بولے تو وہ

بات سنے سرکا دیا * تو وہ گڈسی پھر کو گھر کو جاتا تھا اُس وخت

میں وہ کھانا لاتا تھا * سو بھٹ کو وہ گڈسی ملنا * تو اُس گڈسی

سی اُس بھٹ کو بوچھیا کہ یو راوان تو لبتائیں کنا * تو اُس بھٹ سی

بولیا کہ ہوئی میں لبوگا لکن میرے کئے کچھ پشے نئی میرے

کئے خرا کھانا ہنن اسمین سو ادا کھانا میں تجھے دیوگا * تو وہ گڈسی

بھوکا تھا اسواسطے اُس گڈسی سی اُس بات کو قبول کر کر راوان دیا *

تو اُس بھٹ سی وہ راوان لے کر اپنے گھر کو آیا اور اُس کھائے میں کا

خرا کھانا راویں کو دالکو باقی کھانا اپے کھایا * حرا رحت ہوے بادو وہ
 راواں بھٹ کسی بات کرے لگیا * تو بھٹ اپے دلمیں بڑا حوش ہوا
 اور راویں کو پوچھیا کہ تو کیا ملتائیں * تو اُس راویں سی بولیا کی
 ارے بھٹ تھے دس درور کتنا کھانا ملتائیں * بھٹ سی بولیا مجھے
 ایک شیر کا ملتائیں * تو اُس راویں سی بھٹ کو سکایا کہ اسی تو اُس
 لوکاں کو بول کہ مجھے انا کھانا کو چاول دیو بولکو بول * ویساچ اُس
 بھٹ سی حاکو اُس لوکاں کو بولیا * تو اُس لوکاں سی اُسکی بات
 قبول کری اور اُسے ایک شیر چاول حری لکڑی اور حری دال دیے
 لگے * تو اُنہیں ایک دس وہ سارا لیکو اپے راویں کسے آیا اور راویں کو
 بولیا کہ تو بولے سرکا میں ے چاول لایاؤں * تو وہ راویں سی بولیا
 کہ اِس میں ے اسے چاول ہزار میں لہاکو بیچ - تو تھے پانچ پیشے
 ملینگے * تو اُس میں سونو ایک بڑی ہنڈی اور ایک بھٹی ہنڈی لیکو
 آؤ بولکو بولیا * تو اُس بھٹ سی وہ چاول بیچ کو دو ہنڈیاں لایا اور
 راویں ے سامنے رکھیا * تو راویں سی بولیا کہ اُس بڑی ہنڈی میں
 کھانا پکا اور بھٹی میں دال * تو اُس بھٹ سی پکایا *

[No 22]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN HINDĪ

HINDÖSTĀNĪ (DAKHINĪ OF BOMBAY)

DISTRICT, NORTH KANARA

TRANSLITERATION AND TRANSLATION.

Ēk gāṓ-mē ēk bhat athā Woh jōgār-kā barā shaukhī athā
A village-in one bhat was He gambling-of much fond was
 Us jōgār-kē khēl-mē ap'nī, sab ghar-dār hāyā, aur bhik
That gambling-of play-in his-own whole household was-lost, and alms
 mangnē-kō nikalyā Tab us-kē zāt-wālē lōkā-nē ap'nē
begging-for he-went-out Then his caste-men people-by their-own
 dil-mē samjē kī, ' uḥē bhik mangnē lagyā, tō ikādē
mind-in it-was-thought that, ' this(-man) alms to-beg began, then at-one
 wakhat dūsiē zāt-mē ' bhī jāēgā ' Is-wāstē is-kē zāt-kē lōkā-nē
time other caste-in also he-will-go ' Therefore his caste-of people-by
 hai 1ōz ' ēk shēr chāwal-kā khānā pakā-kō dēnē lagē Yō
every day one seer rice-of food cooked-having to-give began This
 bhat har 1ōz jā-kō woh khānā lē-kō ātā-thā Ēk
bhat every day gone-having that food taken-having, used-to-come One
 dīn ēk kunbī ēk janglī rāwē-kō bēchnē-kō lāyā Tau woh
day one cultivator one wild parrot-to selling-for brought Then that
 rāwā ' umī-mē barā athā, is-wāstē kaun uḥē liyā nāi, kī
parrot age-in great was, therefore any-one him took not, what
 bōlē tō woh bāt shikē sākā na-thā Tau woh kunbī
should-say then he speech to-learn like not-was Then that cultivator
 phrī-kō ghar-kō jātā-thā, us wakhat-mē woh khānā lātā-thā
returning home-to going-was, that time-in he food bringing-was,
 Sō bhat-kō woh kunbī milīyā Tau us kunbī-nē us
So the-bhat-to that cultivator was-met Then that cultivator-by that
 bhat-kō pūchhyā kī, ' yō rāwā tū lētā-ē, kyā ? ' Tau us
bhat-to was-asked that, ' this parrot thou buying-art, eh ? ' Then that
 bhat-nē bōlvā kī, ' hōī, maī lēūgā, lēkin mērē-kanē kuchh paishē
bhat-by was-said that, ' yes, I will-take, but me-with any pice
 nāi, mērē-kanē jarā khānā hē, is-mē-sō adā khānā maī tujē
(are-)not, me-with a-little food is, this-in-from half food I thee
 dēūgā ' Tau woh kunbī bhūkkā athā, is-wāstē us kunbī-nē
will-give ' Then that cultivator hungry was, this-for that cultivator-by

us bāt-kō kabūl kai-kō rāwāñ diyā Tau us
that speech-to accepting made-having the-parrot was-given Then that
 bhat-nē woh rāwāñ lē-kō apnē ghar-kō āyā, aur us
bhat-by that parrot taken-having his-own home-to came, and that
 khānē-mē-kā jarā khānā rāwē-kō dāl-kō, bāqī khānā
food-in-of a-little food the-parrot-to placed-having, remaining food
 apē khāyā Jaiā wakhat hūē bādō woh rāwāñ
(by-)himself was-eaten A-little time passed after that parrot
 bhat-kanē bāt kanē lagyā. Tau bhat apnē dil-mē barā
the-bhat-with speech to-do began Then the-bhat his-own mind-in much
 khush huā, aur rāwē-kō pūchhyā ki, 'tū kyā bōltā-ē?'
pleased became, and the-parrot-to asked that, 'thou what speaking-art?'
 Tau us rāwē-nē bōlyā ki, 'mē bhat, tujhē din-darōz kitnā
Then that parrot-by was-said that, 'O bhat, to-thee daily how-much
 khānā miltā-ē?' Bhat-nē bōlyā, 'majē ēk shēr-kā
dinner being-given-is? The-bhat-by was-said, 'to-me one seer-of
 miltā-ē' Tau us rāwē-nē bhat-kō shikāyā ki, 'abhi
being given-is' Then that parrot-by the-bhat-to was-advised that, 'now
 tū us lōkā-kō bōl ki, "majē ittā khānā-kō chāwal
thou those people-to say that, "me so-much eating-for uncooked-rice
 dēō," bōl-kō bōl' Waisā-ch us bhat-nē jā-kō us lōkā-kō
give," said-having say' So-even that bhat-by gone-having those people-to
 bōlyā Tau us lōkā-nē us-kī bāt qabūl kari, aur
was-said Then those people-by his speech accepted was-made, and
 ushē ēk shēr chāwal jai lakri aur jai dāl denē lagē
to-him one seer rice some wood and some split-peas to-give began
 Tau unhē ēk din 'woh sārā lē-kō apnē rāwē-kanē āyā, aur
Then he one day that all taking his-own parrot-to came, and
 rāwē-kō bōlyā ki, 'tū-nē bōlē sarkā māī-nē chāwal
parrot-to said that, 'thou-by saying according-to I rice
 lāyā-ū' Tau woh rāwē-nē bōlyā ki, 'is-mē-kē adē chāwal
brought-have.' Then that parrot-by was-said that, 'this-in-of half rice
 bazāī-mē lē-jā-kō bēch, tau tujē pāch paishē milēgē, tau
bazaar-in taking sell, then to-thee fire pice will-be-got, then
 us-mē-sō tū ēk barī handī aur ēk nanhi handī
that-in-from thou one big earthen-pot and one small earthen-pot
 lē-kō āō,' bōl-kō bōlyā Tau us bhat-nē woh
taken-having come,' said-having it-was-said Then that bhat-by that
 chāwal bēch-kō dō handiyā lāyā, aur rāwē-kē sāmnē
rice sold-having two earthen-pots were-brought, and parrot-of before

rashyā. Tau rāwē-nē bōiyā ki. 'us baṛī haṇḍī-mē bhārē
w-re-put. Then parrot-by was-said that. 'that big earthen-pot-in food
pakā aur nanhī-mē dāl.' Tau us bhāṭ-nē pakāyā.
cook. and small-in split-peas' Then that bhāṭ-by was-cooked

FREE TRANSLATION OF THE FOREGOING.

In a certain village there was a Bhat who was a great gambler. By it he lost all his property, and so he went out to beg. His caste-fellows said to each other that if he went on begging he would some day lose his caste, and so they gave him every day a seer of cooked rice. Each day he used to go and fetch his dinner home. One day a cultivator brought a wild parrot for sale to the village, but it was too old for any one to buy it as there was no likelihood of its learning to speak. As he was going home with the bird he met the Bhat returning with his dinner. The cultivator asked him if he would buy the bird. 'That I will,' said the Bhat, 'but I have no money. All that I have is this food, and if you like you can take half of it as the price.' The cultivator was hungry, and so he made a bargain on these terms. The Bhat took the parrot home and after giving him a little of his half-share of the food ate the rest. Shortly afterwards the parrot began to speak to him, at which the Bhat was much pleased, and asked him what he was saying. The parrot said, 'O Bhat, how much dinner do you get each day?' 'I get one seer.' Said the parrot, 'tell those people to give you uncooked rice.' The Bhat did so and his people agreed, and gave him a seer of uncooked rice, some wood, and some split peas. One day he took all these and brought them to the parrot saying, 'I have brought uncooked rice as you told me.' The parrot said, 'sell half the rice in the bāzār and you will get five pice for it. With these buy two earthen pots, a big and a small one.' He did so and showed the pots to the parrot. 'Now,' said the parrot, 'cook the rice in the big pot, and the split peas in the small one.' So the Bhat cooked his dinner.

(Here the story ends abruptly. The remaining adventures of the parrot and the Bhat are unknown to me.)

The next specimen of Dakhinī comes from the State of Savantvadi, which lies just north of Goa. It is a folktale. The language closely resembles the Dakhinī of Madras, the most important exception being the use of the word *hatā* to mean 'was'. This word is used in Gujarāt, Braj and Bundelkhand in the same meaning, and a possible explanation of its presence here may be that it is a survival from the tenth century, when Ratnagiri and the neighbouring country was ruled by Yādavas. Braj is the head-quarters of that tribe.

The principal peculiarities of this form of Dakhinī are as follows —

Arabic words are deformed in the borrowing. Such are *garīb* for *gharīb*, and *khātar* for *khātir*. We may also note as an irregular pronunciation *māgnā*, instead of *māgnā*, to demand. *Hōi*, and, is a dialectic form in Upper India. *Ichhnā* means 'to be'.

The sign of the Agent case is *nī*. For the dative we have *kē-nī*, as in *us-kē-nī*, to him. This shows the origin of the common Dakhinī form *kanē*.

As already stated, the word for 'was' is *hatā*. We have also *tā* in *lagyā-tā*, had happened. *Tā* is also a Bundelī form. The present tense of the auxiliary verb loses its aspiration in composition, as in *ātā-ō*, I am coming, *nhāt-ē*, thou art running.

The case of the Agent is used in the Madras fashion, i.e. the verb agrees in number and gender with the noun in the Agent case and not with the object. I therefore ignore the suffix of the Agent in the interlinear translation, and treat it as non-existent. The case is even used before intransitive verbs. Examples of the way in which it is employed are,—*un-nī bōlyā*, he said, *un-nī bōlī*, she said, *kinī milēlē māl-kī chāī karyā*, someone made tale-bearing of (about) the treasure trove, *un-nī mundī halāyā*, he shook his head, *un-nī dil-mē lāyā*, he brought into his mind, he thought.

The Gujarātī past participle in *ēlā* is common. Thus, *bharēlā taplā*, a filled vessel, *milēlā māl*, treasure trove, *diēlā taplā*, the vessel given (by the uncle).

[No 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY)

STATE, SAVANTVADI.

ایک گریب نڈی سوت کاندے والی ہتی * اُسکا ایک بیٹا ہتا * اسکی
 سوکیان دو گنڈیان بکایکے کھاتر اُسی دئے * او جائے جائے باڑی ے اوپر
 ایک سلڈا ہتا * اُسی آدمی کو دیکھتے سرور ڈرکو مَنڈی ہلایا * اُسی بولیا
 مامو نمدا ہوا تو یو لیو * دونوں گنڈیان باڑی ے اوپر رکھیا ہور گھر کو آیا *
 مان نبی پوچھی پیسے لایا کیا * مامو ے سوئے سو اُسے دونوں دیا * بحت
 اُسی آپے کانکو باجار میں لبکو گئی * اُکڑے چاؤل لائے * تھوڑے دن ہوئے
 اُسی بولیا مامون کندی سو پیسے لبکو آناؤں * اُسی بولی جکھوٹ جا *
 اُسکے چڑ مبن کھریان ے مامون کندی سو پیسے لانا * وہان سو او گبا *
 باڑی ے اوپر ایک موٹا سلڈا اُسے دیکھتے ے سرور ڈرکو ہانڈے لگیا * مامون
 ہانڈتین کان * پیسے دیو اُس دن ے بن تو سیپڑی کو پکڑ کو ادالوٹا *
 بحت وہ دوڑیا سنگت او بھی دوڑیا * ایک تندا روپان سو بھریلا حدگل
 میں بھیک ہتا * اُسکے اوپر سو سلڈا گبا * اُسی مامونکا مال بولکو بھریلی
 پرات اُٹھا کو لایا * مارگ مدن اُسی دل مدن لایا یو روپئے بولے احمڈگے *
 اُسی سرکو سوں روپئے سارے اوتبا * نالوے اوپر دو روپئے رہیے دھڑسے ناکی
 سارے پولے * دو روپئے لیکو مان کیدی لاکو دیا مامون ہی دئیے تدلے میں

سو دو دھڑی ساکی سارے پورے * مان سی بولی چل دیکھا * مان سی حاکو
 سارے بھر کو لیکو آئی ہور گھینوں و گڑ لاکو اُسکے گُلگُلے کری * گُلگُلے کر کو
 گہو مین تلی ہور پکھاڑے مین چارو باجو اڑائی * شے کو بولی گُلگُلان
 کا بون لگیاننن چنکو لاکو کھا * او چنکو کھائے رہیا * تھوڑے دن سو کسی
 سرکار مین ملیلے مالکی حاڑی کریا * پولس تپاس مین لکھا ہوا * دوسرا
 لکھنا کورٹ مین ہوا * نڈی سی بولی من سی دِئیلی حناسی پولس ے
 ڈرسون دی * کھرا پوچھ تو مھے کچھ مالوم نہین * شے کو پوچھو * شے سی
 بولیا گُلگُلان کا بون لگنا نا تاریک مہینا سال دن مھے مالوم نئس اُس بون
 مین مھے سارا مال ملنا * پوراوا مَدے سبر اُسکے پر ہوا نئس * گُلگُلان
 کا بون کدی لگیا نئس * دِئیلی حناسی پولس ے ڈرسو * بیا پوراوے ے
 نورٹکی کھانری ہوئی نئس * چھورا اسحاں بولکو کچھ بھی بولتا نئس
 سب کھانری ہونی نئس *

[No. 23]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

HINDŪSTĀNĪ (DĀKHINĪ OF BOMBAY).

STATE. SAVANTVADI.

TRANSLITERATION AND TRANSLATION:

Ek garib buddi sūt kātrēwālī hatī. Us-kā ek bētā hatā;
 One poor o'd thread spinner there-was. Her-of one son was;
 us-kē-nī sūthiyā dō gundiyā bikānē-kē khātar un-nī dii. Ō
 him-to of-thread two reels selling-of for-purpose she gave He
 jātē-jātē bāpī-kē upar ek saldā hatā. Un-nī ādmī-kū dekhtē
 going-going hedge-of 'por ore lizard was. He man-to on-seeing
 barōbar dār-kō mundī halāyā. Un-nī bōlyā. 'māmū, tum-nā
 immediately feared-having head shook. He said. '(maternal-)uncle to-you
 hōnā tō yō leō.' Dōnō gundiyā bāpī-kē upar rakhyē
 if-they-are-wanted then these take. Both reels hedge-of on were-put,
 hōr ghar-kū āyā. Mē-nī pūchhī. 'paisē lāyā, kyā?'
 and house-to (he-)came. The-mother asked 'pice are-brought. eh?'
 'Māmū-nī mūgā. sū usē dōnō diyā.' Bajā.
 'The (maternal-)uncle asked-for. therefore to-him both were-given Then
 un-nī apē kāt-kō bājāt-mē lē-kō gai. Ukrē chāwal
 she herself spun-having market-to taken-having went. Half-bowled rice
 lē. Dōpē din huē. Un-nī bōlyā, 'māmū-kē-nī-sū
 she-brought. A-few days passed. He said '(maternal-)uncle-near-from
 paisē lē-kō ātē-ō.' Un-nī bōlī. 'chakhōt, jī.' Us-kē jiv-mē
 pice taken-having (I-)coming-ari. She said. 'well, go.' Her mind-in
 kharyē-kē māmū-kē-nī-sū paisē lānārē. Whē-sū ō gayā
 (that-)real (maternal-)uncle-from pice (he-is-)a-bringer. There-from he went
 Bāpī-kē upar ek mōṭā saldā isē dekhtē-kē-barōbar dār-kō
 Hedge-of on ore big lizard in on-seeing-just feared having
 nhāpā lagyā. 'Māmū, nhāṭ-ē kā? Paisē dō
 to-fee began. '(Maternal-)uncle. (you-)running-are where? Pice give
 us dīn-kē; nā-tō sāpī-kū pakar-kō adlūgā.' Bajāt woh dāuryā:
 that day-of; if-not tail-to held-having (I) shall-dash. Then he ran;
 sangat ō bhī dāuryā. Ek tapī rūpayā-sū bharela jangal-mē najik
 in-company he o's ran. One vessel rupees-with filled jungle-in near
 hatā. Us-kē upar-sī saljē gayā. Un-nī māmū-lā māl
 was. That-of upon lizard was. He (maternal-)uncle's property

bōl-kō bharēli parāt uthā-kō lāyā Mārag-mē un-ni dīl-mē
said-having a-filled plate lifted-having brought The-way-in he mind-in
lāyā, 'yō rupāē pōlē āchhēgē' Un-ni sir-kō sū
brought, 'these rupees unsubstantial will-be' He from-on-head
rupāē sārē otyā Tālu-kē-upai dō rupāē rahyē dharē,
rupees all poured-out On-top two rupees remained substantial,
bāki sārē pōlē Dō rupāē lē-kō mā-kēni
remaining all unsubstantial Two rupees having-taken mother-to
lā-kō diyā 'Māmū-ni diālē taplē-mē-sū dō
brought-having (he-)gave 'By-(maternal-)uncle given out-of-vessel two
dharē, bāki sārē pōlē' Mā-ni bōli, 'chal, dikhā'
substantial, the-rest all unsubstantial' The-mother said, 'come, show'
Mā-ni jā-kō sārē bhar-kō lē-kō āi, hōr
The-mother gone-having all collected-having taken-having came, and
ghēū o gu lā-kō us-kē gulgulē kari Gulgulē
wheat and molasses brought-having that-of balls made Balls
kai-kō ghū-mē tali, hōr pichhāri-mē chārō bājū urāi
having-made ghee-in (she-)fried, and compound-in four sides three
Bētē-kū bōli, 'gulgulyā-kā niū lagyāi, chun-kō lā-kō
Son-to (she-)said, 'balls-of rain has-fallen, gathered-having brought-having
khā' Ō chun-kō khātē rahyā Thōrē din-sū kinī
eat' He gathered-having eating remained A-few days-in some-one
sarkāi-mē milēlē māl-ki chāi Karyā Pōlis tapās-mē
government-in found property-of backbiting made Police investigation-in
hkhnā huā Dusrā hkhnā kōrat-mē huā Buddi-ni bōli, 'maī-ni
writing became Second writing court-in became The-old-dame said, 'I
diēli jabāni pōlis-kē dar-sū di Kharā pūchhē tō majē
given statement police-of through-fear gave Truth thou-ask then to-me
kuchh mālūm naī Bētē-kū pūchhō' Bētē-ni bōlyā, 'gulgulyā-kā niū
anything known is-not Son-to ask' The-son said, 'balls-of rain
lagyā-tā, tārik, mahinā, sāl, din, majē mālūm naī, us niū-mē
fallen had, date, month, year, day, to-me known is not, that rain-in
majē sārā māl milyā' Pūrāwā muddē-sir us-kē-pai huā naī
to-me all property was-got' Evidence conclusive him-of-on became not
Gulgulyā-kā niū kadī lagyā naī Diēli jabāni pōlis-kē dar-sū
Balls-of rain ever fell not Given statement police-of fear-through(-is)
Binā pūrāwē-kē kōrat-kī khātri hūi naī 'Chhōrā anjān,'
Without evidence-of court-of satisfaction was-made not 'Boy ignorant(-is),'
bōl-kō, 'kuchh-bhī bōltā naī, sabab khātri hōti naī'
said-having, 'anything is-speaking not, therefore satisfaction becomes not'

FREE TRANSLATION OF THE FOREGOING.

There was once a poor old woman who earned her living by spinning thread. She had one son. One day she gave him two balls of thread to take away and sell. As he went along he met a lizard sitting on the top of a hedge, who shook its head in terror at the sight of a man. The boy said, 'Nunkey, if these are for you, you can take them.' So he put the balls on the hedge and went home. His mother asked him for the money resulting from the sale, and he told her that his uncle had asked for them, and that he had given them to him. So she spun some more thread and went off herself to market to sell it, and with the money she got for it bought some half-boiled rice and returned home. A few days afterwards the boy said to his mother, 'I am going off to get the money from Nunkey.' She thought he was talking of his real uncle and said, 'very well.' So he started on his way. On the top of the hedge there was sitting a big lizard, which ran away in terror as soon as it saw him. Said the boy, 'Nunkey, where are you running to? Give me the pice which you owe me for the thread I gave you that day, or else I'll catch you by the tail and dash you to the ground.' He then ran after the lizard. There was a vessel full of rupees in the jungle hard by and over this glided the lizard. The boy thought it was his uncle's property, so he lifted up the filled plate and carried it home. On the way it occurred to him that the rupees might be hollow, so he poured them all from off his head on to the ground. Two of them remained on his head, and these he considered to be solid, but the rest he neglected as being hollow. So he took the two rupees and brought them home to his mother saying, 'two of those which were in the vessel given by Nunkey were solid. The rest were all hollow.' The mother told him to show the others to her, and went and picked them all up and brought them home. Then she bought some wheat and jaggery which she made into balls and fried in ghee. These she scattered over the courtyard and said to her son, 'it has been raining toffee-balls. Go out and pick them up and bring them home to eat.' So he picked them up and sat down to eat them.

A few days afterwards some good-natured friend told the government officers about the treasure trove. The old woman told the police at the inquiry what had occurred. Then she was sent for to the court, and there she said, 'the former statement was made by me through fear of the police. If you want to know the truth, I have nothing to tell. Ask my son.' The boy said, 'I found the property in the rain on the day on which it rained toffee-balls. I cannot give you the date.' There was no other evidence against him. There never was such a thing as a shower of toffee-balls. The magistrate considered that, 'it is plain that the first statement was made through fear of the police. The court can come to no decision without evidence. The boy is an idiot, and says the first thing that comes into his head. He cannot therefore be convicted.'

DAKHINĪ OF MADRAS.

The operations of the Linguistic Survey do not extend to the Presidency of Madras, or to the neighbouring States of Hyderabad and Mysore. I am hence unable to offer any specimens prepared for the Survey in these countries. In order, however, to make the subject complete I give, as an example of the Dakhinī of Madras, the following version of the Parable of the Prodigal Son, as issued by the Madras Auxiliary Bible Society. It will be seen that the language is that illustrated in the preceding grammatical sketch. The case of the agent nowhere occurs, and verbs of saving and asking govern an accusative and not an ablative of the person addressed. Note now, under the influence of the neighbouring Dravidian languages, the use of the relative pronoun is avoided as much as possible. I give a transliteration. An interlinear translation is unnecessary.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

HINDOSTANI DIALECT OF MIZORAM.

(Chicago American Bible Society, 1894.)

کسی آدمی کے دوغے تھے۔ اور اُن عین سے چھوٹا بچہ کو بہا سے
 باب بچے پہنچتا ہے سو عدل کا حصہ سمجھے سے اور وہ ایسی زندہ سی اُن کو
 بلات دیا۔ اور بہت دن نہیں گزرے کہ چھوٹا بیٹا سب گھیمہ جمع کر کر
 ایک دورے ملک کا سفر کیا اور وہاں ایذا عدل بدعاشی عین اُڑایا۔ اور
 سب خرچ کر چکا سو وقت اُس جگہ اُن عین بڑا قسط بڑا۔ اور وہ محتاج ہونے
 لگا۔ اور وہ اُس ملک کے ایک باشندے سے جا عین۔ اور وہ اُسے اپنے کھیتوں
 عین سوار چرانے بیدیا۔ اور اُسے آرزو تھی کہ سوار چرانے سے سو چھٹکون سے
 اپنے نکلن سیر کرے اور کوئی اسکو نہ دیکھتا تھا۔ تب عین اُن کو کہا
 عید سے باپ کے کتے مزدور کو بہت سی روٹی ہے اور عین بہن بیوہ
 سے عینا ہون۔ عین اُن کو اپنے باپ کے پاس جاؤنگ اور اُسے کہونگا اُسے باپ
 عین آسمان کے خائف اور تیرے حضور گڈا کیا ہون۔ اب سے عین تیرا بیٹا
 کہنے کے تیرے نہیں ہون سمجھے اپنے مزدور عین سے ایک کسی عین تیرا بیٹا۔
 اور اُن کو اپنے باپ کے پاس چن اور ایسی دور تیرا کہ اُس کا باپ اُسے دیکھا
 اور رحم کیا اور دور کر اُس کو گلے دیا اور بوسہ دیا۔ پھر بیٹا اُسے کہا اُسے باپ
 عین آسمان کے خائف اور تیرے حضور گڈا کیا ہون اب سے تیرا بیٹا کہنے

ے لایق نہیں ہوں - پر باپ اپنے نوکروں کو کہا اچھے سے اچھا جامہ جلدی۔
 باہر لاؤ اور اسے پہناؤ اور اس کے ہاتھ میں انگوٹھی اور پانوں میں جونی
 دو۔ اور پلے ہوئے بچھڑے کو لاکر دسج کرو کہ ہم کھاویں اور خوشی
 منائیں - اس لئے کہ بہہ میرا بیٹا مر گیا تھا اور پھر حیا ہی گم ہوا تھا
 اور ملا ہی اور وہ خوشی کرنا شروع کئے *

اور اُس کا بڑا بیٹا کھیت میں تھا اور حب آکر گھر کے نزدیک پہنچا۔
 راگ اور ناچ کی آواز سنا۔ اور چھوکر دن من سے ایک کو پاس بلا کر بہہ
 کیا ہے پوچھا۔ وہ اُسے کہا کہ تیرا بھائی آیا ہے اور تیرا باپ اُسے صحیح
 سلامت پالے سے بلا ہوا بچھڑا دسج کیا ہے۔ تب وہ خفا ہوا اور اندر جانے
 نہ چاہا۔ تب اُس کا باپ باہر آکر اُسے مدایا۔ بروہ حواب میں اپنے باپ کو
 کہا دیکھ انہ برسوں سے تیری خدمت کرتا ہوں اور کبھی تیرا حکم عدول
 نہ کیا اور تو کبھی مجھے اپنے دوستوں کے ساتھ خوشی منائے کے لیئے
 ایک بکری کے بچے کو نہ دیا۔ پر حب تیرا بہہ بیٹا جو تیری زندگانی کو
 کسیوں کے ساتھ کھا گیا سو آیا تو اُس کے لیئے پلے ہوئے بچھڑے کو
 دسج کنا۔ اور وہ اُسکو کہا کہ اے لڑکے تو ہمیشہ میرے پاس ہے اور سب
 کچھ میرا ہے سو تیرا ہے۔ پر تیرا بہہ بھائی مر گیا تھا اب حیا ہے اور
 گم ہوا تھا ملا ہے سو خوش و خرم ہونا لازم تھا *

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN FRONT

HERBERT WILSON OF VERMONT

Chicago Auxiliary Bible Society. 1894.

TRANSLITERATION.

[illegible][illegible]

As another specimen of Madras Dakhinī, I give the fable of the crane and the hawk, taken from Shakespear's grammar. The language is that illustrated by the foregoing grammatical sketch

[No 25]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

HINDŌSTĀNĪ (DAKHINĪ OF MADRAS)

(From Shakespear's Grammar, 1843.)

بول گئے ہدن کہ ایک دھوسى کسى ندی کے کڑے اپے دھدے
 میں سڑک تھا - ہور ہر دن ایک بعلے کو دیکھتا کہ وہ ڈھو کے
 کنارے پوئیٹھتا ہور چنکڑ میں کے کیڑے چن کر کھانا ہور اُسپوچ
 صدر کو چب رہتا ہور وہاں سون اپے گھوسلے کو اڑھکر چلے جاتا *
 ایک دن ایک باشہ اسب آ بکلیا ہور ایک کٹے نتر کو شکار مار کر
 تھوڑا کھایا ہور باقی کا چھوڑ دیکر چل بکلیا * بعلہ یہہ دیکھ لیکر
 اپے منن اپے چیتا کر لیا کہ یہہ پدھی اندا چھوٹا آچھہ کر ایسے
 بڑے بڑے جانوران شکار مارتا ہے * میں اندا موٹا آچھہ کر ایسا بحس
 چارہ کھانا ہون * سو یہہ میدری کم سختی ہور ہلکی پائیری کا کام
 ہے * میں بھی کی ایسا بڑپنا نیں جگاتا ہون * اب سون میں
 ایسے کیڑے نین کھاؤگا ہور ایک دے کا آسمان پو پکھوٹا ماروگا *

* نظم *

جو کہ دھوان گھن ے اوپر جاوینگے
 ابر میں پھر کھیکو وہ آوینگے
 زندہ دِلان ہین سو گگن پر چڑھیں
 دل سون اہن دِل ے او یہاں سون اڑھیں

یہہ سمجھ لبرو اے کبڑے کھانا چھوڑ دیا ہور تینتر کبوتر ے شکار
 پر چپنے لگیا * دھوبی باشہ کا بھی تماشا دیکھیا تھا ہور بغولہ کبڑے
 کھانا چھوڑ دیکر کبوتر ے کدھن جھاستا ہے سو یہہ بھی دیکھ لبرو
 دنگ ہو گیا ہور تماشا دیکھنے لگیا * یکایک کبوتر وہاں آنکلیا ہور
 بغولہ اڑھکر اُس کبوتر پر جھاسیا * کبوتر پانی ے کدھن ڈھک کر
 ہور اُسے چوددی دیکر اُسکے آگے سون پٹا تڑایا * بغولہ اُسپر نٹ کر
 پانی ے کڑے پر گریا ہور اُسکے پران چیکڑ میں لوٹ پوت ہو گئے *
 دھوسی آکر اُسے پکڑ لبا ہور گھر کدھن چل دیا * باٹ میں اُسکا
 ایک دوست ملکو پوچھیا کہ کنا ہے * دھوسی بولیا یہہ بغولہ ہے *
 باشہ کا کام کرے گئے لگون آپسچ سپڑ پڑیا *

[No 25]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

HINDŌSTĀNĪ (DAKHINĪ OF MADRAS)

(From *Shakespear's Grammar*, 1843.)

TRANSLITERATION AND TRANSLATION

Bōl-gaē-haĩ	kı,	ēk	dhōbī	kısi	naddī-kē	karkō			
<i>They-have-said</i>	<i>that,</i>	<i>a</i>	<i>washer-man</i>	<i>a-certain</i>	<i>river-of</i>	<i>on-bank</i>			
apnē	dhandē-mē	sarak	thā,	haur	har	din	ēk	baghōlē-kū	
<i>his-own</i>	<i>profession-in</i>	<i>engaged</i>	<i>was,</i>	<i>and</i>	<i>every</i>	<i>day</i>	<i>a</i>	<i>crane</i>	
dēkhtā	kı,	woh	dhau-kē	kınārē-pō	baithtā,	haur	chikar-mē-kō		
<i>he-used-to-see</i>	<i>that,</i>	<i>it</i>	<i>stream-of</i>	<i>bank-on</i>	<i>used-to-sit,</i>	<i>and</i>	<i>mud-in-of</i>		
kīrē	chun-kar	khātā,	haur	us-pō-ch	ṣabr	kar-kō			
<i>worms</i>	<i>picked-up-having</i>	<i>used-to-eat,</i>	<i>and</i>	<i>that-on</i>	<i>even</i>	<i>patience</i>	<i>made-having</i>		
chup	rahtā	haur	wahñ-sū	apnē	ghūslē-kū	urh-kar			
<i>silent</i>	<i>used-to-remain,</i>	<i>and</i>	<i>there-from</i>	<i>his-own</i>	<i>nest-to</i>	<i>flown-having</i>			
chalē-jātā	Ēk	din	ēk	bāsha	anchit	ā-nikalyā,	haur	ēk	
<i>used-to-go-away</i>	<i>One</i>	<i>day</i>	<i>a</i>	<i>hawk</i>	<i>suddenly</i>	<i>came-forth,</i>	<i>and</i>	<i>a</i>	
kattē	titar-kū	shıkāı	māı-kar	thōrā	khāyā,	haur	bāqı-kā		
<i>plump</i>	<i>partridge</i>	<i>(as-)prey</i>	<i>struck-having</i>	<i>a-little</i>	<i>ate,</i>	<i>and</i>	<i>the-rest-of</i>		
chhōr-dē-kar	chal-nikalyā	Baghōla	yeh	dēkh-lē-kar	apnē-mē	apē			
<i>left-having</i>	<i>went-forth</i>	<i>The-crane</i>	<i>this</i>	<i>noticed-having</i>	<i>himself-in</i>	<i>himself</i>			
chintā	kar-lyā	kı,	'yeh	panchhı	itnā	chhōtā	achh-kar		
<i>thinking</i>	<i>made-for-himself</i>	<i>that,</i>	<i>'this</i>	<i>bird</i>	<i>so</i>	<i>small</i>	<i>been-having</i>		
aisē	barē	barē	jānwarā	shıkār	mārtā-haı	Maı	itnā	mōtā	
<i>such</i>	<i>big</i>	<i>big</i>	<i>creatures</i>	<i>(as-)prey</i>	<i>killing-is</i>	<i>I</i>	<i>so</i>	<i>stout</i>	
achh-kar	aisā	najıs	chāra	khātā-hñ	Sō	yeh	mēri	kambakhtı	haur
<i>been-having</i>	<i>such</i>	<i>filthy</i>	<i>food</i>	<i>eating-am</i>	<i>So</i>	<i>this</i>	<i>my</i>	<i>bad-for-tune</i>	<i>and</i>
halkı	pāērı-kā	kām	haı	Maı	bhı	kı	aisā	bar-panā	naı
<i>mean</i>	<i>origin-of</i>	<i>effect</i>	<i>is</i>	<i>I</i>	<i>also</i>	<i>what</i>	<i>such</i>	<i>greatness</i>	<i>not</i>
jagātā-hñ ?	Ab-sū	maı	aisē	kīrē	naı	khāñgā,	haur	ēk	
<i>arousing-am ?</i>	<i>Now-from</i>	<i>I</i>	<i>such</i>	<i>worms</i>	<i>not</i>	<i>will-eat,</i>	<i>and</i>	<i>one</i>	
daf'ē-kā	āsmān-pō	pakhōtā	mārñgā						
<i>time of</i>	<i>heaven-on</i>	<i>wing</i>	<i>I-will-strike</i>						

2 E

NAZM
VERSE

(Metre, — ◡ ◡ — — ◡ ◡ — — ◡ —)

In the following verse, vowels are marked long or short as required by the metre)

"Jō kī dhuwā̃ ghan-ke upar jāwēgē,
When that smokes clouds-of above will-go,

"Abr-mē phir kāhe-ku woh āwēgē?
Cloud-in again why they will-come?

"Zinda dilā̃ haī, so gagan-par charhē,
Living hearts are, they heaven-on may-mount,

"Bal-sū apan dil-ke o yāhā-sū urhē" "
Force-by own heart-of they here-from may-fly."

Yeh samajh-lē-kō unē kīrē khānā chhōr-di-yā, haur
This consideration-taken-having he worms to-eat abandoned, and
titar kabūtar-kē shikār-pō japnē lagyā Dhōbī
partridge pigeon-of prey-on to-lie-in-wait-for began The-washerman
bāsha-kā bhī tamāshā dēkhyā-thā, haur baghōla kīrē khānā
the-hawk-of also the-exhibition seen-had, and the-crane worms to-eat
chhōr-dē-kar kabūtar-kē kudhan jhāstā-hai. sō yeh bhī
abandoned-having pigeon-of direction looking-eagerly-is, so this also
dēkh-lē-kō dang hō-gayā, haur tamāshā dēkhnē lagyā.
watched-having surprised became, and the-exhibition to-watch began
Yakāyak kabūtar wahā ā-nikalyā haur baghōla urh-kar us
All-at-once the-pigeon there came-forth and the-crane flown-having that
kabūtar-pō jhāsyā Kabūtar pānī-kē kudhan dhuk-kar
pigeon-on looted-eagerly The-pigeon the-water-of direction turned-having
haur usē chōdi dē-kar us-kē āgū-sū pattā turāyā
and to-it evasion given-having it-of front-from collar broke (le went-off)
Baghōla us-pō tut-kar pānī-kē karkē-pō giryā, haur us-kē
The-crane it-on swooped-having water-of edge-on fell, and it-of
parā chikar-mē lōt-pōt hō-gaē Dhōbī ā-kar usē
feathers mud-in entangled became The-washerman come-having it
pakar-li-yā, haur ghar kudhan chal-di-yā. Bāt-mē us-kā ek dōst
seized, and home direction went Way-on him-of a friend
mil-kō pūchhyā kī, 'kyā haī?' Dhōbī bōlyā, 'yeh
met-having asked that, 'what is?' The-washerman said, 'this
baghōla haī Bāsha-kā kām karnē gaē lagū apē-ch
crane is Hawk-of business to-do going while he-himself-even
sapar-paryā.'
he-was caught.'

FREE TRANSLATION OF THE FOREGOING¹

They have related that a washerman was engaged in his business on the bank of some river, and every day observed a crane which was seated on the side of the stream, and which picking up the worms from within the mud used to eat them, patiently remaining silent. Then flying thence it used to go to his own nest. One day a hawk came forth suddenly, and having struck as his prey a fine partridge, ate a little, and leaving the rest went away. On seeing this the crane took to thinking within himself, that 'this bird, being so small, hunts and kills such very large creatures, I, being so large, am in the habit of eating such filthy food. this is the effect of my want of fortune and meanness of origin. What! cannot I, too, rouse such greatness! From this time I will not eat such worms, and will for once strike my wing up to heaven.

VERSE

- "When the columns of smoke ascend above the clouds,
 "Why should they return with the showers?
 "They who are lively of heart will mount up to the firmament,
 "By the impulse of their heart alone they will fly hence above"'

Having taken this fancy into his head he left off eating worms, and began to lie in wait for a partridge or pigeon. The washerman had witnessed the exhibition of the hawk, and that the crane, having abandoned eating worms, was looking eagerly towards a pigeon, at beholding which he was struck with surprise, and began to direct his attention to the spectacle. All at once the pigeon came there, and the crane taking wing was intent upon it. The pigeon directing her flight towards the water, and eluding the other, fled away from before him, but the crane, having made a swoop at her, fell slap on the shore of the water, and his wings became entangled in the mire. The washerman then came and seized him, and proceeded towards home. On the way a friend meeting him asked, 'what is this?' The washerman replied, 'this is a crane that was himself caught whilst attempting to do the deed of a hawk.'

¹ Shakespear's, with a few verbal alterations.

DAKHINĪ OF BERAR.

The Dakhinī of Berar in no way differs from that spoken in Madras, and specimens of it are not necessary. The same remark applies to the Dakhinī spoken in those districts of the Central Provinces which lie south of the Satpuras, and adjoin Berar and Hyderabad. Although, of course, no definite line can be drawn, we may take the Satpura range, and the connected hills, as the boundary between standard Hindōstānī and the Dakhinī variety.

VERNACULAR HINDŌSTĀNĪ.

The following account of the peculiarities of the Vernacular Hindōstānī of the Upper Doab and Western Rohilkhand is based on the specimens annexed. It will be noticed that many of them have been found to exist in the Hindōstānī of Gujarat and in Dakhinī.

PRONUNCIATION.—Vowels.—There is a strong tendency to prefer the letter *ē* to *a*, and *ō* to *au*, thus, we have *pēr*, not *pair*, feet, *hē*, not *hai*, he is, *hē*, not *hai*, they are, *ōr*, not *aur*, and, *lōndā*, not *laundā*, a son, *dō*, not *daur*, run. *Ō*, and, is sometimes weakened to *a*, and is then sometimes aspirated and becomes *har*. In Sabāranpur and Dehra Dun it becomes *hōr*. Similarly, *batth*, sit, becomes *batth*, which, in the second Meerut specimen, becomes *batt*. In other respects vowels are frequently interchanged. Thus we have both *kahā* and *kehā*, said, and *kuhānā*, to be called. The letter *i*, in an unaccented syllable, has become *a* in *sakāi*, a hunter, *mathāi*, sweetmeats. In *katthā*, for *ikatthā*, in one place, an initial unaccented *i* has been elided. In *ak*, for *li*, that, *i* has become *a*, and the vowel has been transposed. In *yād'mī*, a man, the vowel *y* has been prefixed.

Consonants.—The influence of Pañjābī is evidenced by the strong preference shown for cerebral letters. The dental *ṇ* *na*, when medial or final, often becomes the cerebral *ṇ* *na*, and the dental *ṇ* *la*, when medial or final, often becomes the cerebral *ṇ* *la*. The latter letter is unknown to standard Hindī, and to the more eastern dialects, but is common in Rājasthānī, Pañjābī, and Gujarātī. In the manuscripts received from the Upper Doab it is indicated by putting a dot under *ṇ*, thus, *ṇ*, but in printing the specimens I have followed the usual custom of writing *ṇ*. Examples of the employment of cerebral *ṇ* *na* are *mānas*, a man, for *mānus*, *ap'nā*, own, for *ap'nā*, *khōnan*, to lose, for *khōnā*, *sunan*, to hear, for *sun'nā*. In *likai*, for *nikal*, come out, initial *n* has become a dental *l*, and *l* has become a cerebral *ṇ*. Examples of *ṇ* are *jangal*, a forest, *kōlī*, the breast, *balad*, a bullock, *bāl*, hair. If the spelling of the specimens is to be trusted, the change of *l* to *ṇ* is not nearly so regular as that of *n* to *ṇ*. We often find dental *l* where we should expect the cerebral letter. Thus we have *milē-gī*, not *milē-gī*, she (i.e. it) will be got, *chalā*, not *chalā*, he went. Perhaps, however, this is due to carelessness in writing.

In standard Hindī and to the east, a medial *ḍ* *da* or *ḍ* *dha* is regularly pronounced *ḍa* or *ḍha*. Thus, *ḍā*, *baḍā*, not *ḍā*, *badā*, great. In the Upper Doab, the *da*-sound is often preserved. Thus, *gāḍī* or *gāḍḍī* (see below), not *gārī*, a cart, *badā*, not *baḍā*, great, *chadh'nā*, not *chah'nā*, to mount. I have, however, noted a few instances of *ḍ* such as *ghōrā*, a horse, *chū'yā*, a bird, but these may be slips of the pen on the part of the writer. The preference is certainly for the *da* (or *dha*) sound.

One of the most marked tendencies of this dialect is to double a consonant after an accented long vowel. In this case the preceding long vowel is usually shortened, *i* becomes *i*, *ū* becomes *u*, *ē* becomes *e*, and *ō* becomes *o*. The only apparent exception is *ā*, which in writing remains long. It is, however, in such cases pronounced short, not like the *u* in 'nut', but like *a* in the German word 'mann'. Thus the sound of the word *bāppū*, a father, might be represented in English (not Hunterian) spelling by

bappoo So strong is this tendency to double consonants that even the *t* of the termination of the present participle is doubled after a long vowel. Examples of this doubling are *bāppū*, a father, *bāssanh*, a vessel; *gāddī*, a cart, *pāttā*, obtaining (present participle of *pānā*), *jāttā*, going, *bhukkhā*, hungry; *bettā*, a son; *khettō-mē*, in the fields, *delkhā*, seen; *bhejjā*, sent, *rottī*, bread, *chhottā*, small; *loggō-pē*, on people, *hottā*, becoming

DECLENSION.—Nouns—There is an oblique form singular of weak nouns which ends in *ō* or *ū*. Thus, *gharō-mē*, into the house; *gharū par rahā*, he stayed at home; *gharō*, to the house. The oblique plural sometimes ends in *ū*, as in *mar'dū-lā*, of men, *betyū-lā*, of daughters, *chokkhē yād'myū-lā*, of good men. In one case, *chhol'lā-nē*, husks (Muzaffarnagar), we have an oblique plural in *ā* (as in Dakhinī). The nominative plural of feminine nouns in *ī* ends in *ī*, as in *bettī*, daughters.

The sign of the case of the agent is *nē* or *nē*. For the accusative-dative, we have *lē*, *lū* or *lō*, *nū* (a Pañjābī form), and *nē*. Examples are *bāp-lē*, (a son has been born) to (my) father; *Bīrbal-lū*, to Bīrbal; *bāppū-nū*, to a father, *chhol'lā-nē sūr khā-hē*, the swine are eating husks, *bandar-nē us-nē dēkh-lyā*, the monkey saw it, *mathāī-nē chhōr-dē*, (that) he should give up the sweetmeats. For the locative we have *pē* and *pa*, on, and for the ablative *settī*. In *bettē-nē chālā-giyā*, the son went away (Muzaffarnagar), we have the agent case used with a neuter verb.

Pronouns.—The pronouns of the first and second persons are somewhat irregular. Their principal forms are as follows:—

	I.	Thou.
Sing Nom	<i>mē</i>	<i>tū</i>
Agent	<i>mē</i>	<i>tē</i>
Oblique	<i>majh</i> , <i>mujh</i>	<i>tajh</i> , <i>tujh</i>
Acc-Dat	<i>majhē</i> , <i>mujhē</i>	<i>tajhē</i> , <i>tujhē</i>
Genitive	<i>mērā</i>	<i>tērā</i>
Plur Nom	<i>ham</i>	<i>tam</i>
Agent	<i>ham-nē</i>	<i>tam-nē</i>
Oblique	<i>ham</i>	<i>tam</i>
Acc-Dat	<i>hamē</i>	<i>tamē</i>
Genitive	<i>hamārā</i> , <i>mhārā</i>	<i>tumhārā</i> , <i>thārā</i>

Note that in the singular these pronouns do not take *nē* in the case of the agent. Thus, *mē* (not *mē-nē*) *bhēj-diyā-thā*, I sent; *tē yā chīj lis-lē-tē lai?* from whose (house) did you take (i.e. buy) this thing?

The demonstrative pronouns have a feminine form in the nominative. They are as follows.—

	Nom Masc.	Nom Fem.
This,	<i>yū</i> , <i>yah</i>	<i>yā</i>
That, he, she, it,	<i>o</i> , <i>ō</i> , <i>oh</i>	<i>icā</i>

In other respects they are as in standard Hindī, except that the Nominative Plural of *ō* is *ū*.

Other pronominal forms are *ap'nā*, own; *jō*, *jōn*, who, *lōn* or *lē*, who?, *lē*, what? (both substantive and adjective); *lai*, how many?; *lō*, any one (obl. *līsī*), *jōn-sā*, *jō-kuchh*, whatever; *asā*, such; *ib*, now; *ibhī*, *ib-jā*, even now; *jīb* is both 'when' and

‘then’ as elsewhere in Western Hindī dialects, *jāb-jā*, thereon, *whā*, *whā-sī*, there, *jā*, where

CONJUGATION.—Verb substantive —The present is—

	Sing	Plur
1	<i>hū</i>	<i>hē</i>
2	<i>hē</i>	<i>hō</i>
3	<i>hē</i>	<i>hē</i>

The past is *thā*, etc., as in the literary form of the dialect

Active Verb —The tense which in standard Hindī is mainly used as a present subjunctive, here often retains its original meaning of a present indicative. Thus, *mē mārū*, I strike, or may strike

The Present Definite is formed by conjugating this simple present (not the present participle) with the present tense of the verb substantive. Thus,—

	Sing	Plur
1	<i>mārū-hū</i> , I am striking	<i>mārē-hē</i>
2	<i>mārē-hē</i>	<i>mārō-hō</i>
3	<i>mārē-hē</i>	<i>mārē-hē</i>

Sometimes the present participle is used as in the literary dialect. Thus, *hottā-hē*, he is becoming, *jāttē-hē*, they are going

The Imperfect is sometimes formed on the same principle as those on which the present definite is formed, substituting the past, for the present, tense of the verb substantive. Thus, *mē mārū-thā*, or *mē mār-tā thā*, I was striking. More usually, this tense is formed as in Rājasthānī and sometimes in Braj Bhākhā, by conjugating an oblique verbal noun in *ē*, with the past tense of the verb substantive. This form also occurs in the Magahī dialect of Bihārī. Thus, *mārē-thā*, I, thou, or he was striking, literally, was on striking, *mārē-thē*, we, you, they were striking. Compare the Old English ‘was a-striking’

Verbs whose roots end in a long vowel are contracted in the present and future. Thus, *lhā-hē*, for *lhāē-hē*, they eat, *jāūgā*, for *jāūgā*, I shall go, *lhāgā*, for *lhāēgā*, he will eat, *lhāgē*, we shall eat

The Infinitive ends in *nā* (oblique *nē*), or *n* (oblique the same). Thus, *lhānā*, to eat, dative *lhānē-kō*, for eating, *lhōvan*, to lose (note the inserted *o* after *ō*), *paran*, to fall, *bharan-lō*, for filling

The verb *kar-nā* makes its past participle *karā* or *kayā*. Thus, *karā-hē*, or *kayā-hē*, (I) have done (sin). *Jānā*, to go, has both *gayā* and the Pañjābī *gyā*. *Dharānā*, to place, has its past tense irregularly *dharyāyā*

In one place the word for ‘it is proper’ is given as *chahāyē*. In *mathāi kadh-nī chāhī*, he wished to take out the sweetmeats [literally, the sweetmeat to-be-taken-out (a gerundial adjective) was desired], we have an instructive illustration of the use of a desiderative verb

In the second specimen from Meerut, we have an irregular conjunctive participle in *ū* which is borrowed from Rājasthānī. It is *battū* (for *batthū*), having sat

We have an example of a potential passive in *luhānā*, to be able to be called

The usual negative is *nahē*, not. *Nē* and *nī* are also used. *Nī* appears to be used with the first person as in *mē nī chālā*, I did not go, and *nē* with the third person as in *usē kō nē dētā*, no one used to give to him

The first specimens of Vernacular Hindōstānī come from the District of Meerut

[No 1]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

VERNACULAR HINDŌSTĀNĪ

DISTRICT, MEERUT

SPECIMEN I.

(G. R. Dampier, Esq., I.C.S., 1899.)

एक आदमी-के दो लोन्हे थे । उन-में-तें छोटे-नें अपणे वाप-सेत्ती कहा ओ बाप तेरे मरे पिच्छे जो कुछ धन धरती मभे मिलेगी वा इभी दे-दे । वाप-नें दोनों लोन्हों-की अपणी माया बाँट-दी । धीरे दिन पीछे छोटा भाई अपणा सारा माल ले-के परदेस-में चला-गया ओर वहाँ वदमास्त्री-में अपणा नावा खोवण लगा । जिव सारा धन सपड़-गया तो उस देस-में बहोत ठाडा काळ पड़ण लगा । तो ओ गरीब हो-गया । फिर उन-नें उस देस-के एक माणस-सेत्ती जा-कर नोकरी माँगी । तो उस माणस-नें उसे जंगळ-में अपणे सूर चुगावण-की खातर भेजा । फिर उसे इतनी भूक लगी की जो घास पात सूर खाँ-थे उन-ही-तें अपणा पेट भरण-को तयार था । ओर किसी माणस-नें उसे खाणे-को नहीं दिया । जिव उसे कुछ सोझी आई तो उस-नें अपणे मन-में कहा मेरे बाप-के धीरे बहोत नोकर हैं ओर वहाँ कुछ घाटा नहीं हे ओर में इस देस-में भुक्खा मरूँ-हूँ । में अब उठ-के अपणे बाप-के धीरे जाऊँ ओर उसे कहूँगा की ओ बाप में खुदा-के ओर तेरे खूब पाप करा-हे । अब में असा नहीं रहा की तेरा बेटा कुहाया जाऊँ । मभे अपणा नोकर कर-लो । ओ उठ-के अपणे बाप-के धीरे गया । जिव ओ अपणे बाप-के घर-तें दूर रहा-था तब उस-के बाप-नें उसे देखा ओर दया भी आ-गई । दोड़-के उस-की कोळी भर-ली ओर पुचकारा ओर उस-का चुम्मा लिया । तो लोन्हे-नें कहा ओ बाप में खुदा-के खूब ओर तेरे खूब पाप किया-हे । में अब असा नहीं रहा जो तेरा बेटा कुहाया जाऊँ । फिर बाप-नें अपणे नोकरों-से कहा की सारों-में अच्छे लत्ते इस लड़के-को पहनाओ ओर उस-की अँगली-में गुन्टी ओर पेर-में जुता पहनाओ ओर एक ठाडा बड़डा ला-के काटो । हम खाँगे

ओर खुसी मनावें । यू मेरा लोन्डा सर-गया-था ओर अब जी-गया । ओर खोया-गया-था ओर अब मिल-गया-हे । ओर आपस-में खुसी करण लगे ॥

ओर बडा भाई जंगळ-में था । जब जंगळ-तें घर-के धोरे आया तो उन-ने नाचण गावण-की वाज सुणी । फिर उन-ने एक नोकर-को बुला-कर पुँच्छा की या के बात हे । नोकर-ने उसें कहा की तेरा भाई घर ॥ ३ ॥ आ हे ओर तेरा भाई जीता हुआ चला-आया । उस-की खुसी-में तेरे बाप-ने बहडा काटा-हे । इतनी बात सुण-के बडा भाई छोह-में आ-के घरों-में नहीं गया । फिर उस-के बाप-ने बहार आ-के उसें कहा तू भीतर चल । फिर उन-ने बाप-को जुबाब दिया की मैं घणें दिनों-से तेरी टहल करूँ ओर कदी तेरे हुक्म बिना कोई काम नहीं करा । तो फिर भी डूब-लो मर्भे एक बकारी-का बच्चा भी नहीं दिया जिसे मैं काट-के अपने यारों-का नोत्ता दूँ । पर जिव यू तेरा लोन्डा आया जिन-ने तेरा धन कंचन्यों-में खो दिया तो इस-की खात्तर ठाडा बहडा मार-दिया । फिर बाप-ने बडे भाई-तें कहा की अरः लोन्डे तू धुर-तें मेरे धोरे रहा-हे ओर जो मेरा हे सो-ही तेरा हे । फिर न्यों चहाइये की हम मिल-के शादी करें । तेरा भाई सरा-हुआ जी-गया । ओर खोया-गया-था ओर अब मिला-हे ॥

[No 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

VERNACULAR HINDŌSTĀNĪ

DISTRICT, MEERUT

SPECIMEN I.

(G. R. Dampier, Esq., I.C.S., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek ād'mi-kē dō lōndē thē Un-mē-tē chhōtē-nē ap'nē
One man-of two sons were Them-in-from the-younger-by his-own
 bāp-setti kahā, 'O bāp, tērē marē picchhē jō-kuchh dhan
father-to it-was-said, 'O father, thy death after whatever property
 dhar'ti majhē milēgī, wā abhī dē-dē' Bāp-nē dōnō
land to-me will-be-given, that now give' The-father-by the-two
 lōndō-kō ap'nī māyā bhāt-dī Thōrē din picchhē
sons-to his-own property was-divided-(and-)given A-few days after
 chhōtā bhāi ap'nā sārā māl lē-kē par-dēs-mē
the-younger brother his-own all property taken-having foreign-land-into
 chalā-gayā, or wahā bad-māssi-mē ap'nā nāwā khōwan lagā Jib
went-away, and there evil-conduct-in his-own goods to-lose began When
 sārā dhan sapar-gayā, tō us dēs-mē bahōt thādā kāl paran
all property was-spent, then that country-in very mighty famine to-fall
 lagā; tō ō garib hō-gayā Phir un-nē us dēs-kē ēk
began, then he poor became Then him-by that country-of one
 mānas setti jā-kar nōk'rī māgi Tō us mānas-nē usē
man-to gone-having service was-prayed-for Then that man-by as-for-him
 jangal-mē ap'nē sūr chugāwan-kī-khāttar bhējā Phir usē
forest-in his-own swine feeding-of-for it-was-sent Then to-him
 it'nī bhūk lagī kī jō ghās pāt sūr khā-thē
so-much hunger-by was-attached that what grass leaves the-swine eating-were
 un-hī-tē ap'nā pēt bharan-kō tayār thā, or kisi mānas-nē usē
them-with his-own belly filling-for ready he-was; and any man-by to-him
 khānē-kō nahī diyā Jib usē kuchh soddhī āi, tō us-nē
eating-for not was-given When to-him some sense came, then him-by
 ap'nē man-mē kahā, 'mērē bāp-kē dhōrē bahōt nōkar hē, or
his-own mind-in it-was-said, 'my father-of near many servants are, and

wahā kuchh ghātā nahī hē, or mē is dēs-mē bhukkhā
there anything wanting not is, and I this country-in hungry
 marū-hū Mē ab - uth-kē ap'nē bāp-kē dhōrē jāū ōi
dying-am I now arisen-having my-own father-of near (will-)go and
 usē kahūgā kī, "ō bāp, mē Khudā-kē or tērē rūb'rū pāp
to-him I-will-say that, "O father, by-me God-of and of-thee before sin
 karā-hē Ab mē asā nahī rahā kī tērā bētā kuhāyā-jāū
been-done-is Now I such not remained that thy son called-I-may-be
 Majhē ap'nā nōkar kar-lō "ō uth-kē ap'nē bāp-kē
Me thy-own servant appoint " He arisen-having his-own father-of
 dhōrē gayā Jib ō ap'nē bāp-kē ghar-tē dūr rahā-thā,
near went When he his-own father-of house-from far-off remained-was,
 tab us-kē bāp-nē usē dekhā or dayā bhī ā-gai Dōr-kē
then his father-by as-for-him it-was-seen and pity also came Run-having
 us-kī kōli bhar-lī, or puch'kārā, or us-kā chumbhā
him-of embriacc was-filled-and-taken, and he-was-kissed, and him-of kiss
 hūyā Tō lōndē-nē kahā, 'ō bāp, mē Khudā-kē rūb'rū
was-taken Then the-son-by it-was-said, 'O father, by-me God-of before
 or tērē rūb'rū pāp kīyā-hē Mē ab asā nahī rahā jō
and thee-of before sin been-done-is I now such not remained that
 tērā bētā kuhāyā-jāū' Phir bāp-nē ap'nē nōk'rō-sē kahā
thy son called-I-may-be' Again the-father-by his-own servants-to it-was-said
 kī, 'sārō-mē achchhē lattē is lar'kē-kō parhāō, or us-kī āg'li-mē
that, 'all-in good clothes this son-to clothe, and his finger-on
 gunthī or pēr-mē juttā parhāō, or ēk thādā bah'dā lā-kē
a-ring and feet-on shoes clothe, and one fine calf brought-having
 kātō Ham khāgē or khusī manāwē Yū mērā
slaughter We shall-eat and merriment shall-celebrate This my
 lōndā mar-gayā-thā, or ab jī-gayā, or khōyā-gayā-thā, or ab
son dead-gone-was, and now alive-went, and lost-gone-was, and now
 mil-gayā-hē' Or āpas-mē khusī karan lagē.
found-gone-is' And themselves-among merriment to-make (they-)began

Or badā bhāi jangal-mē thā Jab jangal-tē ghar-kē
And the-elder brother forest-in was When forest-from house-of
 dhōrē āyā tō un-nē nāchan gāwan-kī wāj sunī Phir
near he-came then him-by dancing singing-of sound was-heard Then
 un-nē ēk nōkar-kō bulā-kar pūchchhā kī, 'yā kē bāt
him-by one servant-to called-having it-was-asked that, 'this what matter
 hē?' Nōkar-nē usē kahā kī, 'tērā bhāi gharō
is?' The-servant-by to-him it-was-said that, 'thy brother to-the-house

āyā-hā, or tērā bhāi jītā-huā chālā-āyā; us-ki khusī-mē tērā
came-is, and thy brother alive-been arrived; this-of happiness-in thy
 bāp-mē bah'dā kātā-hā.' It'nī bāt sun-kē badā
father-by calf slaughtered-is.' So-much talk heard-having the-elder
 bhāi chhōh-mē ā-kē gharō-mē nahī gayā. Phir us-kē bāp-mē
brother wrath-in come-having house-into not went. Then his father-by
 bahār ā-kē usē kahā, 'tū bhītar chāl.' Phir un-mē
outside come-having to-him it-was-said, 'thou inside go.' Then him-by
 bāp-kō jubāb diyā kī, 'mē ghanē dinō-sē tērī tahāl
the-father-to answer was-giver that, 'I many days-from thy service
 karā. or kadī tērē hukm-birā kōī kām nahī karā; tō
do, and ever thy order-without any work not was-done; yet
 phir-bhī ib-lō majhē ek bak'ri-kā bachchā bhī nahī diyā,
again-even not-up-to to-me one she-goat-of young-one even not was-given,
 jisē mē kāt-kē apnē yārō-kā nottā dū. Par jīb
which I slaughtered-having my-own friends-of feast I-may-give But when
 yā tērā lōndā āyā. jin-mē tērā dhan kañchanyō-mē khō-diyā,
this thy son came, whom-by thy fortune karlots-among was-wasted-away,
 tō is-ki khāttar thādā bah'dā mār-diyā.' Phir bāp-mē
then this-one-of for the-fire calf was-killed.' Again the-father by
 badā bhāi-tē kahā kī, 'arāh lōndā, tū dhur-tē mērē dhōrē
elder brother-to it-was-said that, 'O son, thou long-from my rear
 rahā-hā, o jō mērā hē sō-hi tērā hē. Phir us-
rejoined-art, and what mine is that-very thine is. Yet thou
 chokāiyē kī ham mil-kē sādī karē; tērā bhāi
it-reminded that we united-having rejoicing should-make; thy brother
 marā-huā, jī-gayā; or khōyā-gayā-thā, or ab milā-hā.'
dead-was, alive-went; and lost-gone-was, and now found-is.'

[No 2]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

VERNACULAR HINDOSTANI

DISTRICT, MEERUT.

SPECIMEN II

A FOLK-SONG

(Sis Rām Brāhman)

क्यों धक्के खाता	फिरे भरम-के टट्टू ।
जो लिखा करम-का	मिल-जागा घर बट्टू ॥
क्यों सिर-पे जटा	बाँध-के बाँध लड़ चुन्धा ।
यहाँ सेकड़ों मुन्ड	मुँडा-के मर-गय मुन्धा ॥
क्यों दिया काख-में	तुम्बी कुत्तक कुन्धा ।
क्यों मुँह-के चाऊ	लपेट बण-गय दुन्धा ॥
दिल साफ नहीं	तो तुम हो नीखट्टू ।
जो लिखा करम-का	मिल-जागा घर बट्टू ॥
क्यों भसम रमावे	क्यों ओढ़े भिग-झाला ।
क्यों पहर कंठ-में	फिरे काठ-की माला ॥
क्यों फुँक फुँक-के किया	आग-माँह तन काला ।
प्रभु-से मिलणे-का हे	एक पंथ नीराला ॥
गफलत-का परदा	खोल-दे काणे मट्टू ।
जो लिखा करम-का	मिल-जागा घर बट्टू ॥
क्यों जँची आवाज-से	जा-के अलख जगावे ।
ओ सोवे तो फिर	कोण जगाणे पावे ॥
तू बजा-के चिमटा	किस-कु घोर सुनावे ।
ओ घट-घट-की सुनता-हे	वेद न्यौंही गावे ॥
माँगण-की तय्याँ	माँग उतणी-के मट्टू ।
जो लिखा करम-का	मिल-जागा घर बट्टू ॥

जो पावेगा सो	घर वेठे-ही पावेगा ।
बण-बण-के भटके-से	कुछ हाथ नहीं आवेगा ॥
जो सत-की मिहनत	कर-कर-के खावेगा ।
उस-के बेड़े-को	अलख पार लँघावेगा ॥
कहे सिस-राम मेरे	लगा ग्यान-का चट्टू ।
जो लिखा करम-का	मिल-जागा घर वट्टू ॥

[No 2]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

VERNA CULAR HINDÖSTĀNĪ.

DISTRICT, MEERUT.

SPECIMEN II.

A FOLK-SONG

(Sis Rām Brāhman.)

TRANSLITERATION AND TRANSLATION

Kyō dhakkē khātā phurē bharama-kē taṭṭū ?
Why pushes eating wanderest-thou deluded-having-become O-pony ?
 Jō lkhā karama-kā mīla-jāgā ghara battū
What written fate-of will-be-got at-home sitting

Kyō sira-pē jatā bādha-ke bādha-lai chundyā ?
Why head-on matted-hair tied-having bindest-thou a-top-not ?

Yhā sēkarō munda mūdā-ke mara-gaya mundyā
Here hundreds head shaved-having died ascetics

Kyō diyā kākha-mē tumbi kattaka kundyā ?
Why was-placed amput-in gourd mace cup ?

Kyō mūliha-kē chāla lapēta bana-gaya Dundyā ?
Why mouth-of fine-cloth having-wrapped becamest(-thou) a-Jain ?

Dila sāpha nahī tō tuma hō nikhaṭṭū
Heart clean not then you are worthless

Jō lkhā karama-kā mīla-jāgā ghara battū
What written fate-of will-be-got at-home sitting

Kyō bhasama ramāwē kyō ōrhē mṛiga-chhālā ?
Why ashes dost-thou-put why dost-thou-wear deer-skin ?

Kyō pahara kantha-mē phurē kātha-kī mālā ?
Why wear mg neck-on dost-thou-wander wood-of necklace ?

Kyō phūka-phūka-kē kiyā āga-māha tana kālā ?
Why burnt-burnt-having was-made fire-in body black ?

Prabhu-sē milanē-kā hē ēka pantha nīrālā
God-with meeting-of is one path separate

Gaphalata-kā paradā khōla-dē kānē mattū !
Negligence-of the-veil open O-one-eyed vain-one !

Jō lkhā karama-kā mīla-jāgā ghara battū
What written fate-of will-be-got at-home sitting

and one only path for finding the Lord. O one-eyed Vain One, tear the veil of ignorance from off thy face That which is written in thy fate will come equally certain to thee, though thou sit at home

Why with loud cries dost thou endeavour to awaken the Invisible One ? If He sleeps, then who is there who can awaken Him ? When thou soundest thy tongs, to whom art thou addressing thy cries ? It is the voice of each heart that He heareth, as is sung in the Vēdas themselves. O thou Vain One, Son of a Barren Woman, ask thou the manner of asking That which is written in thy fate will come equally certain to thee, though thou sit at home

What thou wouldst get, that wilt thou get if thou sit at home Naught will come to thee from wandering through the forests Who eateth the fruit of honest labour, his raft will the Invisible One guide over the ocean of existence Saith Śis-Rām, 'to me hath fallen the (excellent) toy of knowledge That which is written in my fate will come equally certain to me, though I sit at home'

[No. 3]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDŪSTĀNĪ.

DISTRICT, MEERUT.

SPECIMEN III.

A FOLK-TALE

(G. R. Dampier, Esq., I.C.S., 1899.)

एक दिन अकबर वादसा-नें-वीरवल-तें पुच्छा ओ वीरवल तू हमें वळ्द-का दूध ला-दे ओर नहीं तेरी खाल कढवाई जागी । वीरवल-कूँ वहीत रंज हुआ ओर हुन्तर आण-के अपने घरूँ पड़-रहा । वीरवल-की लोन्डी-नें अपने मन-में कहा की आज तो मेरा बाप वहीत सोच-में पड़ा-हे । आज के जाणे इस-का के ठव हुआ । जिव उन-नें अपने बाप-कूँ पुच्छा अरे बाप आज तेरा के ठव हे । वीरवल-नें कहा की बेटी कुछ ना हे । फेर लोन्डी-नें पुच्छा की पिता अपने मन-का भेद बताणा चाहये । जिव उन-नें कहा की वादसा-नें कहा की के-तो वळ्द-का दूध ला-दे नहीं तभें कोल्ह-में पिळवाजंगा । मेरे-तें कुछ नहीं कहा गया ओर हाम्सी भर-के आया-हूँ ओर कुछ राह नहीं पाता । लोन्डी-नें कहा की पिता-जी या तो कुछ-भी बात नाँ हे । तुम बेफिकर रहो । वीरवल उठ खड़ा हुआ ॥

खेर जिव तड़का हुआ तो उस लोन्डी-नें के काम करा की अपना सब सिंगार करा ओर वहीत अच्छी पुसाक पहार-के ओर कुछ कपड़े हाथ-में ले-के वादसा-के किले-के आगे-कूँ लिक्ड़ जमना-पर गई । वादसा किले-पे चढ-के जमना-की सेल कर-रहे-थे । अकबर-नें देखा की वीरवल-की लोन्डी लत्ते धो-रही-हे । वादसा-नें लोन्डी-तें पुच्छा की ए लोन्डी आज क्यों तड़के-ही-तड़क लत्ते धोवण आई-हे । जिव उस लोन्डी-नें कहा की वादसा आज मेरे बाप-के लड़का हुआ-हे । वादसा-नें झोह-में आ-के कहा की अरी लोन्डी भला कहीं मरदूँ-के भी लोन्डे होते सुणे हैं । लोन्डी-नें कहा की वादसा भला कहीं

बक़्क-के भी दूध होता सुणा-हे । जिव बादसा-कूँ कुछ बोल नहीं आया और लोन्डी-कूँ कह-दिया की तड़के-ही-तड़क वीरवल-कूँ कचहड़ी-में भेज-दे ॥

वीरवल तड़के-ही कचहड़ी-में गया । बादसा-नें पुच्छा की वीरवल लाया बक़्क-का दूध । वीरवल-नें कहा की बादसा सलामत से तो कल तड़के-ही लोन्डी-के हाथ भेज दिया-था । बादसा-कूँ कुछ बोल न आया ॥

[No 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN HINDĪ

VERNACULAR HINDŌSTĀNĪ

DISTRICT, MEERUT

SPECIMEN III.

A FOLK-TALE

(G. R. Dampier, Esq., I.C.S., 1899)

TRANSLITERATION AND TRANSLATION.

Ēk dīn Ak^abar Bād^asā-nē Bir^abal-tē puchchhā, ' Ō Bir^abal,
One day Akbar the-Emperor-by Birbal-to it-was-asked, ' O Birbal,
 tū hamē balad-kā dūdh lā-dē, ōr nahī tērī khāl kadh^awāi jāgī.
thou to-me bullock-of milk bring, and not thy skin flayed shall-go'
 Bir^abal-kū bahōt rañj huā ōr huntar ān-kē ap^anē
Birbal-to great anxiety became and therefrom come-having his-own
 gharū par-rahā Bir^abal-kī lōndī-nē ap^anē man-mē kahā
in-house lay-down Birbal-of daughter-by her-own mind-in it-was-said
 kī, ' āj tō mērā bāp bahōt sōch-mē parā-hē Āj hē
that, ' today indeed my father great anxiety-in fallen-is Today who
 jānē is-kā kē dhab huā ' Jīb un-nē ap^anē bāp-hū
knows this-man-of what manner became' Then her-by her-own father-to
 puchchhā, ' arē bāp, āj tērā kē dhab hē ' Bir^abal-nē
it-was-inquired, ' O father, today thy what manner is ?' Birbal-by
 kahā kī, ' bētī, kuchh nā hē ' Phēr lōndī-nē
it-was-said that, ' daughter, anything not is.' Again the-daughter-by
 puchchhā kī, ' pitā, ap^anē man-kā bhēd batānā chāh^ayē '
it-was-asked that, ' father, thy-own mind-of secret to-show is-necessary'
 Jīb un-nē kahā kī, ' Bād^asā-nē kahā kī, " lē-tō
Then him-by it-was-said that, ' the-Emperor-by it-was-said that, " either
 balad-kā dūdh lā-dē, nahī tajhē kōlhū-mē pū^awāūgā "
bullock-of milk bring, (or-)not thee the-mill-in I-shall-cause-to-be-pressed"
 Mērē-tē kuchh nahī kahā gayā, ōr hāmmī-bhar-kē āyā-hū, ōr
Me-by anything not said went, and agreed-having come-I-am, and
 kuchh rāh nahī pātā ' Lōndī-nē kahā kī, ' pitā-jī,
any way not I-(am-)getting' The-daughter-by it-was-said that, ' father,

yā tō kuchh-bhī bāt nā hē Tum bē-phukar rahō '
this word any-even thing not is Thou without-anxiety remain.'
 Bīr'bal uth kharā huā
Bīr'bal having-arisen standing-up became

Khēr, jib tar'kā huā, tō us lōndī-nē kē kām karā, kī
Well, when dawn became, then that girl-by what deed was-done, that
 ap'nā sab singār karā ōr bahōt achchhī pusāk pahar-kē,
her-own all adornment was-made and very good dress put-on-having,
 ōr kuchh kap'rē hāth-mē lē-kē, Bād'sā-kē kilē-kē āgē-kū
and some clothes hand-into taken-having, the-Emperor-of fort-of before-to
 likar Jam'nā-par gai Bād'sā kilē-par chadh-kē
coming-out the-Jamnā to went The-Emperor the-fort-on mounted-having
 Jam'nā-kī sēl kar-rahē-thē Ak'bar-nē dekhā kī Bīr'bal kī
the-Jamnā-of surcey making-was Ak'bar-by it-was-seen that Bīr'bal-of
 lōndī lattē dhō-rahī-hē Bād'sā-nē lōndī-tē puchchhā
the-daughter clothes washing-is The-Emperor-by the-girl-from it-was-asked
 kī, ē lōndī, āj kyō tar'kē-hī-tarak lattē dhōwan
that, 'O girl, today why very-early-in-the-morning clothes to-wash
 āi-hē?' Jib us lōndī-nē kahā kī, 'Bād'sā, āj
come-art-thou?' Then that daughter-by it-was-said that, 'Emperor, today
 mērē bāp-kē lar'kā huā-hē' Bād'sā-nē chhōh-mē ā-kē
my father-to son has-been' The-Emperor-by wrath-in come-having
 krāhā kī 'arī lōndī, bhalā, kahī mar'dū-kē bhī lōndē hōtē
it-was-said that, 'O girl, well, ever men-to also sons being-born
 sunē-hē' Lōndī-nē kahā kī, 'Bād'sā, bhalā, kahī balad-kē
heard-are' The-girl-by it-was-said that, 'Emperor, well, ever bullock-of
 bhī dūdh hōtā sunā-hē?' Jib Bād'sā-kū kuchh bōl nahī āyā Ōr
also milk being heard-is?' Then the-Emperor-to any talk not came And
 lōndī-kū kah-divā kī, 'tar'kē-hī-tarak Bīr'bal-kū kachah'ri-mē
the-girl-to it-was-ordered that, 'early-in-the-morning Bīr'bal court-into
 bhēj-dē'
send'

Bīr'bal tar'kē-hī kachah'ri-mē gayā Bād'sā-nē
Bīr'bal early-in-the-morning the-court-in went The-Emperor-by
 puchchhā kī 'Bīr'bal, lāyā balad-kā dūdh?' Bīr'bal-nē
it-was-asked that, Bīr'bal, broughtest(-thou) bullock-of milk?' Bīr'bal-by
 kahā kī, 'Bād'sā, salāmat, mē tō kal
it-was-said that, 'Emperor, peace(-be-unto-thee), by-me indeed yesterday
 tar'kē-hī lōndī-kē hāth bhēj-divā-thā' Bād'sā-kū
in-the-morning the-daughter-of hand(-by) (it-)sent-was' The-Emperor-to
 kuchh bōl na āyā
any talk not came

FREE TRANSLATION OF THE FOREGOING

One day the Emperor Akbar told Birbal to bring him some bullock's milk, 'otherwise,' said he, 'I shall have you flayed alive.' Filled with anxiety as to how he was to comply with this order, Birbal went home and lay down on his bed. His daughter wondered at his condition, and asked him what was the matter. 'Nothing,' said he. She persisted in enquiring the secret cause of his evident trouble, and at length he said to her, 'the Emperor has ordered me to bring him some bullock's milk, "or else," says he, "I'll have you squeezed in an oil-press"' I had no reply to make, and I have come home after having accepted the task.' Said she 'Father, this is a matter of very slight importance. Don't worry about it.' So Birbal got up and went about his daily business.

Well, early next morning, what did this girl do but dress herself up in all her ornaments and fine apparel, and carry a lot of soiled clothes down to the bank of the Jamna, where it flowed below the Emperor's fort. The Emperor was taking a walk on the battlements and saw Birbal's daughter washing clothes in the river. 'My girl,' said he, 'why have you come out to wash clothes so early in the morning?' 'Your Majesty,' she replied, 'because my father was brought to bed of a son this morning.' This made the Emperor angry, and he cried, 'you impudent girl, well, upon my word, who ever heard of men having babies?' She answered, 'well, upon my word, your Majesty, who ever heard of bullocks giving milk?' The Emperor had no reply to make to this retort, so he simply told her to tell her father to come to court the first thing the next morning.

Early next morning Birbal appeared in court and the Emperor asked him if he had brought the bullock's milk. He replied, 'your Majesty, peace be upon you, I sent it yesterday by my daughter's hand.' The Emperor had no reply to make to this

¹ The procedure of this system is to put the subject in a oil-press, and squeeze out all of his skin. But Birbal's reference to a son of his, Birbal, as confessor, would have made some very good and true ground of the Emperor. He really does kill him in this manner.

The language of the District of Muzaffarnagar is practically the same as that of Meerut. This will be evident from the following specimens; one of which is a portion of the Parable, while the other is a folk-tale

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

VERNACULAR HINDŪSTĀNĪ

DISTRICT, MUZAFFARNAGAR

SPECIMEN I.

एक यादसी-के दो बेटे थे । उन-में-ते छोटे-ने बापू-ते कहा अक बापू जोण-सा हिस्सा माल-में-ते मेरे बाँटे आवे-हे ओह मुझे दे । जिव उस-ने माल उन्हें बाँट दिया छोटे बेटे-ने थोड़े दिन पाछे सब कट्टा कर-के दूर मुलक-में चला गया ओर वहाँ-सी अपना माल लुचपने-में खो-दिया । जिव जाँ ओह सारा खरब-में आ-लिया जिव उस मुलक-में काल पड़-गिया ओर ओह भुक्का हो-गिया । जिव-जाँ उस मुलक-में एक साहूकार-के जा लगा । उस-ने अपने खेत्ती-में सूर चुगावण भेजा । उसे यह चाहणा थी अक जोण-सी कोलकाँ-ने सूर खाँ-हें उन-ते अपना पेट भर-लूँ । वें भी उसे को ने देता । जिव सोधी-में आ-के कहा अक मेरे बापू-के कितने नौकरों-कूँ रोटी मिले-हें अर में भुक्का मरूँ । में उठ-के अपने बापू धोरे जाऊँगा अर उस-से कहूँगा हे बापू में असमान की अर तेरे हजूर-की बड़ी खता करी । इव में इस जोगा नहीं रहा अक तेरा बेटा कुहाजँ । मुझे अपने नौकरों-में-ते एक-की ढाल बना ॥

[No 4]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNAICULAR HINDÖSTĀNĪ

DISTRICT, MUZAFFARNAGAR

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Ēk yād'mi-kē dō bettē thē Un-mē-tē chhottā-nē bāppū-tē
One man-of two sons were Them-in-from the-younger-by the-father-to
 kahā ak, 'bāppū, jōn-sā hussā māl-mē-tē mērē bātē
it-was-said that, 'father, whatever share property-in-from my in-share
 āwē-hē oh mujhē dē' Jīb us-nē māl unhē bāt diyā,
is-coming that to-me give' When him-by property to-them dividing was-given,
 chhottē bettē-nē thōrē dīn pāchhē sab katthā kar-kē dūr
the-younger son-by a-few days after all together made-having distant
 mulak-mē chālā-gayā, ōr vāh-sī ap'nā māl luch'panē-mē
country-into it-was-gone-away, and there his-own property debauchery-in
 khō-diyā Jīb-jā oh sārā kharach-mē ā-lyā, jīb us
was-wasted-away When that all expenditure-in was-brought, then that
 mulak-mē kāl par-giyā, ōr oh bhukkā hō-giyā Jīb-jā us
country-in famine fell, and he hungry became Then that
 mulak-mē ēk sāhūkār-kē jā lagā Us-nē
country-in one rich-man-to going got-himself-engaged. Him-by
 ap'nē khetṭō-mē sūr chugāwan bhejjā Usē yah chāh'nā thī
his-own fields-in swine to-feed he-was-sent To-him this desire was
 ak, 'jōn-sī chhol'kā-nē sūr khā-hē un-tē ap'nā pēt
that, 'whatever husks swine are-eating those-with my-own belly
 bhar-lū' Wē bhī usē kō nē dētā Jīb sōdhi-mē
I-may-fill' Those even to-him anyone not used-to-give Then sense-in
 ā-kē kehā ak, 'mērē bāppū-kē kit'nō
come-having it-was-said(-by-him) that, 'my father-of how-many
 nauk'rō-kū rottī milē-hē, ar mē bhukkā marū Mē uth-kē
servants-to bread is-given, and I hungry die I arisen-having
 ap'nē bāppū dhōrē jāūgā ar us-sē kahūgā, "hē bāppū, mē
my-own father near will-go and him-to will-say, "O father, by-me
 As'mān-kī ar tērē hajūr-kī harī khatā karī, ib mē is
Heaven-of and thy presence-of great sin was-done, now I thus-for

jôgā nahī rahā ak tērā bettā kuhāũ Mujhē ap'nē
worthy not remained that thy son I-may-be-called Me thy-own
 nauk'rō-mē-tē ēk-kī dhāl banā '' '
servants-in-from one-of like make'''

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

VERNACULAR HINDŪSTĀNĪ.

DISTRICT, MUZAFFARNAGAR

SPECIMEN II.

A FOLK-TALE

एक सकारी छोटे मुँह-के वासुन्ह-में थोड़ी मठाई बाल-के जंगल-में
 बोझा-बोझा धरयाया । एक वन्दर-ने उस-ने देख-लिया । धोरे गया । मठाई
 देखी । जिम्हो वासुन्ह-में हाथ दे-दिया और मुट्ठी भर-के मठाई काठणी चाही ।
 इव जाँ लिक्ड़े तो किम ढाल लिक्ड़े । न-तो वर्तन का मुँह चौड़ा होता-हे
 और न ओह मुट्ठी खोलता-हे । न-तो ओह लोभ-ते हटता न-तूँ उसे अकल
 रस्ता बताती अक मठाई-ने छोड़-दे और अपनी जान बचाने । होते होते
 यह हुआ अक सकारी आ-गया हर वन्दर पकड़-लिया । नेठम याही हाल
 उन लोगो-पे हे जो बाल-के लोभ-में पड़-जाते-हैं । अखीर-में उन्हें बड़ा
 सकारी मौत गिरफदार कर-के ले-जाता-हे ॥

[No 5]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN HINDI

VERNACULAR HINDŌSTĀNĪ

DISTRICT, MUZĀFFARNAGAR

SPECIMEN II

A FOLK-TALE

TRANSLITERATION AND TRANSLATION.

Ēk sakārī chhottā mūh-kē bāssanh-mē thōrī mathāi ghāl-kē
One hunter small mouth-of vessel-in some sweetmeat put-having
 jangal-mē bollā-bollā dharyāyā Ēk bandar-nē us-nē dēkh hyā Dhōrē
forest-in silently placed One monkey-by that was-seen Near
 gayā Mathāi dekkhi Jibhī bāssanh-mē hāth dē-diyā, ōi
he-went Sweets he-saw Then-even vessel-in hand was-put, and
 mutthī bhar-kē mathāi kādh-nī chāhī Ib-jāṁ līk-rē, tō
fist filled-having sweets to-take-out desired Now it-may-come-out, then
 kis dhāl līk-rē Na-tō bartan-kā mūh chaurā
what manner it-may-come-out Not-either vessel-of mouth wide
 hottā-hai, ōr nā oh mutthī khōl-tā-hē Na tō oh lōbh-tē
becomes, and not he fist opening-was Not either he avarice-from
 hat-tā, na tū usē akal rastā batātī, ak mithāi-nē
would-withdraw, not or to-him wisdom a-way would-tell, that sweets
 chhōi-dē, ōr ap-nī jān bachāwē Hottē-hottē
he-may-give-up, and his-own life he-may-save Becoming-becoming
 yah huā ak sakārī ā-gayā, har bandar pakar-hyā
this became that the-huntsman arrived, and the-monkey was-captured
 Nētham yāhī hāl un loggō-pē hē, jō māl kē lōbh-mē
Exactly this state those people-on is, who property-of covetousness-in
 pai-jāttē-hē Akhīr-mē unhē barā sakārī maut giraph-dār kar-kē
falling-are Last-at them great huntsman death caught made-having
 lē-jāttā-hē.
takes-away.

FREE TRANSLATION OF THE FOREGOING.

A hunter once put some sweetmeats into a vessel with a narrow mouth, and quietly laid it down in the forest. A monkey saw it and went up to it. He saw the sweets

inside and at once put his hand in. He took a fistful and tried to pull his hand out. Come out it must, but how was it to come out? Neither would the mouth of the vessel become wider, nor would he open his fist. He wouldn't give up his greediness, nor did his wits tell him to give up the sweets and save his life. In process of time the hunter arrived, and caught the monkey.

This is exactly the fate of those people who fall into the pit of covetousness. In the end the Great Huntsman, Death, catches them and takes them away.

It is unnecessary to give any example of the Vernacular Hindōstānī of Sahāranpur. It is the same as that exhibited in the preceding specimens. The only peculiarities which I have noted are the use of the word *hōr* for 'and,' and the less frequent occurrence of doubled consonants.

Similar remarks apply to the dialect of the Dun proper in Dehra Dun District. In Jaunsar-Bawar the language is an altogether different one,—Jaunsārī, a dialect of Western Pahārī. The number of speakers of Vernacular Hindōstānī in these two districts is—

Saharanpur	970,000
Dehra Dun	90,000

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WESTERN ROHILKHAND.

To the east of the Upper Doab, across the Ganges, lies Rohilkhand. The dialect of Eastern Rohilkhand is Braj Bhākhā and will be subsequently dealt with,—*vide* pp 312 ff. Western Rohilkhand includes the State of Rāmpur and the two districts of Moradabad and Bijnaur. Here the dialect is Hindōstānī, and the Vernacular is much nearer the literary form of that speech than even the dialect of the Upper Doab. In fact the only difference is a slight broadening of the pronunciation, by which a final *ō* becomes *au*, and a final *ē* becomes *ai*. I have also noted the occasional use of *kṛ̃* instead of *lō* as the sign of the Accusative-Dative, and the common instrumental in *ō̃*, as in *bhūllhō̃*, by hunger. In other respects the dialect of Western Rohilkhand does not differ from literary Hindōstānī. This will be evident from the following extract from the version of the Parable of the Prodigal Son which comes from Bijnaur.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDUSTANI.

DISTRICT BUREAU.

एक आदमी-के दो बेटे थे । उनमें-से छोटे-ने बाप-से कहा कि जो कुछ मेरे हिस्से-की चीज है मुझे बाँट दे । तब उस-ने उस-के हिस्से-का साक बाँट-दिया । थोड़े दिन बाद छोटा बेटा सब साक-वृं ले-कर परदेस-की चला गया और वहाँ सब साक कुचाल-से खो-दिया और उस-के पास कुछ नहीं रहा । उस सुक-से भारी काद पड़ा और कुछ बंगाल होने लगा । तब उस देस-के एक अमीर-की पास चला गया । उस-ने अपने खेतों-में सुब्र चराने सेज-दिया । और कुछ उन शिखरों-में जो सुब्र खा-कर छोड़-ते अपना पेट भरता और कोई आदमी उसे कुछ नहीं देता । फिर जब उस-की सुब्र आई तब उस-ने सोचा कि मेरे बाप-के बहुत-से सिंहलियों-की खाने-की है और कुछ बच रहता-है और मैं मूखों भरता-हूँ । मैं अपने बाप-के बारे नार्जना !

TRANSLITERATION AND TRANSLATION.

Ek ādmi-kē do bēṭe the. Un-mē-se chōṭe-ne bāp-se kha ki jo
 One man-of two sons were. Them-in-from the-younger-by father's
 kha ki, 'jō-kuch meri hisse-ki chei hai meri bēṭe-ke
 I-would first, 'where of share-of thing is to-me dividing-give
 Jo kuch meri hisse-ki hai. De. Dik. The in
 Then him-by to share-of property having-been-divided was-given. After of
 he chōṭe bēṭe se mil-ke kha par-deś-ke chāl-gayā
 after the-you per son of property taken-taking foreign-and-to went-away
 and mil se mil kha-mil ho-giye, and kuch pās kha
 and there of property, all-connection was-lost, and him-of near coming
 mil mil. Us mil-mil chōṭe kha pās and mil kha. Ek
 not remained. The coming-in heavy for me for and he indignant was
 laga. Jo us chōṭe se amir-ke pās chāl-gayā. The
 laga. The first coming-of one rich-man-of near friend. Him-
 kuch kha-mil se kha chōṭe bēṭe-ke. And us se chōṭe-ke
 him-ke kha-mil se kha chōṭe bēṭe-ke. And he more indignant

jō suwar khā-kai ohhōr-dētā, ap'nā pēt bhar'ta,
which since having-eaten used-to-leave, his own belly he used to fill,
 aur kōi ād'mī usai kuchh nahī dētā, Phir, jub us-ko sudh
and any man to-him anything not used-to-give, Again when him to serve
 āī, tab us-nē sōchā ki, 'mērā bāp-kō bahut sō
came, then him-by it-was-thought that, 'my father of many
 mihantyañ-kō khānē-kō hai, aur wuh kuchh rah'ta hai, aur main
labourers-to eating-for is, and that saved remains, and I
 bhūkhō mar'tā-hū Māī ap'nō bāp-kō dhōr jāīgā.'
from-hunger dying-am I my-own father-of near will go.'

AMBALA.

The boundary line between Western Hindī and Pañjābī passes through the district of Ambala. *Tahsils* Rupar and Kharar in the west of the district speak Pañjābī; the rest of the district Western Hindī. The frontier between the two languages may be taken as the river Ghaggar.

The east of Ambala is separated from Saharanpur by the river Jamna, and the language of the Western Hindī tract of the former district differs very slightly from the vernacular Hindōstānī of the Upper Doab. It has naturally more of a Pañjābī flavor as we go west, and moreover, the speech of the lower castes has a stronger tincture of that language than that of the rest of the people.

For instance, the language spoken round Dera Basī, near the Ghaggar, which is called by its speakers '*Pahār-tāhī*,' or the tongue of the country at the foot of the hills, has even Pañjābī phrases like *us-dā* 'of him,' though, on the whole, it is distinctly Hindōstānī. Similarly, a folk-tale from Chachhrawā, which is in the State of Kalsia, on the extreme east of the district, although so near to Saharanpur, has the Pañjābī form *laggiā* for 'he began.' This was because the version was in the language of a Chamār grass-cutter.

The average Vernacular Hindōstānī of the Hindī area of Ambala is, however, on the whole remarkably free from Pañjābī influence. This will appear from the two specimens of it which I append, viz. a portion of a version of the Parable of the Prodigal Son, and a statement made in court by an accused person. I further give the folk-tale mentioned above, which was told at Chachhrawā by a Chamār.

The district of Ambala includes two portions of the State of Kalsia, and it is convenient to consider the number of speakers of Vernacular Hindōstānī in the three areas together. We must also include some speakers of the same dialect who live in Nizāmat Panjaur of the Patiala State, which lies close to Ambala city. The number of speakers is as follows:—

Ambala proper	.	.	.	.	.	.	.	.	308,000
Kalsia (Chachhrawā)	.	.	.	.	.	.	.	.	47,000
Kalsia (near Dera Basī)	.	.	.	.	.	.	.	.	18,000
Patiala (Panjaur)	.	.	.	.	.	.	.	.	10,000
Total for Ambala									483,000

In the specimens which illustrate the average dialect of Ambala we may note the influence of Pañjābī in the use of *īkh* for 'said'; *bāṭhānā* not *bāṭhā*, to divide; and the use of *nā* or *nō* to indicate the dative. Amongst other local forms, we may note *ōr* or *hōr*, and ; *pachīlārā*, not *pachīlārā*, kissed; *mā*, in; *man-nā*, to me, and the employment of an oblique plural in *ā*, not *ō*, as in *dōnā-nā* to both and several other examples.

[No. 7]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

VERNACULAR HINDŪSTĀNĪ

DISTRICT, AMBALA

SPECIMEN I.

एक आदमी-के दो छोकरे थे । उन-माँ-ते छोटे छोकरे-ने अपने बाप-ते किहा कि मन-नूँ जो हिँच्चा घर-माँ-ते आवे-हे ओह मेरा मन-नूँ बाँड-दे । तो बाप-ने दोनों-नूँ बाँड-दिया । धीरे दिनाँ पिच्छे ओह छोकरा ढेर-सारा जमा कर-के परदेस चला-गया । वहाँ उस-ने अपना सारा रुपया लचपन्याँ-माँ खो-खिँडा-दिया । ओर जब सारा रुपया बरोबर हो-लिया वहाँ काल पड़ गया । तो फेर वहाँ तंग होन लगा । ओर एक तकड़े-से ज़िमींदार-के नोकर जा लगा । उस ज़िमींदार-ने उस-नों अपने खेताँ-माँ सूँवर चगाने भेजा । उस-की जी-माँ यूँ आई कि जिन कोलकाँ-नों सूँवर खाये-हैं उन-से अपना पेट भर-लूँ । पर उसे कोई नहीं दे-था । तो फेर उस-नों अकल आई कि मेरे बाप-के कितने-ही नोकर रोटी खाये-हैं होर में भूका मरूँ-हूँ । अब में अपने बाप-के पास जाऊँगा ओर उस-नों कहूँगा कि मेरे-ते रब-का ओर तेरा कसूर हुआ-हे ओर अब में बस लायक नहीं हूँ कि तेरा बेटा कुहाऊँ । मन-नूँ भी अपने नोकरों-माँ नोकर कर-के राख-ले । फेर ओह वहाँ-ते अपने बाप ओड़ी चला । होर ओह अजों दूर था कि उसे देख-के उस-के बाप-ने तरस आया । दोड़-के भंफ़ी-पाली ओर उसे पचकारा ॥

[No 7]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

VERNACULAR HINDŪSTĀNĪ

DISTRICT, AMBALA.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk ad'mī-kē dō chhōk'rē thē Un-mā-tē chhōtē chhōk'rē-nē
One man-of two sons were Them-in-from the-younger son-by
 ap'nē bāp-tē kīhā kī, 'man-nū jō hīssā ghar-mā-tē āwē-hē
his-own father-to it-was-said that, 'me-to what share house-in-from comes
 oh mērā man-nū bād-dē' Tō bāp-nē dōnā-nū bād
that mine me-to dividing-give' Then the-father-by both-to dividing
 dīyā. Thōrē dīnā pichchhē oh chhōk'rā dhēr-sārā
(riches-)were-given A-few days after that boy heap-all
 jamā-kar-kē par-dēs chalā-gayā Wahā us-nē ap'nā
collected-made-having a-foreign-land(-to) went-away There him-by his-own
 sārā rup'yā luch'panyā-mā khō-khīdā-dīyā Ōr jab sārā
all rupee debauchery-in was-lost-(and-)frittered-away And when all
 rup'yā barōbar hō-lyā, wahā kāl par-gayā Tō phēr wahā tang
money levelled became, there famine fell Then again there troubled
 hōn lagā Ōr ēk tak'rē-sē jumīdār-kē nōkar jā
to-be he-began And one well-to-do landlord-of servant going
 lagā Us jumīdār-nē us-nō ap'nē khētā-mā sūwar
got-himself-employed That landlord-by him-to his-own fields-in squire
 chagānē bhējā Us-kē jī-mā yū āī kī, 'jīn chhōl'kā-nō sūwar
to-feed it-was-sent His mind-in this came that, 'what husks squire
 khāyē-hē, un-sē ap'nā pēt bhar-lū.' Par usē kōī nahī
are-eating, those-with my-own belly I-may-fill' But to-him anyone not
 āē-thā Tō phēr us-nō akal āī kī, 'mērē bāp-kē kit'nē-hī
was-giving Then again him-to senses came that, 'my father-of how-many-indeed
 nōkar rōtī khāyē-hē hōr mē bhūkā marū-hū Ab mē ap'nē
servants bread eat and, I hungry am-dying Now I my-own
 bāp-kē pās jāūgā ōr us-nō kahūgā kī, "mērē-tē Rab-kā aur
father-of near will-go and him-to I-will-say that, "me-by God-of and
 tērā kasūr huā-hē Ōr ab mē is lāyak nahī hū kī
the-of sin has-been-committed And now I this worthy not am that

tērā bētā kuhāñ Man-nũ-bhī ap'nē nōk'rō-mā nōkai kar-kē
 thy son I-may-be-called Me-also thy-own servants-among servant making
 rākh-lē''' Phēr oh wahāñ-tē ap'nē bāp ōrī chalā Hōi oh ajō
 keep''' Again he there-from his-own father towards started And he yet
 dūr thā kī usē dēkh-kē us-kē bāp-nē taras āyā Dōr-kē
 far-off was that him seen-having his father-to compassion came Run-having
 jhamphī-pālī ōr usē pach'kārā
 embrace-was-taken and as-for-him it-was-kissed

— 3 —

INDO-AMERICAN FATHERS

CENTRAL GROUP.

SECTION 1

A handwritten musical score for the song 'The Rose Tree'. The score is written on ten staves. The first staff begins with a treble clef, a key signature of one sharp (F#), and a 2/4 time signature. The melody is written in a simple, folk-like style. The lyrics 'The Rose Tree' are written below the first staff. The score continues with several more staves of music, each with corresponding lyrics. The handwriting is in ink and appears to be from a 19th-century manuscript. The paper is aged and slightly discolored. The overall style is that of a personal or working manuscript, rather than a formal printed score.

{No 8]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

VERNACULAR HINDŌSTĀNĪ

DISTRICT, AMBALA.

SPECIMEN II

(Statement in Court of an accused Person.)

TRANSLITERATION AND TRANSLATION

Musammāt Mah'tābī mērī ghar-wālī-nū tāp chōthiyā dō sāl-sē
Musammāt Mahtābī my wife-to fever quartan two years-from
 ātā-thā Gāt-mā satyā nahī rahi-thī Phēr ek din Musammāt
coming-was Body-in strength not remaining-was Again one day Musammāt
 Mah'tābī ghar gāsī khā-kar gir-pari Us-kē gir-kar
Mahtābī (in-)the-house swooning eaten-having fell-down Her-of fallen-having
 chōt lag-gai Hatthā chakkī-kā ōr lak'riyā wahā pari-thī
hurt was-caused The-handle grinding-stone-of and firewood there lying-were
 Mē-nē mārī nahī hē Mērē ghar-kī ōrat hē Phēr Nānak-nē
Me-by struck not she-is My house-of woman she-is Again Nānak-by
 kadāwat-sē thānē-mā likhā-di-yā kī, 'Lēkhū ōr ham'irī
enmity-from police-station-in it-was-got-written-down that 'Lēkhū and my
 chāchī āpas-mē ghar-mē bōl-rahē-hē' Phēr mērī ōrat-nū
aunt each-other-in house-in speaking-are' Again my wife-to
 thānē-mā bulā-lyā Mērī ōrat-nē kah-di-yā kī, 'man-nū mārā
police-station-in it-was-called My wife-by it-was-said that, 'me-to-it struck
 nahī, ōr nā chhētā-hē Yah mālīk hē, mē ōrat 'hū.' Phēr hamārā
not, and not it-beaten-is This lord is, I wife am' Again we
 thānēdār sāhab-nē chalān kar-di-yā
the-police-sergeant sāhib-by despatch was-made

FREE TRANSLATION OF THE FOREGOING

My wife Musammāt Mahtābī, had been suffering from quartan ague for two years, and had become very weak. One day she fell down in a swoon at the house, and was hurt by the fall. There was the handle of a grinding-mill and some fuel lying there. I did not beat her, she is my wife. It was Nānak who through enmity reported at

The following is a specimen of the dialect of the lower castes of the Ambala district. It is a folk-tale told by a Chamār of Chachhrauh.

Note the way in which a postposition is added, not to the noun itself, but to an oblique genitive, as in *chamār-kē-nē*, by a chamār. The dialect is fond of omitting aspirates, as in *bī* for *bhī*, also; *mujē* for *mujhē*, to me, *tā* for *thā*, was.

The sign of the case of the agent is *naṛ*, *nē* or *nā̃*. Both *un-naṛ* and *an-naṛ* are used for 'by them'. *Yā̃* and *jā̃* both mean 'thus'. *Pān* is 'five'. The influence of Pañjābī is shown in present participles like *jāndā*, knowing, in past participles in *ā̃*, like *laggiā̃*, began, *dēkhā̃*, saw, and in the use of postpositions, such as *nāl*, with.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

VERNAKLAR HINDOSTANI.

DISTRICT, AWAHA.

SPECIMEN III.

(DIALECT OF LOWER CASTES)

इह बमार-की-ने अपनी माँ-नूँ जिहा अके मैं अपनी ब्यर-नूँ लियाजै ।
 वई सुजे पान मेर खिहाँ दे-दे । वस उन-माँ-ते गात्रोने ते । गाड़ी जा-की
 देखिआ बाल-माँ डावन लगिआ । खिहाँ उड़-गई गात्रोने रह-गए । वस
 ओह यूँ कहंदा चलिआ गया अके आवे जाएँ । चिड़ियाँ-माराँ-ने छित-
 दिया अके स्हारे चिड़ियाँ डाए-दीं । वस उनैँ पृथुनैँ लगिआ भई किर
 जई । उन-नैँ जिहा कि लै-लै-जाओ अर धर-वर-जाओ । वस माहव-गाड़ी
 सर-गिया-या सुरदा । उन-नैँ छितिआ कि तू वे-सगन गेलिआ । ऐसी कहो
 ऐसी कहीँ ना होए । वस ओह जूँ बी कहंदा चलिआ गया । वई ऐसी
 कहीँ ना होई । गइ उन-नों विआह-बालियाँ-ने छित-दिया अके यूँ कहो वई
 ऐसी गेह कहीँ हो । अगो गाँव-माँ लग रही-ती आग । उन-माँ छित-दिया
 कि स्हारे लग-रही आग तू कहे ऐसी मव कहीँ हो । ओह अपने गाँव-माँ
 चलिआ-गिआ अपनी मास पान । वस माँ-नूँ उमे रतांदा होइ गिया ।
 रोटी-पर डुकाया रोटी खाने-नूँ । मास चुपकी चुपकी लगती उस-ज रोटी
 पावन । उन-ने उठाइ-की याली सारी अपनी मास-की माये-नाल वई कुता
 लग गिया नाल । रात होई ओह पसाव करन गिया । अपने-के बहाने
 अपनी मास-के माँ-पर चढ़-गिया । ओह गेली मौन है । कहन लगिआ
 तेरी चोट लगती रात । मैं देखन आया । ना वेहूँ मेरे नाहीं लगती । वस
 ओह कहन लगिआ जूँ-तान नाहीं मैं जांदा । मेरे माँ-पर छोड़ि-आ
 तौ जानागा ! छोड़-आई ।

[No. 9]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

VERNAACULAR HINDŌSTĀNĪ

DISTRICT, AMBALA

SPECIMEN III.

(DIALECT OF LOWER CASTES)

TRANSLITERATION AND TRANSLATION.

Ik	chamāi-kē-nē	ap ⁿ i	mā-nū	kīhā	akē,	'maī		
One	leather-worker-by	his-own	mother-to	it-was-said	that,	'I		
ap ⁿ i	bayyar-nū	liyāū,	baī,	muṣē	pān	sēi	khullā	dē-dē'
my-own	wife	bring,	O-you,	to-me	five	seers	parched-maize	give'
Bas,	un-mā-tē	gāonē	tē	Gārī	jā-kē	dēkhā		
Enough,	them-in-from	hard-grains	were	Further	going	it-was-seen		
bāl-mā	dāwan	laggiā	Khullā	ur	gaī,	gāonē		
wind-in	to-be-winnowed	began	Parched-grains	blew-away,	hard-grains			
rah-gaē	Bas,	oh	yū	kah ⁿ dā	chaliā-giyā	akē,	'āwē	
remained	Enough,	he	thus	saying	went-on	that,	'let-them-come	
jāē'	Churīā-mārā-nē	chhēt-diyā	akē,	'mhārī	churīā			
let-them-go'	But d-catchers-by	he-was-beaten	that,	'our	birds			
dāē-dī'	Bas	unāī	pūchh ⁿ ai	laggiā,	'bhai,			
were-caused-to-fly-away'	Enough	them	to ask	he-began,	'brother,			
kikkar	kahū ?'	Un-nai	kīhā	kī,	'lai-lai-jāō,	ai		
how	should-I-say ?'	Them-by	it-was-said	that,	'take-take-go-away, and			
dhar-dhai-jāō'	Bas,	sāhab,	gārī	mar-giyā-tā	mur ⁿ dā	An-nai		
put-put-go'	Enough,	si,	further	died-gone-was	a-corpse	Them-by		
chhētā	kī,	'tū	bē-sagan	bōhā,	aisī	kahō	"aisī	kahī
he-was-beaten	that,	'thou	ill-omen	spakest,	thus	say	"such	anywhere
nā	hō "	Bas,	oh	jū	bī	kah ⁿ dā	chaliā-giyā,	'baī,
not	may-be "	Enough,	he	thus	also	saying	went-on,	'O-you,
aisī	kahī	nā	hōi'	Bāh,	un-nō	bīāh-wāhyā-nē	chhēt-diyā	
such	anywhere	not	may-be'	Afterwards,	him	marriage-men-by	he-was-beaten	
akē,	'yū	kahō,	"baī,	aisī	bōh-kahī	hō "	Aggī	
that,	'thus	say,	"O-you,	such	many-wheres	may-be "	Further-on	
gān-mā	lag-rahī-tī	āg	Un-nā	chhēt-diyā	kī	'mhārē		
village-in	raging-was	a-fire	They	thatched	that	'(in-)our(-village)		

lag-rahī , āg, tū kahē, "aisī sab-kahī hō" , Oh ap'nē
aging-is a-fire, you say, "so everywhere may-be" , He his-own
gāw-mā chaliā-giyā ap'nī sās pās Bas, sājh-nū
village-into went his-own mother-in-law near Enough, evening in
usē ratāḍā hōi-giyā Rōti-par bulāyā, rōti khānē-nū
to-him night-blindness became Bread-on he-was-called, bread eating-for
Sās chup'kī chup'kī laggī us-pā rōti pāwan
The mother-in-law silently silently began him-near bread to-put
Un-nē uthār-kē thālī mārī ap'nī sās-kē māthē-nāl,
Him-by raised-having the-dish was-struck his-own mother-in-law-of head-on,
baī kuttā lag-giyā-nāl Rāt hōi oh pasāb karan
that a-dog is-joined-with(-him-in-eating) Night became he water to-make
giyā , Ap'nē-kē bahānē ap'nī sās-kē mājē-par
went His-own pretence-under his-own mother-in-law-of cot(-on)-to
charh-giyā Oh bōli 'kaun hai?' Kahan laggī 'tēri chōt
he climbed She spoke 'who is?' To-say he-began 'thy hurt
laggī rāt Maī dēkhan āyā.' 'Nā bettē, mērē
was-received at-night I to-see came' 'No son, (on-)my(-body)
nāhī laggī' Bas, oh kahan laggīā, 'jū-tān nāhī maī jāndā
not was-received' Enough, he to-say began, 'thus not I believing
Mērē mājē par chhōdī-ā, tau jānāgā' Chhōd āī
My couch on leaving-come, then I-shall-know' Leaving she-came

FREE TRANSLATION OF THE FOREGOING.

A cobbler once asked his mother for five seers of parched maize, as he wanted to go off to bring home his wife. Among what she gave him were some hard, unparched grains. As he went along the wind began to winnow his load, and blew away the parched grain, but left the heavy hard ones behind. Not caring a bit, he went along saying, 'let them come, let them go,' meaning it was all the same to him.

As he went along saying this, whom should he meet but some bird-catchers. 'What's that you're saying?' said they. 'Let them come, let them go,' replied he. So they beat him. 'That's not the thing to say to bird-catchers,' said they, 'you have let go the birds we caught.' 'I am very sorry,' said he. 'What should I say?' 'Why, you should say, "catch plenty of 'em, and carry plenty of 'em home,"' answered they.

Well, Sāhub, he went along the road saying, 'catch plenty of 'em, and carry plenty of 'em home' when whom should he meet but a funeral procession carrying a corpse to the burning-place. 'Catch plenty of 'em, and carry plenty of 'em home,' says he. Then the mourners gave him a thrashing for using ill-omened language. 'I'm very sorry,' says he, 'but what should I say?' 'Why, of course,' replied they, 'when you meet a funeral you should say "ah, may the like of this never happen again".'

So he went along saying, 'ah, may the like of this never happen again,' and, by and bye, he met a wedding party 'Ah, may the like of this never happen again,' says he So they beat him 'What *should* I say?' says he 'Why, of course,' answered they, 'when you meet a wedding you should say, "may this happen over and over again"'

So he went along saying, 'may this happen over and over again,' when he came to a village on fire So the villagers beat him, because he wanted fires like that everywhere

At length he got to his mother-in-law's house Evening came, and he was moon-blind They called him in to dinner His mother-in-law put his dinner quietly down before him He thought she was a dog wanting to share his dinner, so he hit her on the head with his dish

When night fell he had to get up for a certain purpose; and when he came back climbed on to his mother-in-law's bed thinking that it was his own 'Who's there?' said she Said he, 'I am only come to see if you are still sore from the blow I gave you' 'Not a bit, my son,' replied she Then said he, 'I don't believe it I won't believe it till you get off my bed' So she got off

(Here the story ends abruptly I am not certain that I have given the correct meaning of the last two sentences It is the best sense I can make of it)

BĀNGARŪ OF KARNAL AND PATIALA (NIRWANA).

The Bāngarū of Karnal and of the country round Nirwana in Patiala resembles in many respects the Vernacular Hindōstānī of Muzaffarnagar on the other side of the river Jamna. On the other hand it has all the typical peculiarities of the mixed dialects of the Eastern Panjab. It is in this latter point sharply distinguished from the dialect of Ambala, which is the same as that of the Upper Doab, with a varying amount of peculiarities borrowed from Pañjābī. The specimens of Ambala show hardly any of the marks which distinguish Bāngarū from the dialect of Muzaffarnagar, such, for instance, as the employment of *sū* to mean 'I am'. The only book describing Bāngarū that I have seen is *Jātū, being some grammatical notes and a glossary of the language of the Rohtak Jāts*, by Mr E Joseph, I C S, which originally appeared in the Journal and Proceedings of the Asiatic Society of Bengal (N S), Vol VI (1910), pages 693 ff. Free use has been made of this in writing the present account. The following are the main peculiarities of Bāngarū which appear in the specimens.

PRONUNCIATION.

The vowel scale is not very definite. Thus we have *lohāñ* for *lahāñ*, I may be called, *rehyā* for *rahā*, remained, *jubāb* for *javāb*, an answer, *bōhat* for *bahut*, much. The vowel *ē* and the diphthong *ai* are freely interchanged. Thus, the postposition of the instrumental and dative, *re*, is often written *nai*, and the postposition of the dative and the ablative is both *tē* and *tai*. Similarly, the oblique form of the genitive postposition is both *lē* and *lai*. There is the same preference for cerebral *n* and *l* which we have noted in the Upper Doab, as in *apⁿā*, own, *hōnā*, to be, *kāl*, famine, *chalan*, conduct. When *l* is doubled, it is protected from cerebralisation, as in *chālⁿā*, not *chālⁿā*, to go, *ghālⁿā*, not *ghālⁿā*, to send. The sound of *d* is preferred to that of *ṛ*, as in *badā*, not *baiā*, great. The specimens, however, give a few instances of *ṛ*, as in *parā*, he fell, *nēiē*, near, and Mr Joseph gives an example of *ṛ* becoming *l* in *khalā*, for *kharā*, erect. There is the same tendency as in the Upper Doab to double medial consonants, with shortening of a preceding long vowel. When the preceding vowel is *ā*, it is not shortened in writing, but is pronounced short, like the *a* in the German 'mann'. Examples of this doubling are *chāllyā*, he went, *ghāllyā*, he sent; *lāggē*, they began, *ājjī*, pleased, *bhittai*, within, *bhukhlā*, hungry, *kāl*, tomorrow, but *kāl*, time, with a real long *ā*.

DECLENSION.

Nouns are declined much as in ordinary Hindōstānī, except that the oblique plural ends in *āñ*, not *ōñ*. We have noted a few sporadic cases of this in the Upper Doab,

and some more in Ambala Here, as in Dakṣiṇī Hindōstānī, Pañjābī, and Rājasthānī, it is the rule The following are examples of the declension of substantives —

Sing		Plur	
Nominative	Oblique	Nominative	Oblique
<i>ghōṛā</i> , a horse	<i>ghōṛē</i>	<i>ghōrē</i>	<i>ghōṛā</i>
<i>bābbā</i> , a father	<i>bābbā</i>	<i>bābbū</i>	<i>bābbuā</i>
<i>din</i> , a day	<i>din</i>	<i>din</i>	<i>dinē</i>
<i>khēt</i> , a field	<i>khēt</i>	<i>khēt</i>	<i>khētā</i>
<i>mānas</i> , a man	<i>mānas</i>	<i>mānas</i>	<i>mānāsā</i>
<i>baras</i> , a year	<i>baras</i>	<i>baras</i>	<i>barāsā</i>
<i>chhōṛī</i> , a girl	<i>chhōṛī</i>	<i>chhōṛyā</i>	<i>chhōṛyā</i>
<i>bayyar</i> , a woman	<i>bayyar</i>	<i>bayyarā</i>	<i>bayyarā</i>

Note that the feminine nouns are irregular

The postpositions are employed rather indefinitely In several instances, the same postposition is used for more than one case The genitive takes *hā* as in ordinary Hindōstānī Its masculine oblique form is *kē* or *kar* *Nē* or *nar* is used not only for the case of the Agent, but also to indicate the dative and the accusative, corresponding to the Hindōstānī *kō*, thus, *par-dēs-nē*, to a foreign country *Tī*, *tē*, or *tar*, is properly the sign of the ablative as in Hindōstānī, but is also used for the dative and the accusative, as in *mar-nē chhōṛē-tī māryā*, I struck the boy 'In' is *mē* or *maī* *Kānī-tī* is given as a sign of the ablative A good example of the twofold meaning of *tī*, *tē*, or *tar*, is in the sentence *un rōpayā-tī us-tī lē-lō*, take those rupees from him *Sitē* forms an instrumental, as *jīvaryā-sitē*, (bind) with ropes

The **Pronouns** show several peculiar forms The first two personal pronouns are—

	I	Thou
Sing	Nom <i>maī</i>	<i>thū</i> , <i>tū</i> , <i>taū</i>
	Gen. <i>mērā</i> , <i>marā</i>	<i>tērā</i> , <i>tarā</i>
	Agent <i>mar-nē</i> , <i>mannē</i> , <i>mannar</i>	<i>tar-nē</i> , <i>tannē</i> , <i>tannar</i>
	Dat <i>mannē</i> , <i>mannar</i>	<i>tannē</i> , <i>tannar</i>
Plur	Nom <i>ham</i> , <i>hamē</i>	<i>tham</i> , <i>tamhē</i>
	Gen <i>mhārā</i>	<i>thārā</i>
	Agent <i>mhā-nē</i> , <i>-nar</i>	<i>thā-nē</i> , <i>-nar</i>
	Dat <i>mhā-nē</i> , <i>-nar</i>	<i>thā-nē</i> , <i>-nar</i>

The Demonstrative pronouns are *yāūh*, *yoh*, *yū*, this, nom fem *yāh*, sing obl *is*; nom plur *yē*, *yaī*; obl *in āūh*, *oh*, he, that, nom fem *wāh*, sing obl *is*; plur *waī*, *oh*, obl *un* The relative pronoun is *jō* or *jaun*, obl sing *jis* The interrogative pronouns are *kaun*, who? obl. sing *kis*; and *kē* or *kar*, what? *Id* is 'now'

VEBBS

A.—Auxiliary Verbs and Verbs Substantive.

The present tense is as follows —

Sing	Plur
1 <i>sñ̃, sã̃, I am</i>	<i>sañ̃, sē̃, sã̃</i>
2 <i>saṭ, sē</i>	<i>sō</i>
3 <i>saṭ, sē</i>	<i>sañ̃, sē̃</i>

This is the usual form. Sometimes *h* is substituted for *s*, so that we get *hñ̃*, etc.

The past tense is *thā*, etc., as in Hindōstānī

B.—Active Verb.

The tense which in Hindōstānī is employed as a present subjunctive, is here also employed in its original sense of a simple present. It is conjugated as follows, closely agreeing with Dakhinī Hindōstānī

Sing	Plur
1 <i>mārñ̃, mārã̃, I strike</i>	<i>mārañ̃, māñ̃ē̃, mārã̃</i>
2 <i>māṭaṭ, māñ̃ē</i>	<i>māñ̃ō</i>
3 <i>māṭaṭ, māñ̃ē</i>	<i>māñ̃añ̃, māñ̃ē̃</i>

The definite present is formed either by suffixing the present tense of the auxiliary verb to the present participle, as in book-Hindōstānī, or to the simple present, as in the Upper Doab. Thus, *mañ̃ māñ̃ dā-sñ̃* or *mañ̃ māñ̃ ñ̃-sñ̃*, I am striking.

The imperfect is formed by conjugating the past tense of the verb substantive with the present participle, as in book-Hindōstānī, or with the verbal noun in *ē*, as in the Upper Doab. Thus, *mañ̃ māñ̃ dā-thā*, or *mañ̃ māñ̃ē-thā*, I was striking. In Rohtak the principle followed is the same as that of the definite present, as in *mañ̃ māñ̃ē-thā*, I was striking.

The future is formed, on the same principle as in Hindōstānī, by suffixing *gā* (*gē*, *gī*) to the simple present. Thus, *mārã̃gā*, I shall strike.

The past tenses are formed from the past participle on the usual principle. Thus, *mannē māñ̃yā*, I beat him.

Mr. Joseph gives a past conditional formed either as in Hindōstānī, or, more usually, by suffixing *hai* to the simple present. The latter principle is that followed by Lahndā, which suffixes *hā* in the same way. Examples of each form of this tense, given by Mr. Joseph, are —

- (1) *Jē thōñ̃ā pāñ̃i na hōñ̃tā, tō tōñ̃ chāñ̃h gātā*, if so little water had not been (running), it would have flowed up (on to the fields)
- (2) *Jē mañ̃ nyñ̃ karñ̃ē-hai, tō mañ̃ marñ̃ē(hai)*, if I had done so, I should have died. As indicated by marks of parenthesis the *hai* may be omitted in the apodosis.

The present participle is *māñ̃ dā*, with *d* instead of *t*.

The past participle is *māñ̃yā*, masc. obl. *māñ̃ē*, fem. *māñ̃ī*.

The infinitive is *mārāñ̃* or *mārñ̃nā*.

The irregular verbs seem to be as in ordinary Hindōstānī, except that I have not *l*, *āñ̃-hai*, having come, and *mannē karāñ̃-sai*, I have done. *Jāñ̃*, to go, has its past participle both *gāñ̃yā* and *gīñ̃yā*.

The usual negative is *nāhĩ*. When the verb is in the first person we have also *nĩ*, as in *maĩ nĩ jānũ*, I do not know. With the Imperative *mat* or *mat-nā* is used, as in *mat-nā chaluyō*, do not go (Mr Joseph)

VOCABULARY

Several peculiar words are used I have noted the following in the specimens
Many of them are borrowed from Pañjābī

<i>ab̄rā</i> , bad	<i>jīman</i> , to eat
<i>ak</i> , conj, that = <i>kī</i>	<i>kamand</i> , a rope ladder
<i>ar</i> , and.	<i>karar</i> , <i>karē</i> , where?
<i>arar</i> , <i>arē</i> , here	<i>kēn</i> , the ear
<i>as̄nā</i> , a son-in-law	<i>kharan</i> , to stand up
<i>bābbū</i> or <i>bāppū</i> , a father	<i>lhās</i> , a wish, desire
<i>batan</i> , to sit	<i>khāttar</i> (<i>postposition</i>), for, (<i>sub-</i>
<i>balān</i> , to summon, call	<i>stantive</i>), entertainment, hospi-
<i>bāndan</i> , to divide	<i>talit̄</i>
<i>bar̄gā</i> , like, resembling	<i>khottā</i> , an ass
<i>baran</i> , to enter	<i>lhottā</i> , sin, wrong-doing
<i>bayyar</i> , a woman, a wife	<i>kur</i> , <i>kar</i> , the back
<i>bērā lēn</i> , to visit	<i>lāggan</i> , to begin
<i>bhājan</i> , to run	<i>lhawāĩ</i> , a confectioner
<i>bhukhā</i> , hungry	<i>lōyā</i> , iron
<i>bhūndā</i> , bad	<i>mand-jān</i> , to be engaged in a thing
<i>bībī</i> , a sister	(governs the infinitive)
<i>big-jān</i> , to arrive	<i>maĩgan</i> , to beg
<i>biān karan</i> , to destroy	<i>nakh</i> , the nose
<i>chāllan</i> , to go	<i>nām</i> , a reward = <i>inām</i>
<i>chhēl</i> or <i>chharl</i> , good	<i>ōt</i> , advantage, benefit
<i>chhūnat</i> , a boy	<i>pā</i> , near = <i>pās</i>
<i>chūn</i> , flour	<i>pallā</i> , a sheet, a shawl
<i>dand</i> , a tooth	<i>sāpphā</i> , a sheet, a handkerchief
<i>dhōrē</i> , near	<i>sātt</i> , true
<i>dhūĩ</i> , the back	<i>sīōnā</i> , gold
<i>dhun</i> , distance	<i>smānā</i> , a forest, jungle
<i>dhabī</i> , a friend.	<i>tawal</i> , haste
<i>dhāndī</i> , a cow	<i>thiyāwan</i> , to be got = Hindī <i>hāth</i>
<i>dhūnd</i> , a house	<i>ānā</i>
<i>garl</i> , with	<i>turan</i> , to go
<i>gyān</i> , matter, affair	<i>tābar</i> , a child.
<i>hāt</i> , a shop	<i>ṭallā</i> , service
<i>ib</i> , <i>ibbī</i> , <i>ibbar</i> , now	<i>uīar</i> , <i>uē</i> , there
<i>jayat</i> , a son	<i>wār</i> , delay
<i>jīb</i> , then, also when	

The following specimen comes from Karnal. It was originally written in the Persian character, which does not show the cerebral *ṇ* and *ḷ*. These were shown in the transliteration which accompanied the copy in the Persian character. I have transcribed it into the Nāgarī character, which is more appropriate. I also give a transcription in the Roman character. An interlinear translation is unnecessary.

[No 1]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BĀNGARŪ

DISTRICT, KARNAL

एक माणस-कै दो छोरे थे । उन-में-तै छोटे छोरे-ने वाप्पू-तै कच्चा अक वाप्पू हो धन-का जीण-सा हिस्सा मेरे बाँडे आवे-सै मन्ने दे-दे । तौ उस-ने धन उन्हें बाँड-दिया । अर थोड़े दिनाँ पाछै छोटा छोरा सब कुछ कट्टा कर-कै परदेस-ने चाल-गया अर उड़ै अपना धन खाँटे चक्क-में खो-दिया । अर जेद सारा खो-खिँडा-दिया उस देस-में बडा काळ पड़ा अर औह कगाळ हो-गया । फेर एक साहकार-कै नौकर लाग-गया । उस-ने अपने खिताँ-में सूर चरावण घाह्या । अर उस-ने चाहणा थी अक इन छोल्कों-से जीण-स्याँ-ने सूर खावें-सै अपना पेट भर-ले अक उस-ने कोई नाहीं दे-या । फेर उस-ने सोधी-में आण-कै कच्चा मेरे वाप्पू-कै कितने कमेरे पेट भर खावें-सै अर मैं भुक्का मरूँ सूँ । अर मैं उठ-कै अपने वाप्पू धीरे चाह्या-जोगा अर उस-तै कहाँगा अक वाप्पू भगवान-का अर तेरा खोट करा-सै अर इव इस जोगा नाहीं सूँ अक मैं तेरा छोरा कोहाजँ । मन्ने अपने मिहनतियाँ वरगा वणा-ले । तौ उठ-कै अपने वाप्पू धीरे गया अर औह इवै दूर था अक उस-ने देख-कै उस-के वाप्पू-ने दया आई भाज-कै गळ ला-लिया अर वोहत चुझ्या । छोरे-ने वाप्पू-तै कच्चा वाप्पू मन्ने भगवान-का अर तेरा खोट करा-सै अर इस जोगा नाहीं अक तेरा छोरा कोहाजँ । वाप्पू-ने अपने नौकराँ-तै कच्चा अक सुधरे-तै सुधरे लत्ते काढ ल्याओ अर उस-ने परहाओ अर उस-के हाथ-में गूँठी अर पाछाँ-में जोड़ा पर-हाओ अर हम खावें अर खुसी मणावें अक मेरा छोरा मर-गया-था इव जी-गया अर खोया-गया-था इव पा-गया । तौ फेर वै राज्जी होण लागे ॥

उस-का बडा छोरा खेत-में था । जद औह घर-की नेड़े आया गावण अर बजावण-की वाज सुणी । तौ एक नौकर-ने बुला-कै पूछा यौह के सै । उस-ने उस-तै कह्या अक तेरा भाई आ-रेह्या-सै अर तेरे वाप्पू-ने इस-की बडी खात्तर करी इस खात्तर अक उस-ने अच्छा पाया । उस-ने छो-में आण-कै नाहीं चाह्या अक भित्तर जावे । तौ उस-के वाप्पू-ने बाहर आण-कै उसे मणाया । उस-ने जुवाव दिया देख में तेरे धोरे इतने बरसाँ-तै तेरी टहल करूँ-सूँ अर कधी तेरे हुकुम विनां नाहीं चाह्या पर तन्ने कधी मन्ने बकरी-का बच्चा नाहीं दिया अक अपणे याराँ गैल खुसी मणाजँ । अर जद यू तेरा छोरा आया जिस-ने तेरा धन कंचण्योँ-में उडाया तन्ने उस-की बडी खात्तर करी । उस-ने कह्या अक रे छोरे तौ मेरे धोरे धुर-तै सै अर जो कुछ मेरा सै औही तेरा सै । पर खुसी मणाणा अर राज्जी होणा चाहिये था अक यू तेरा भाई मर-गया-था सो डूब जी-गया-सै अर खोया-गया-था डूब पा-गया ॥

[No 1]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BĀNGARŪ.

DISTRICT, KARNAL

TRANSLITERATION

Ēk mānas-kai dō chhōrē thē Un-māi-tai chhottē-nē bāppū-tai kahyā ak, 'bāppū hō, dhan-kā jaun-sā hussā mērē bādē āwē-sai mannai dē-dē' Tau us-nē dhan unhai bād-diyā Ar thorē dinā pāchhai chhottā chhōrā sab kuchh katthā kar-kē par-dēs-nē chāl-gavā, aī urai (*there*) ap'nā dhan khottē chalan-māi khō-diyā Ar jad sārā khō-khīdā-diyā us dēs-māi badā kāl parā, ar āūh kangāl hō-gayā Phēr ēk sāhūkār-kai nāūkkar lāg-gayā Us-nē ap'nē khētā-māi sūr charāwān ghālliyā Ar us-nē chāl'nā thī (*there was a wish to him*) ak in chholl'kō-sē jaun-syā-nē sūr khāwē-sāi ap'nā pēt bhar-lē, ak us-nē kōi nāhī dē-thā Phēr us-nē sōdhi-māi ān-kai kahyā, 'mērē bāppū-kai kit'nē kamērē pēt-bhar khāwē-sāi ar māi bhukkā marū-sū Ar māi uth-kai ap'nē bāppū dhōrē chālliyā-jāgā aī us-tai kahāgā ak, "bāppū, Bhag'wān-kā ar tērā khōt karā-sai, ar ib is joggā nāhī sū ak māi tērā chhōrā kohāū Mannai ap'nē mih'n'tiyā bar'gā (*like*) banā-lē" Tau uth-kai ap'nē bāppū dhōrē gayā, ar āūh ibbai (*now*) dūr thā ak us-nē dēkh-kai us-kē bāppū-nē dayā āi, bhāi-kai gal lā-liyā ar bōhat chumbyā Chhōrē-nē bāppū-tai kahyā, 'bāppū, mannē Bhag'wān-kā ar tērā khōt karā-sai, ar is joggā nāhī ak tērā chhōrā kohāū' Bāppū-nē ap'nē nauk'rā-tai kahyā ak, 'suth'rē-tai suth'rē lattē kadī lyāō, ar us-nē par'hāō, ar us-kē hāth-māi gūthī, ar pāhyā-māi jōrā par'hāō, ar ham khāwē ar khusī manāwē ak mērā chhōrā mar-gayā-thā, ib jī-gaya, ar khōyā-gayā-thā, ib pā-gayā' Tau phēr wāi rājī hōn lāggē

Us-kā badā chhōrā khēt-māi thā Jad āūh ghar-kē nērē āyā gāwan ar bajāwan-kī wāi sunī Tau ēk naukar-nē bulā-kai pūchhā, 'yāūh kē sai?' Us-nē us-tai kahyā ak, tērā bhāi ā-rehyā-sai ar tērē bāppū-nē is-kī badi khāttar kari, is khāttar ak us-nē (*him*) achchhā pāvā' Us-nē chhō-māi ān-kai nāhī chāhyā ak bhittar jāwē Tau us-kē bāppū-nē bāhar ān-kai usē manāyā Us-nē jubāb diyā, 'dēkh, māi tērē dhōrē it'nē bar'sā-tai tērī talal karū-sū, ar kadhī tērē hukum binā nāhī chālliyā, par tannē kadhī mannē bak'rī-kā bachchā nāhī diyā ak ap'nē yārā gaul (*with*) khusī manāū Ar jad yū tērā chhōrā āyā, jis-nē tērā dhan kaūchanyā-māi udāvā, tannē us-kī badi khāttar kari' Us-nē kahyā ak, 'rē chhōrē, taū mērē dhōrē dhur-tai (*from long*) sai, ar jō kuchh mērā sai, aūhī tērā sai. Par khusī manānā ar rājī hōnā chāhiyē-thā, ak yū tērā bhūi mai-gayā-thā, sō ib jī-gaya-sai, ar khōyā-gayā-thā, ib pā-gayā'

BĀNGARŪ (JĀṬŪ)

The Bāngarū of Rohtak, which is locally called Jātū, or the language of the Jāts, is practically the same as that of the foregoing specimen. The only point to notice is that the letter *y* is not used in the past participle of verbs. Thus, *kahā*, not *kahyā*. We may also note the idiomatic use of the oblique form of the genitive as an oblique base in *mē ē-sē*, from me.

As a specimen I give a short story illustrating the reputed avarice of the people of the Ahir (or, as they are locally called, Hīr) caste. An Ahir has promised to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahir invents all kinds of excuses to get off giving it.

It is printed, as received, in the Persian character. It may also be taken as a specimen of the Jāṭū of Delhī.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BĀNGARŪ (JĀTŪ)

DISTRICT ROHTAK.

ایک ہیر مادہ پڑا تھا - اوس کا اسدا ہبرا لین آیا - جس دن
 اوس کا اسدا آیا اوس دن ٹک ٹک اوس کو چین تھی - ہدر اپنی
 بھائی سے بولا - اک بھہ چھوڑ کون سے - اوس کا بھائی بولا - اک
 مہارا اسدا سے - ہیر ے کہا - اک کون سا اسدا سے - وہ بولا - حنکلی
 ے گھر والا سے - ہیر سی کہا اک چودھری آج تیری آئی سے میری
 چین ہوئی سے تو میری سے کچھ مانگ - ہدر کا حماي بولا - اک
 چودھری مین مانگوں گا - تو ناہ دیگا - ہیر بولا - ناہ کیوں دونگا -
 تیری آئے سے میری اوت ہوئی سے - حو مانگیگا سو دونگا - ہیر کا
 حماي بولا - اک وہ چوسینگڑ جیلی تیری دھری سے - واہ دیدے - ہدر
 بولا - اک یاہ حیلے ناہین دونگا - یاہ حیلی تین پیٹھئی سے دھری
 سے - میرے کا کا حکملا ے ہاتھ کی - جس من پوری گدل چھلہ -
 میرے کالھی کی کور - حس پر تین نیں بناہ نگڑ لئے - کیوکر دیدون *

[No 2]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BĀNGARŪ (JĀTŪ).

DISTRICT, ROHTAK.

TRANSLITERATION AND TRANSLATION.

Ēk hīr mādā parā thā Ūs-kā as'nā bēra-lēn āyā
A Hīr sick fallen was Him-of son-in-law to-visit came
 Jis din us-kā as'nā āyā, us din tuk-tuk us-tō
On-what day him-of the-son-in-law came, on-that day somewhat him-to
 chain thī. Hīr ap'nē bhāi-sē bōlā ak, 'yoh chhōrā kaun
relief was The-Hīr his-own brother-to said that, 'this youth who
 sai?'. Ūs-kā bhāi bōlā ak. 'mhārā as'nā sai.' Hīr-nē
is?' Him-of brother said that, 'our son-in-law it-is' The-Hīr-by
 kahā ak, 'kaun-sā as'nā sai?' Oh bōlā, 'Jai-kālī-
it-was-said that, 'which son-in-law is-it?' He said, 'Jai-kālī-
 kē(not kā) ghar-wālā sa.' Hīr-nē kahā ak, 'Chaudh'ri,
of house-holder it-is' The-Hīr-by it-was-said that 'Chaudh'ri
 āj tērē ānē-sē mērī chain huī-sai Tū mērē-sē kuchh
to-day thy coming-from my relief become-is Thou my-from something
 māg' Hīr-kā jamāi bōlā ak, 'Chaudh'ri, māi māg'ūgā,
ask' The-Hīr-of son-in-law said that, 'Chaudh'ri, I shall-ask,
 tū nāh degā' Hīr bōlā, 'nāh kyū dūgā' Tērē
thou not wilt-give' The-Hīr said, 'not why shall-I-give? Thy
 ānē-sē mērī ōt huī-sai Jō mēgēgā, sō dūgā.
coming-from my benefit become-is. What thou-shalt-ask, that I-shall-give'
 Hīr-kā jamāi bōlā ak. 'oh chau-sīgar jēli tērī
The-Hīr-of son-in-law said that, 'that four-pronged corn-rale thine
 dhārī sai, wāh dē-dē' Hīr bōlā ak, 'yāh jēli nāhī
lept is, that give-away.' The-Hīr said that, 'this corn-rale not
 dūgā. Yāh jēli tīn pīdhī-sē dhārī sai. Mērē
I-shall-give Thus corn-rale three generations-from lept is My
 kākā, Hukamlā. -kē hāth-kī Jis-mē pōrī gail chhāla Mērē
father, Hukamlā, -of hand-of. Which-in joint with a-ring My
 kāl-jē-kī kōr Jis-par tīn tīn byāh bigar liyē
liter-of piece Which-on three three marriages spoilt were-taken.
 Kyū-kar dē-dū? '
How am-I-to-give-away?'

FREE TRANSLATION OF THE FOREGOING.

There was a certain Ahir who had fallen sick. His son-in-law came to visit him. It happened that he was a little better on the day that the son-in-law came. He asked his brother who the young fellow was. 'Our son-in-law,' was the reply. 'Which son-in-law?' 'Jaikali's husband.' Then said the Ahir to his son-in-law, 'Sir, today I feel better, and it is owing to your coming. You must ask me for a present.' The son-in-law replied, 'Sir, if I do ask, you won't give.' Said the Ahir, 'why should I not give? It is your coming here which has done me so much good. Ask what you like, and I'll give it you.' Then said the son-in-law, 'give me that four-pronged corn-rake, which you have.' Said the Ahir, 'that corn-rake is just what I can't give you. I've had it in my family for three generations, and it is the one which my poor old father, Hukamlā, used to work with. Besides it has rings on its joints. It's a regular bit of my heart, so it is. I have broken off three marriages rather than part with it, when it was asked for as part of the dowry. How on earth can I give it?'

BĀNGARŪ (HARIĀNĪ).

As a specimen of what is called Hariānī, I give the following excellent foliole from the Jind Tahsil of the Jind State. The language is the same as in the other specimens. We may, however, note the following cases of exceptional pronunciation. *Kah'ra*, to say, has for its infinitive *kaī'r*, almost pronounced *kaī'r*. Its causal is *kah'hā*, to cause to say. *Maīgar* is for *maīg'ra*, to ask, beg. In *bolān*, to summon, *u* or *o* has become *a*.

The verb *rahān*, to remain, is much contracted. Thus we have *rē-ṭhā* for *rahē-ṭhā*, and *rīyā* for *rahīyā* (standard Hindi *rahā*).

The verbs *dēn*, to give, and *lēn*, to take, prefer the vowel *i* to the vowel *ē* in conjugation. Thus we have *dīṅgā*, I (fem.) will give; *dīṅī*, I (fem.) will give.

[No 3]

INDO-ARYAN FAMILY

CENTRAL GROUP.

WESTERN HINDI

BĀNGARŪ (HARIĀNĪ)

STATE, JIND (TAHSIL, JIND)

एक वाहण या अर एक वाहणी थी । वाहण चून मैंग-कै लि-आया करदा । वाहणी कैहण लागी इस नगरी-में राजा भोज सै । यू सलोक कौहा-कै वाहणाँ-नै एक टका सिओने-का दे-सै । इस राजा-कै तौ भी जा-कै कह-दे । वाहण कैहण लाग्या में सलोक नी जागदा । वाहणी कैहण लागी सलोक तनै में सिख्या-दींगी । फेर उन वाहणी-नै सलोक सिख्या-दिया अक पैसा गाँठ-में ।

राजा भोज-नै सै रोपया उस-नै निआम-के दे-दिया । वाहण'तो अपने घरों चाह्या-आया ॥

राजा भोज एक खूर्जी रोपया-की भर-कै सैल-में चाल-पड़ा । चाह्या चाह्या अपनी सुसराड़ विग-गिया । राजा भोज-नै एक ल्हवाई-की हाट-पर डेरा कर-दिया । ल्हवाई-नै उस-की खातर कर-दे वार हो-गई । ल्हवाई रोज-की रोज राजा 'भोज-की रानी-की महल-में जाया करदा । ल्हवाई रानी खातर लाडू ले-जाया करदा । उ दन तवल-में औह लाडू भूल-गया । ल्हवाई जद कमन्द-पर चटण लाग्या राजा भोज-नै थाप्पी अक तै भी देख तो के गियान सै । राजा-की छोहरी कैहण लागी लाडू लि-आया । ल्हवाई कैहण लाग्या लाडू भूल-आया । राजा-की वेष्टी ले-कै कोरड़ा ल्हवाई-नै पिटण सँद-गई । राजा भोज-के पल्ले-में चार' लाडू बंध रे-ये । राजा भोज-नै औह साप्पा भरोखि-में बगा-कै मारा । राजा-की वेष्टी कैहण लागी यह लाडू कड़े लाइ आए । ल्हवाई कैहण लाग्या लाडू राम-नै दिए सैं । फेर वाह राजा-की वेष्टी लाडू खाण लागी अर कैहण लागी ल्हवाई ईसी लाडू में अपने सासरे-में विआह ले-गई जूँहीं खाए-ये । तेरे को वटेज आ रूह्या-सै । ल्हवाई कैहण लाग्या एक वटेज मेरे घोड़े-आला आ रूह्या-सै । वाह राजा-की वेष्टी कैहण लागी तनै चार सै रोपया दींगी उस वटेज-नै मरवा-टे ॥

लहवाई उतर-कै चार जाल्लाहॉ-नै वला-कै लि-आया अक भाई चार सै रोपया लेओ । इस वटेऊ-नै स्माणे-मैं जा-कै मार-देओ । चार जाल्लाहॉ-नै औह राजा भोज पकड़-लिया । राजा भोज कैहण लाग्या भाई तम मेरा के करोगे । जाल्लाह वोले हमें तनै जी-तै मारंगे । राजा पुच्छण लाग्या जी-तै मारे तनै के थियावैगा । जाल्लाह वोले भाई चार सै रोपया थियावैंगे । राजा वोह्या भाई तम-नै रोपया पान सै दिआंगा जी-तै ना मारो । थारे शहर-मैं जिजँदा नाहीं वडूंगा । उन्हाँ-नै पान सै रोपया ले-कै औह राजा छोड़-दिया ॥

राजा भोज-कै वाहण-वाला सलोक सात आ-गिया अक पैसा गाँठ-मैं था जो जी वच-गया ॥

[No 3]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BĀNGARŪ (HARIĀNĪ)

STATE, JIND (TAHSIL, JIND)

TRANSLITERATION AND TRANSLATION.

Ēk Bāhman thā ar ēk Bāhmanī thī Bāhman chūn
 One Brāhman was and one Brāhmanī was The-Brāhman flour
 mañg-kai h-āyā-kar'dā Bāhmanī kaih'n lāggī, 'is nag'īl-maī
 begged-having to-bring-used The-Brāhmanī to-say began, 'this village-in
 rājā Bhōj sai Yū s'lōk kaubā-kai Bāhmanā-nai
 King Bhōj is This-person verse caused-to-say-having Brāhman-to
 ēk takā sionē-kā dē-sai Is rājā-kai taū bhī jā-kai kah-dē'
 one coin gold-of giving-is This king-to thou also gone-having recite'
 Bāhman kaih'n lāggī, 'maī s'lōk nī jān'dā'
 The-Brāhman to-say began, 'I a-verse am-not knowing'
 Bāhmanī kaih'n lāggī, 's'lōk tannai maī sikhvā-dīgi' Phēi
 The-Brāhmanī to-say began, 'a-verse to-thee I teach-will' Then
 un Bāhmanī-nai s'lōk sikhvā-diyā ak, 'pāissā gāth-maī' Rājā
 that Brāhmanī-by the-verse was-taught that, 'pice knot-in' The-King
 Bhōj-nai sai rōpayā us-nai nām-kē dē-diyā
 Bhōj-by hundred rupees him-to reward-of were-given
 Bāhman tō ap'nē gharā chālyā-āyā
 The-Brāhman indeed his-own to-house went-away
 Rājā Bhōj ēk khūrjī rōpayā-kī bhar-kai sail-maī chāl-paryā
 King Bhōj a saddle-bag rupees-of filled-having town-in started
 Chālyā chālyā ap'ni sasurār big-giyā Rājā Bhōj-nai
 Gone gone his-own father-in-law's-house he-arrived King Bhōj-by
 ēk lhawāi-kī hāt-par dēiā kai-diyā Lhawāi-nai us-kī
 one confectioner-of shop-on lodging was-made The-confectioner-by him-of
 khāttar kar-dē wār hō-gai. Lhawāi 'rōj-kī rōj rājā
 entertainment doing delay became The-confectioner day-of day King
 Bhōj-kī rānī-kī mah'l-maī jāyā-kar'dā Lhawāi rānī khāttar
 Bhōj-of Queen-of palace-in to-go-used The-confectioner the-Queen for
 laddū lē-jāyā-kar'dā U dan tawal-maī āūh laddū bhūl-gayā
 cates to-bring-used That day hurry-in he the-cates forgot
 Lhawāi jad kamand-par charhan lāggvā rājā Bhōj-nai
 The-confectioner when the-rope-ladder-on to-climb began King Bhōj-by

thāppī ak, 'taĩ bhi dēkh tō kē giyañ sai.
it-was-determined that, 'thou also see indeed what matter is.'
 Rājā-kī chhoh^{ri} kaihⁿ lāggī, 'lāddū hi-āyā ?'
The-King-of daughter to-say began, 'cates hast-thou-brought ?'
 Lhawāī kaihⁿ lāggī, 'lāddū bhūl-āyā' Rājā-kī bettī
The-confectioner to-say began, 'cates (I-) forgot' The-King-of daughter
 lē-kai kō^{rā} lhawāī-nai pittan mand-gai Rājā
taken-having a-whip the-confectioner to-beat became-engaged. King
 Bhōj-kē pallē-māī chār lāddū bandh rē-thē Rājā Bhōj-nai āūh
Bhōj-of cloth-in four cates tied-up were King Bhōj-by that
 sāpphā jharōkhē-māī bagā-kai mārā Rājā-kī bettī
handkerchief window-in thrown-having was-struck The-King-of daughter
 kaihⁿ lāggī, 'yih lāddū karai-lāī āē ?' Lhawāī
to-say began, 'these cates where-from came ?' The-confectioner
 kaihⁿ lāggī, 'lāddū Rām-nai diē saī.' Phēr wāh rājā-kī
to-say began, 'cates God-by given are' Then that King-of
 bettī lāddū khān lāggī, ar kaihⁿ lāggī, 'lhawāī, isī
daughter the-cates to-eat began, and to-say began, 'confectioner, such
 lāddū māī ap^{nē} sās^{rē}-māī biāh lē-gai,
cates I my-own father-in-law's-house-in (on-)marriage was-taken-away,
 jūhī khāē-thē Tēīē kō batēū ā rhyā-sai ?
then eaten-were. Thy (-house-in) any wayfarer having-come remaining-is ?'
 Lhawāī kaihⁿ lāggī, 'ēk batēū mērē ghōrē-ālā
The-confectioner to-say began, 'one wayfarer in-my(-house) horse-owner
 ā rhyā-sai' Wāh rājā-kī bettī kaihⁿ lāggī, 'tannai
having-come remaining-is' That King-of daughter to-say began, 'to-thee
 chār sai rōpayā dīgī, us batēū-nai mar^{wā}-dē'
four hundred rupees I-will-give, that wayfarer get-killed'
 Lhawāī utar-kai chāī jāllāddā-nai balā-kai
The-confectioner descended-having four executioners called-having
 hi-āyā ak, 'bhāī, chār sai rōpayā lēō Is batēū-nai
brought that, 'brothers, four hundred rupees take This wayfarer
 smānē-māī jā-kai māī-dēō' Chār jāllāddā-nai, āūh Rājā Bhōj
forest-in gone-having slay' Four executioners-by that King Bhōj
 pakar-liyā Rājā Bhōj kaihⁿ lāggī, 'bhāī, tam mērā kē
was-seized King Bhōj to-say began, 'brothers, you of-me what
 karōgē ?' Jāllādd bollē, 'hamē tannai jī-tai mārāgē' Rājā
will-do ?' Executioners said, 'we thee life-from will-kill' King
 puchehhan lāggī, 'jī-tai mārē tannai kē thiyāwaigā ?'
to-ask began, 'life-from by-killing to-thee what will be-gained ?'

Jallādd	bollē,	'bhāī,	chāi	sai	rōpayā	thuvāwaigē'
Executioners	said,	'brother,	four	hundred	rupees	will-be-gained'
Rājā	bollyā,	'bhāī,	tam-nai	rōpayā	pān	sai diāgā,
The King	said,	'brothers,	you-to	rupees	five	hundred I-will-give,
jī-tai	nā	mārō	Thārē	sah'r-maī	piūdā	nāhī barūgā'
life-from	not	kill	You	city-in	living	not I-will-enter'
Unhā-nai	pān	sai	rōpayā	lē-kai	aūh	rājā chhōr-diya
Them-by	five	hundred	rupees	taken-having	that	king was-released
Rājā	Bhōj-kai	Bāhman-wālā	s'lōk	sātt	ā-giyā	ak, 'paissā
King	Bhōj-to	the-Brāhman's	verse	true	turned-out	that, 'pice
gāth-maī'	thā,	jō	jī	bach-gavā		
knot-in'	was,	therefore	life	escaped		

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Brāhman and his wife. The Brāhman lived by begging. He would go out and come home with a little flour. One day his wife said to him, 'the king of this village is Rājā Bhōj, and he is in the habit of making Brāhmans recite verses before him and of then giving them a gold coin'. You should also go and recite a verse before him'. 'But,' said the Brāhman, 'I don't know any verse'. 'Never mind,' replied his wife. 'I'll teach you one'. So she taught him the verse beginning 'pice in your poke'. He went to the king, and recited his verse, and his Majesty gave him a reward of a hundred rupees, and sent him home.

Well, King Bhōj put pice in his poke,—that is to say, he filled a saddle-bag with rupees, and started out for a riding-tour. By and bye he came to the village where lived his father-in-law. (His wife at the time was on a visit to her father.) He put up for the night in a confectioner's shop. While he was hospitably entreating him, the confectioner forgot the time, and finding himself late, hurried off to the palace. Every day he used to go to the palace of King Bhōj's queen, and serve her with cakes. This day, in his hurry, he ran off, but forgot to take the cakes with him. As he began to climb the rope ladder into the palace, King Bhōj made up his mind to see what was the matter, and followed him to its foot. Her Majesty¹ said to the confectioner, 'well, have

¹ A *paṭā* is a double pice. Here it means a gold coin the size of a double pice.

² This is some well known Sanskrit saw like the following one of Chānakya,—

*Sradāra-dhana-ratnāni nija ra'vān lārayēt,
Anvathā tāni gachchhanti tyaktvā kāpura-shādhamam*

A man should always keep his wife, his money, and his jewels, in his own possession, otherwise they go off, and leave the poor wretch lamenting.

This has been crystallised into the Hindī proverb, *paissā qāth-lā, jōrā sāth-lī*, keep your pice in your poke, and your wife in your company. The first half of this is identical with the text.

The *qāth* is the knot in the waistband which serves as a purse. The story shows how King Bhōj kept only half the advice. He did not keep his wife with him, and hence she tried to get him murdered. He had, however, pice in his poke, and these saved his life.

³ *Nām* is a corruption of *nānā*.

⁴ This young lady who, apparently out of mere light heartedness, tried to get her husband murdered is here and elsewhere called the 'King's daughter'. The 'King' in this case is, of course, not King Bhōj, but her own father, in whose house she was staying.

you brought the cates ?' The poor confectioner had to confess that he had forgotten them, and so she picked up a whip and began to lay it on him. Now, it happened that King Bhōj had four cates of his own, wrapped up in his cloth, so, when he heard what was going on, he threw his kerchief and its contents in through the window. 'Where did these come from ?' said the queen. All the poor confectioner could say was 'God sent them.' She tasted them, and said, 'confectioner, when I was carried off to my father-in-law's house after being married, I was there given cates with just the same smack. Have you any traveller staying in your house ?' 'Yes, there is one,' said the confectioner,—'a man who came on horse-back.' 'Then,' replied she, 'take these four hundred rupees, and go and get that traveller murdered.'

So the confectioner climbed down the ladder, and sent for four executioners. 'Brothers,' said he 'here are four hundred rupees. Take this traveller off into the forest and kill him.' So they caught hold of King Bhōj, and carried him off. 'Brothers,' said he, 'what are you going to do to me ?' 'We're going to kill you dead,' said they. 'And how much are you to get for the job ?' asked the king. 'We're to get four hundred rupees,' answered they. 'Well, brothers,' said the king, 'I'll give you five hundred rupees not to kill me dead, and I'll promise not to enter your city again so long as I live.' So he gave them five hundred rupees, and they let him go.

Thus, you see, the Brāhman's verse turned out true. King Bhōj *had* pice in his poke, and that is how he saved his life.

BRAJ BHĀKHĀ

The first specimen which I give of this dialect comes from the district of Muttra, the head-quarters of Braj Bhākhā. The language is that illustrated by the grammatical sketch given in the introduction.

[No 1]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ.

(DISTRICT, MUTTRA.)

एक जने-की दो छोरा है । उन-में-ते लोहरे-ने कही कि काका मेरे वट-को धन मोए दे । तब वा-ने धन उन्हें वटि-करि दियौ । और थोरे दिनां पाछे लोहरे वेटा-ने सिगरी धन इक-ठौरै करि-कै दूर देसन-कुं चलयौ और वा जगे अपनी धन उड़ाय-दियौ । और जब सिगरी धन खर्च-कर-चुख्यौ वा देस-में वड़ौ अकाल पड़्यौ और वह कंगाल होन लागी । तो एक बड़े आदमी-के जाइ लगौ और वा-ने वाए सूअर चराइवे-कुं अपने खेतन-में पठाइयौ । वा-के मन-में आई उन छिलकाँ-ते जिन्हें सूअर खात-हैं अपनी-झ पेट भरै और वाए कोई नाए देत-हौ । तब वाए चेत आयौ कि मेरे बाप-के बलाइ मजूरन-की रोटी चलत-है और हौं भोखन मरतु-हौं । अपने काका-के ठोरे जाऊँगी और वा-से कहूँगी कि काका मैं-ने तेरी और भगवान-की वड़ौ पाप कियौ-है और अब ऐसी नाए रह्यौ कि तेरी वेटा बाजौं । मोए अपने मजूरन-की नाईं राख । और उछ्यौ और अपने बाप-के ठोरे चलयौ । वह अमे दूरई हो कि वा-की बाप-कुं वाए देखत खिम तर्स आयौ और दौड़-कै वाए चिपटाइ लीनौ और बलाइ पिआर-कीनौ । वेटा-ने वा-से कही कि काका मैं-ने तेरी और भगवान-की वड़ौ पाप कियौ-है और अब ऐसी नाए रह्यौ कि तेरी वेटा बाजौं । बाप-ने अपने नौकरन-ते कही चोखे चोखे लत्ता लाओ और याए पहराओ और या-के हाथन-में अंगूठी और पासन-में पनहा पहराओ और हम खाएँ और मगन रहैं । यह मेरी छोरा मर-गयौ-हौ सो अब जिझौ-है और खोइ गयौ-हौ सो अब पायौ-है । और वै खुसी करन लागी ॥

और वा-की वड़ौ छोरा खेत-पै हो । जब बाखर-के ढिंग आयौ वा-ने गाइवे और नाचवे-की आइट सुनी । तब वा-ने, नौकरे बुलायौ और वा-ने

पूछी यह कहा है-रह्यौ-है । तो वा-ने कही कि तेरी भैया आयौ-है और तेरे काका-ने बड़ी जोनार करी-है या काजे कि वाए अच्छौ-भलौ देख्यौ-है । वा-ने रिस-के मारे भीतर जानौ न विचारौ । तव वा-क वाप-ने वाए मनायौ और वा-ने वाप-से कही हौं इतेक दिनाँ-से तेरी ठहल करतु-हौं और कव-हँ तेरी आग्या-ते बाहर नाए चल्यौ । पर तै-ने कव-हँ मोए एक उन्ना-हँ नाए दियौ कि मै-जँ अपने दोस्तदारन-में खुस-लुब्दी करतौ । जब तेरी यह खोरा आयौ जा-ने सिगरी धन राँड़ी-मूँड़नी-में बिगार दियौ तव तै-ने वा-जे काजे बड़ी जोनार कीनी । तव वा-ने कही वेठा तू तो सदा मेरे ढिग रह्यौ-है और जो मेरौ है सो तेरौ है । पर तोए खुसी करनी उचित है कि तेरी भैया मर्यौ भयौ फिर जिअ्यौ-है और खोयौ भयौ पयौ-है ॥

[No 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BEAJ BHAKHĀ

(DISTRICT, MUTTRA)

TRANSLITERATION AND TRANSLATION.

Ek janē-kē dō chhōrā hē Un-mē-tē lōh'rē-nē kahī
A man-of two sons were Them-in-from the-younger-by it-was-said
 kī, 'kākā, mērē bat-kau dhan mōē dē' Tab wā-nē dhan
that, 'father, my share-of fortune to-me give' Then him-by fortune
 umhañ batī-karī dīyau Aur thōrē dinā pāchhē lōh'rē
to-them being-divided-having was-given And a-few days after the-younger
 bētā-nē sig'rau dhan ik-thaurau karī-kai dūr dēsān-kū
son-by all fortune one-place made-having a-distant country-to
 chalyau, aur wā jagē ap'nau dhan urāy-dīyau Aur
it-was-gone, and that in-place his-own substance was-squandered And
 jab sig'rau dhan kharch kar-chukyan wā dēs-mē barau
when all fortune expenditure was-completed, that country-in a-great
 akāl parvau aur walī kangāl hōn lāgau Tō ēk barē ād'mī-
famine fell and he poor to-be began Then a great man-
 kē jāi lagau, aur wā-nē wāē sūar
of (house-in) having-gone he-attached-himself, and him-by as-for-him since
 char'ubē-kū ap'nē khētān-mē pathāiyau Wā-kē man-mē āi un
feeding-for his-own fields-in it-was-sent Him-of mind-in it-came those
 chhul'kā-tē jinhañ sūar khāt-haī ap'nau-hū pēt bharai, aur wāē
husks-with which since eating-are his-own-also belly he-may-fill, and to-him
 kōi nāē dēt-hau Tab wāē chēt āyau kī, 'mērē bāp-kē
anybody not giving-was Then to-him sense came that, 'my father-of
 balāi majūran-kī rōtī chalat-hai aur hañ bhōkhan maratu-haī Ap'nī
many labourers-of bread going-is and I by-hunger dying-am My-own
 kākā-kē dhōrē jāūgau aur wā-sē kahūgau kī, "kākā, māī-nē tēran
father-of near I-will-go and him-to I-will-say that, "father, me-by of-thee
 aur Bhag'wān-kau baran pāp kīyau-hai, aur ab aisau nāē rahyau
and God-of great sin made-is, and now such not I-remained
 kī tērau bētā bājāū Mōē ap'nē majūran-kī nāī rākh''
that thy son I-may-be-called Me thy-own labourers-of like I-keep''

Aur utāyau aur apnē bāp-kē dhōrē chalyau. Wah abhai dūrai
And he arose and his own father-of rear started. He as-yet far-off-eren
 hau ki wā-kē bāp-kū wāē dākhat khēm tars āyau, aur dāur-kai
was that him-of father-to him seeing presently pity came. and run-laring
 wāē chiptāi linau aur halāi piār kinau. Bāp-nē
as-for-him laring-embraced it-was-taken. and much affection was-made. The son-by
 wā-sē kahī ki. 'kākā, mai-nē tērau aur Bhag'wān-kau bārau
him-to it-was-said that. 'father. me-by of-thee and God-of great
 pāp kiya-hai aur ab aśau nāē rahyau ki tērau lētē
sin done-is and now such no' I-remained that thy son

bāyau.' Bāp-nē apnē naukran-tē kahī. 'chōkhē
I-ray-be-called' The-father-by his-own servants-to it-was-said, 'good
 chōkhē lantā lēō aur yāē pah'raū. aur yā-kē hāthan-mē
good garments bring and this-ore cause-to-wear. and this-one-of hard-on
 āgūthi aur pāman-mē pan'hā pah'raū. aur ham-khāi aur magan
a-ring and fest-or shoes cause-to-wear. and we-may-eat and rejoiced
 rahaī. Yah mērau chhōrē mar gayau-hau. sō ab jāu-hai: aur
may-remain This my son dead gone-was he now alive-is; and
 khōi-gayau-hau, sō ab pāyau-hai.' Aur wai khūsi karan lēgē
lost-gone-was, he now found-is' And they merrinen' to-make began.

Aur wā-kau bārau chhōrē khēt-pai hau. Jab bābhar-kē dhōrē
And him-of elder son field-on was When house-of near
 āyau wā-nē gūbē aur nāch'bhē-kī āhā suri. Tab wā-nē
he-came him-by singing and danc'g-of sound was-heard. Then him-by
 naukrē bulāyau. aur wā-sē pūchhi. 'yeh kahē hui-rahyaū-
a-servant was-called, and him-from it-was-enquired, 'this what occurring-
 hai?' Tō wā-nē kahī ki. 'tērau bhāiyā āyau-hai. aur tērē
is?' Then him-by it-was-said that, 'thy brother come-is. and thy
 kākā-nē bari jōnār kari-hai; yā kājē ki wāē aōchhau-bhalaū
father-by great fear made-is; this for that as-for-him safe-and-sound
 dēkhyaū-hai.' Wā-nē ris-kē-mārē bhūar jārau na bichārau. Tab
it-seen-is. Him-by anger-of-from inside to-go no' it-was-thought. Then

ā-kē bāp-nē wāē manāyau. aur wā-nē bāp-sē kahī.
him-of father-by as-for-him it-was-appeased, and him-by father-to it-was-said,
 'Lāū itēk dūrē-sē tērī tabal karatu-haū aur kab-hū
'I so-far; days-from thy service doing-am. and ever-eren
 tērī āg'ā-tē bāhar nāē chalyau; par ai-rē kab-hū mōē
thy order-from o side no' I-went; but thee-by ever-eren to-me
 ek unā-hū nāē āyau ki mai-ū apnē dōst-dāran-mē
a hid-er-er no' was-given that I-to my-own friends-among

khus-labdi kar̃tau Jab tērau yah chhōrā āyau jā-nē
merriment might-have-made When thy this son came whom-by
 sig̃rau dhan rāri-mūr̃nī-mē bigār-dīyau tab tai-nē wā-kē kājē
all fortune harlots-etc-among was-wasted then thee-by him-of for
 barī jōnār kinī ' Tab wā-nē kabī, 'bētā, tū tō
great feast was-done' Then him-by it was-said, 'son, thou verily
 sadā mērē dhang rahyau-hai, aur jō mērau hai sō tērau
always me-of near having-dwelt-art, and what mine is that thine
 hai, par tōē khūsī kar̃nī učit hai kī tērau bhayā
is, but to-thee merriment to-make proper was because thy brother
 mar̃yau bhayau, phir jau hai, aur khōyau bhayau, pāyau hai '
dead became, again alive is, and lost became, found is'

OLD BRAJ BHĀKHĀ

I now proceed to give specimens of old literary Braj Bhākhā To those able to read them transliteration and interlinear translation will be unnecessary I therefore, in each case, give only the text in the vernacular character, and a literal translation A short extract from the Sūr Sāgar is here given in order to illustrate the Braj Bhākhā of the sixteenth century.

[No 2]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (SŪR DĀS).

ब्रज घर घर सब भोजन साजत ।
 सब-के द्वार बधाई वाजत ॥
 सकट जोरि लै चले देव बलि ।
 गोकुल ब्रजवासी सब हिलि मिलि ॥
 दधि-लोनी मधु साजि मिठाई ।
 कहँ लागि, कहँ सवै बहुताई ॥
 घर-घर-तें पकवान चलाये ।
 निकसि गाँव-के गोइँडे आये ॥
 ब्रज वासी तहँ जुरे अपारा ।
 सिंधु समान न वार न पारा ॥
 पैड़े चलन नहीं कोउ पावत ।
 सकट चले सब भोजन आवत ॥
 सहस सकट चले नंद महर-के ।
 अवर सकट कितने घर-घर-के ॥
 सूर-दास प्रभु महिमा सागर ।
 गोकुल प्रकटे-हैं हरि नागर ॥

TRANSLATION.

[Krishna has persuaded the cowherds of Gökula to abandon the worship of Indra, and instead to offer homage to Mount Gōvardhana The verses describe how they bring offerings of food to the mountain.]

In every house in Braj are they preparing food, and joyful music is being played in the doorway of each The inhabitants of Gökul and Braj all yoked their carts and

carried off the offerings to the God. Salted tyre did they prepare and sweetmeats of honey. How am I to tell all the exceeding quantity of it. Cates did they despatch from every house, as they issued from the village and came to the cultivated land around it. There did the inhabitants form a wondrous collection, broad as the shoreless ocean. No one had to go on foot for they travelled in the carts which carried the provisions. From Prince Nand's¹ house alone went forth a thousand carts, so how many others were there of the other houses? Says Sūr-dās, the Lord is an Ocean of Majesty, and he became manifest in Gōkul as the youthful Hari.

¹ Nand was the leader of the cowherds, and the foster-father of Kṛṣṇa, who was an incarnation of Viṣṇu (Hari). The tradition that these cowherds travelled *en masse* in carts is very old, and is not without historical importance. This mode of conveyance, used by a whole tribe is elsewhere unknown in Northern India. The legend has been used to support the theory that these cowherd worshippers of the infant Kṛṣṇa were members of a pastoral tribe that had migrated from Central Asia, bringing with them reminiscences of the Gospels of the Infancy. See Mr J. Kennedy in J. R. A. S., 1897, pp. 51 ff.

I next give a few of the easier verses of the *Sat-sai* of Bihārī, as examples of the Braj Bhāṣā of the seventeenth century.

[No 3]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

BRĀJ BHĀṢĀ.

(EXTRACTS FROM THE SAT-SAI.)

(*Bihārī-lāl*, c. 1650.)

वसंत-ऋतु वर्णन ।

दिस-दिस कुसुमित देखिये उपवन विणि नमान ।
मनहु वियोगिनि-कों कियौ सर-पंजर गितु-राज ॥ १ ॥

ग्रीष्म-ऋतु वर्णन ।

नाहिन ये पावक प्रवळ लुऐ बलति चहुँ पास ।
मनौ विरह वसंत-के ग्रीष्म लेति उसास ॥ २ ॥

समर वर्णन ।

जुवतु खेद मजरंद-वन तर तर तर विरमाय ।
आवतु दक्षिन दिस-ते दक्यौ बटोही वाय ॥ ३ ॥

TRANSLATION.

1. THE SPRING.

In every quarter appears the array of gardens and of groves in blossom. (Each flower is a Cupid's shaft) and it is as though the King of Seasons had built a cage of these arrows (in which to imprison) fair ones distraught by love.

2. THE HOT SEASON.

This is not a mighty conflagration. 'Tis the fierce hot winds blowing on every side. The summer is, as it were, hearing hot sighs for the departed spring.

3. THE BREEZE.

From the (sandal-scented) south country, there comes a wanderer,—the breeze. He lingers beneath each tree. The sweat (upon his brow) is the nectar which (he has gathered from) the flowers on his way.

Finally, I give an extract from the *Rāj-nīti* to illustrate the Braj Bhāṣā of the early part of the 19th century.

[No 4]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

(BRAJ BHĀKHĀ)

(EXTRACT FROM THE RĀJ-NĪTĪ)

(Lallū-jī Lāl, 1843)

गोदावरी नदी-के तीर एक सेमल-कौ रूख । ता-पै सव दिस-की पंछी आय
बिभ्राम लेतु-हैं । एक दिन प्रात-ही लघुपतनक नाम काग जाग्यौ । वह एक
काल-रूप व्याधी-कौ दूर-तें आवतु देखि चिचाय-करि कहनि लाग्यौ आज भोर-ही-
की बेला अधर्मी दुराचारी-कौ मुख देख्यौ । सो न जानिये कहा होय । ऐसैं
बिचारि लघुपतनक काग उड़ि-गयौ । कछ्यौ-है कि—

उतपात-की ठाम पंडित चतुर न रहै ।

मूरख भय सोग बैछ्यौ सहै ॥

इतेक-में व्याधी-नें रूख तरै चाँवर-के कनिका डारि ता-पर जाल पसाख्यौ ।
तहाँ चित्रग्रीव कपोत कुटुंब समेत उड़त उत आय कढ़्यौ । तिन-में-तें एक पंछी
देखि बोळ्यौ इन चाँवरनि-कौं हौं चुग्यौ चहतु-हौं । चित्रग्रीव कहीं अरे या वन
में चाँवर कहाँ-तें आये । यह ककु कौतुक है । या-तें ये मो-कौं नीके नाहीं
लागतु ॥

TRANSLATION

On the bank of the river Gōdāvarī was a silk-cotton tree, on which birds of every
quarter used to roost. One day, very early in the morning, a crow named Laghu-
patanaka, awoke and saw a hunter approaching from a distance, like the God of Death
himself. He screamed out and began to remark (what an unlucky omen it was that)
the first thing he should see on the dawn of that day was an unscrupulous villainous
countenance. 'Who knows,' thought he, 'what is going to happen next.' Having
thus considered, the crow Laghupatanaka flew away. For it is said,—

'A wise man remains not in the place of calamity,
'But a fool stays there, and sufs fear and sorrow'

In the meantime the hunter scattered grains of husked rice at the foot of the tree
and over them spread his net. There came flying Chitragrīva (the king of the pigeons)
with his family. One of them said, 'I should like to have a peck at that husked rice.'
But Chitragrīva said, 'hullo, how does husked rice come into this forest?' This is
something quite out of the way. I therefore don't like the look of it'

BRAJ BHĀKHĀ OF ALIGARH

To the north-east of Muttra lies the district of Aligarh. Here the language is Braj Bhākhā, but it has some prominent local peculiarities, or, at least, has peculiarities which do not occur in the specimens received from Muttra

I give two specimens of the Braj Bhākhā of Aligarh, a version of the Parable of the Prodigal Son, and a Folksong. The following points may be noted.—

Pronunciation.—There is a tendency of the letter *r* to disappear when it precedes a consonant, which is doubled in compensation. Thus, *naulannu-sũ*, for *naularanu-sũ*, from the servants. This is very common in the Bhadaurī form of Bundēli. The letter *w* when preceded by a long vowel often becomes *m*. Thus, *manāman*, for *manāwan*, to celebrate; *bāman*, fifty-two, *rōmatī*, she (was) weeping. *Ky* is sometimes softened to *ch*, as in *chō* for *lyō*, why. *J* before *d* sometimes becomes *d*, as in *bhēd-dayau* for *bhēj-dayau*, he sent. A final aspirate surd consonant is disaspirated, as in *hāt* for *hāth*, a hand. In the word *lulaph* for *qufl*, a bolt, consonants have been transposed.

Declension—A final short *u* is added to weak nouns even more commonly than in standard Braj Bhākhā. The *u* is retained in all cases and both numbers. Thus, *bāp* or *bāpu*, a father, *bāpu-sũ*, (he said) to the father; *lhētanu-mē*, in the fields; *majūranu-lav*, of the servants. In one instance we find the word *rājai* used as the accusative-dative of *rājā*, a king.

The postpositions are as in standard Braj Bhākhā, but we have also *nu* (as well as *nē*) for the agent, as in *tum-nu mah-mānī lārī-ē*, you have given a feast, and *lē* (as well as *lñ*) for the accusative-dative, as in *ēl janē-lē*, to a certain man.

In the **Pronouns**, the accusative-dative of *mai* is *mōy* or *mōē*, as in the standard, and *mō-ū-ē* is 'me also'. The pronoun of the third person is very peculiar. It is *gu* or *gwa* with an accusative-dative *gwaī*, and an oblique form *gwā*. The plural is *gwē*, oblique *gwni*. With it is connected *gwā* (often written *nwā*, न्वा), there = *wahā* 'This' is *jī*; accusative-dative *jāy*; oblique, *jā*.

The present of the **Verb Substantive** is—

Sing	Plur
1 <i>ũ</i>	<i>ē</i>
2 <i>ē</i>	<i>au</i>
3 <i>ē</i>	<i>ē</i>

No doubt *ē* is often pronounced *ai* and *ē*, *ai*. The Past Tense masculine is *ō* (or *au*), plural *ē*. In other words, in Aligarh the initial *h* of standard Braj Bhākhā is dropped.

When the verb substantive is used as an auxiliary with a present participle, the two are sometimes joined so as to form one word. Thus, *mar-tũ* for *marat-ũ*, I am dying. *Hatu-ē* is used to mean, he is. The conjunctive participle which is *hwaī* in standard Braj Bhākhā, becomes *hai* in Aligarh. Thus, *hai-gayau*, for *hwaī-gayau*, he became.

In all verbs the sign of the conjunctive participle is *lē*, not *lai*.

Braj Bhākhā is reported to be spoken in Aligarh by 992,200 people.

[No 5]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ

(DISTRICT, ALIGARH)

SPECIMEN I.

एक जने-कों है वेटा ए । उन-में-तें छोटे-ने वाप-सूँ कह्यौ कि ए वाप मेरौ जो बांटु होतु-ए सो मोय दै-देउ । तव ग्वा-ने मालु उन्हें बाँटि द्यौ । तव छोटी वेटा सवु इक-ठौरौ करि-कों परदेस-कूँ चलयौ-गयौ और ग्वाँ अपनौ सवु मालु गुलछर्गनु-में उड़ायौ । जब सवु उड़ाय खाय चुक्यौ ग्वा देस-में वड़ौ अकालु पख्यौ । फिरि गु वड़ौ कंगालु है-गयौ । तव ग्वा देस-के एक भागिमान-के सहारे-सूँ जाय लग्यौ । ग्वा-ने ग्वा-कूँ अपने खेतनु-में सूअर चुगाइवे भेद-दयौ । सूअर जो खात-एँ ग्वा-की छूँछि-सूँ पेटु भरिवे-कूँ तय्यार हौ । ग्वाय कोई कछू ना ओ देतु । जब ग्वाय होसु आयौ तव ग्वा-ने कही मेरे वापु-के बहुत-से मजूरनु-कूँ मुकतेरीं रोटैं एँ और मैं भूखनु मरतूँ । मैं याँ-तें उठि-कों अपने वाप-के जौरे जाजंगौ और ग्वा-तें कहँगौ कि मैं-ने भगमान-के सामने और तिहारे अगार पापु कखौ-ए और अब में तिहारौ वेटा कहाइवे लायक ना जँ । जैसे और मजूर रहत-एँ तैसे मो-ऊ-ए राखि-लै । ग्वाँ-ते चलि-कों अपने वाप-के जौरे आयौ । परि बहुत दूरि-तें-ईँ ग्वा-के वाप-कूँ लखाय पख्यौ और तव वाप-कूँ तसुँ आय-गयौ और दौखौ और वेटा-की जेट भरि-लई और पुचकाख्यौ । और वेटा-ने वाप-सूँ कही कि ए वाप मैं-ने भगमान-के अगार और तिहारे देखत पापु कख्यौ और अब मैं तिहारौ वेटा कहाइवे लायक ना जँ । परि वाप-ने अपने नौकनु-सूँ कही कि अच्छे अच्छे ओढ़ना लाओ और जाय पहराओ और छाप जा-के हात-में पहराओ और पनही पायनु-में पहराओ । चलौ खाँय और चैन करै । काहे-तें कि जि मेरौ वेटा मरि गयौ-ओ और फिरि जी-पख्यौ । खोय गयौ-ओ और पाय-गयौ । और फिरि वे खुसी मनामन लगे ॥

ग्वा खन ग्वा-की वड़ौ वेटा खेत-में ओ । जब गु घर-की जौरे आयौ तौ ग्वा-ने गाइवौ नाचिवौ सुन्यौ । और एकु नौकर बुलायौ और पूछी कि याँ का है-रह्यो-ए । ग्वा-ने ग्वा-सूँ कही कि तेरौ भैया आय-गयौ-ए और तेरे वाप-ने ग्वा-की महमानी

करी-ए । काहे-तें कि गु भली चंगौ आय-गयौ-ए । तव गु वड़ौ रिस भयौ और
भीतर न धख्यौ । जा-तें ग्वा-कौ वापु बाहिर निकसि आयौ और ग्वा-कूँ मनायौ ।
तव ग्वा-ने अपने वाप-कूँ ज्वावु द्यौ कि मैं इतने वर्सनु-तें तिहारी ठहल कर-रछौ-
जँ और न मैं तिहारी वात-तें कव-हँ बाहिर भयौ । तौ-ज तुम-ने कव-हँ मोय एकु
वकरिया-कौ वच्च-ज न द्यौ कि यारनु-में लहरि उड़ावतौ । परि जैसें जि तिहारौ
वेटा आयौ जा-ने तिहारी सब जमा पूँजी रंडिनु-के संग उड़ाय खाय डारौ ग्वा-कौ
तुम-नु महमानी करी-ए । ग्वा-ने ग्वा-सूँ कही कि वेटा हमेस तू मेरे-ई जौरे रहतु-ए ।
जो कछू सो-पे हतु-ए सो तेरौ-ई ए । जि हम-कूँ चहियति-ई कि हम खुसी मनावते
और खुस होते । काहे-तें कि जि तेरौ भैया मरि-गयौ-ओ फिरि जी-पख्यौ । और
जातु-रछौ-ओ फिरि आय-गयौ ॥

[No 5]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN HINDI

BRAJ BHĀKHĀ

DISTRICT, ALIGARH

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Ēk janē-kē dwai bētā ē Un-mē-tē chhōtē-nē bāp-sū
A man-to two sons were Them-in-from the-younger-by the-father-to
 kahyau ki, 'ē bāp, mērau jō bātu hōtu-ē sō mōy
it-was-said that, 'O father, my what share becoming-is that to-me
 dai-dēu ' Tab gwā-nē mālu unhaī bātu dayau Tab
give ' Then him-by the-property to-them dividing was-given Then
 chhōtau bētā sabu ik-thaurau kari-kē par-dēs-kū
the-younger son all in-one-place made-having a-foreign-country-to
 chalyau-gayau, auru gwā ap'nau sabu mālu gul-chharranu-mē urāyau
went-away, and there his-own all property debauchery-in, was-wasted
 Jab sabu urāy khāy chukyau gwā dēs-mē barau akālu paryau
When all wasting eating was-finished that country-in a-great famine fell
 Phuri gu barau kangālu hai-gayau Tab gwā dēs-kē ēk
Again he very poor became Then that country-of a
 bhāgumān-kē sahārē-sū jāy lagyan Gwā-nē gwā-hū
rich-man-of support-by having-gone he-attached-himself Him-by him-as-for
 ap'nē khētānu-mē sūar chugārbē bhēd-dayau Sūar jō khāt-ē
his-own fields-in swine for-feeding it-was-sent Swine what eating-are
 gwā-kī chhūchhi-sū pētu bharibē-kū tayyār hau Gwāy kōī
that-of the-husk-with the-belly filling-for ready he-was. To-him anyone
 kachhū nā ō dētū. Jab gwāy hōsu āyau, tab gwā-nē
anything not was giving. When to-him sense came, then him-by
 kahi, 'mērē bāpu-kē bahut-sē majūranu-kū muk'tērī rōtī ē,
it-was-said, 'my father-to many-very servants-to abundant loaves are,
 auru maī bhūkhanu martū Maī ' yā-tē uti-kē ap'nē
and I by-hunger dying-am I here-from arisen-having my-own
 bāp-kē jaurē jāūgau, auru gwā-tē kahūgau ki, "maī-nē Bhāg-mān-kē
father-of near will-go, and him-to I-will-say that, "me-by God-of
 sām'nē auru tihārē agār pāpu karyau-ē, auru ab maī tihārau bētā
before and of-you in-front sin done is, and now I your son

kahāibē lāyak nā ũ Jaisē auru majūr rahat-ē, taisē
for-being-called worthy not am As other servants living-are, so
 mō-ū-ē rākhi-lai ' ' Gwā-tē chali-kē ap'nē bāp-kē jaurē
me-also keep ' ' There-from gone-having his-own father-of near
 āyau Parī bahut dūr-tē-ī gwā-kē bāp-kū lakhāy
he-came But great distance-from-even his father-to being-visible
 paryau. Auru tab bāp-kū tarsu āy-gayau, auru dauryau, auru
he-fell And then the-father-to compassion arrived, and he-ran, and
 bētā-kī jēt bhari-lai, auru puch'kāryau Auru bētā-nē bāp-sū
the-son-of arm was-filled, and he-was-kissed And the-son-by the-father-to
 kahī kī, 'ē bāp, mañ-nē Bhag'mān-kē agār auru tihārē
it-was-said that, ' O father, me-by God-of before and of-you
 dēkhat pāpu karyau, auru ab mañ tihārau bētā kahāibē
in-the-sight sin was-done, and now I your son for-being-called
 lāyak nā ũ ' Parī bāp-nē ap'nē naukannu-sū kahī kī,
worthy not am ' But the-father-by his-own servants-to it-was-said that,
 'achchhē achchhē ōrh'nā lāau, auru ' jāy pah'rāau, auru chhāp
' good good clothing bring, and to-this-one put-on, and a-ring
 jā-kē hāt-mē pah'rāau, auru pan'hī pāyanu-mē pah'rāau Chālu,
this-one-of hand-on put-on, and shoes feet-on put-on Come,
 khāy, auru chain karaī Kāhē-tē kī jī
let-us-eat, and rejoicing let-us-make What-from (i.e. because) that this
 mērau bētā mari-gayau-ō, auru phiri jī-pāyau, khōy-gayau-ō, auru
my son having-died-gone-is, and again came-to-life; lost-gone-was, and
 pāy-gayau ' Auru phiri wē khusī manāman lagē
found-went ' And again they happiness to-celebrate began

Gwā khan gwā-kau barau bētā khēt-mē ō Jab gu
(At-)that time him-of the-big son the-field-in was When he
 ghar-kē jaurē āyau, tau gwā-nē gāibau nāchibau sunyau. Auru
the-house-of near came, then him-by singing dancing was-heard And
 ēku naukaru bulāyau auru pūchhī kī, 'yā kā hai-rahayau-ē?'
a servant was-called and it-was-asked that, 'here what happening-is?'
 Gwā-nē gwā-sū kahī kī, 'tērau bhayā āy-gayau-ē, auru tērē
Him-by him-to it-was-said that, 'thy brother arrived-is, and thy
 bāp-nē gwā-kī mah'mānī kari-ē, kāhē-tē kī gu bhalau changan
father-by him-of feast made-is; because that he well healthy
 āy-gayau-ē ' Tab gu barau ris bhayau, auru bhitar na dhasyau
arrived-is ' Then he very angry became, and within not he-entered.
 Jā-tē gwā-kau bāpu bāhur nikasi āyau, auru gwā-kū
This-from him-of the-father outside having-emerged came, and him-to

manāyau Tab gwā-nē ap'nē bāp-kū jwābu dayau kī,
it-was-remonstrated Then him-by his-own father-to answer was-given that,
 'maī it'nē barsanu-tē tihārī tabal kar-rahyaū-ū, auru na maī
'I so-many years-from your service doing-been-am, and not I
 tihārī bāt-tē kab-hū bāhīr bhayau. Tau-ū tum-nē kab-hū
your word-from ever outside became Nevertheless you-by ever
 mōy ēku, bakariyā-kau bachcha-ū na dayau kī yāranu-mē
to-me a she-goat-of young-one-even not was-given that friends-among
 laharī urāw'tau. Parī jaisē jī tihārau bētā āyau,
pleasure (I-)might-have-aroused But as-soon-as this your son came,
 jā-nē tihārī sab jamā pūjī randinu-kē sang urāy khāy
whom-by your all collection property harlots-of with wasting eating
 dārī, gwā-kī tum-nu mah'mānī karī-ē' Gwā-nē gwā-sū
was-thrown-away, him-of you-by a-feast made-is' Him-by him-to
 kahī kī, 'bētā, hamēs tū mērē-i jaurē rahatu-ē Jō
it-was-said that, 'son, always thou me-of-even near living-art What
 kachhū mō-pē hatu-ē, sō tērau-i ē Jī ham-kū chahiyatī-i,
anything me-on being-is, that thine-even is This us-to is-proper-veryly,
 kī ham khusī manāw'tē auru khus hōtē
that we rejoicing should-have-celebrated and rejoiced should-have-been
 Kāhē-tē kī jī tērau bhayā man-gayau-ō, phirī jī-paryau,
Because that this thy brother dead-having-gone-is, again came-to-life,
 auru jātu-rahyaū-ō, phirī āy-gayau'
and lost-was, again arrived'

The next specimen from Aligarh is a popular song in four verses. It tells the story of the departure of Nala and his Queen, Damayanti, from his home and kingdom. Nala had been ruined by gambling and lost all that he possessed. The whole tale is one of the most famous in Indian literature.

[No 6]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ

(DISTRICT, ALIGARH.)

SPECIMEN II.

सोने रूपे-के महल बने राजा नल-की जा-की सुन-पीतरि-के है-गये । औराँ
जौराँ खास अन्न सुठी भरि ना रह्यौ । नल-के है गये कौला माटी राख ।
सोने-की साँकर गै-ऊ सुन-पीतरि-की है-गई । गवा-ऊ-तें है-गयौ लोह । रानी
तौ राजै समभावै बलमा छोड़ौ नगर-कौ मोह । अब रानी राजा दोऊ पंय
सिधारै पमरि-पै ॥ १ ॥

भरि चौमासे सोई दुमेंती जाय चिन्ता व्यापी गैल-की । आभूखन लये
सम्हारि । खन्म-खन्म-सूँ मिलति दुमेंती रानी रोमति छाती फारि । नल
राजा-ने वान सम्हारि । काच महल कोठार कुलफ नल-ने जड़ि-दये तारे । करी
किल्ले-सूँ परनाम । ज्वाला-मुखी लयौ नल-ने खाँड़ौ कोठनु-पै लाल कमान ।
गोटा फाँसे नल-ने सब धरि लीने फेंट-में ॥ २ ॥

रानी राजा निकरि फेरि दरवाजे-पै आये । करि आधीनि दर्ई परिकम्मा
जब किल्ले-कूँ नल-ने ज्वाव सुनाये । मेरी अमर रहौ खाई कोट । मेरी तेरी
बिछुर्यौ है किल्ले दादा जोट । मेरी तेरी बिछुरनु सुनि किल्ले भैया है-
चुन्यौ । अब मेरी तेरी हरि-ने विगारी आजु । तो-में किल्ले वैठि-कें भूँज्यौ
वामन-गढ़-कौ मैं-ने राजु । आजु उठ्यौ किल्ले दानो तो-तें पानी । जीजंगौ
तौ फेरि मिलूँगौ । नईँ आय-गई मेरी काल-की वानी । सुनि किल्ले मेरे
वीर नल राजा-के कारने तू मति हजौ दल-गीर । सो भड़क-भड़क नल आँसू
डारै रोय किल्ले-सूँ यों कहै ॥ ३ ॥

रानी-उ रोवै राजा-उ रोवै जा-कौ गढ़ पथरा-कौ गहभख्यौ । सुनि राजा
मेरी बात । जा दिन तै-ने हूँ वनवायौ तै-ने चों न वनाय-दये मेरे दोऊ हात ।

जा दिन राजा कारीगर बुलवाये औस जँचे नीचे तै-ने बुर्ज चिनाये खोदि नीव
मेरी धरि-दर्ई औंड़ी । जब राजा तै-ने पाँय न बनवाये । देतौ पाँय बनाय ।
संग तिहारे चलतौ राजा आधी विपिता लेतौ वटाय । सो कैसी करूँ हीरा
नरवर-वारे मेरौ धरु वासुक-ने गहि-लयौ ॥ ४ ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BAR BAHAI.

DISTRICT, ALLAHABAD.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

I

Sinā māṇḍiṇē mahā karā Rājā Nal-nē jī-nē sun-pānī-nē
Gold store-of palace were-of king Nal-of, which-of treat-of
kai-gayē *ānā-jānā* kōsā sun māṇḍi-chaṇī nē bahyaṇ Nal-nē
became. There-ord/-were pits (of grain a-for/-ful) not remained, Nal-of
kai-gayē karā māṇḍi jān Sūnānī jān gwaṇḍi sun-pānī-nī kai-gā
tre-/became a-/wood ear/- ear/- ear/- Gold-of a/cir treat-to treat-of became.
 Gā-ā-āṇē kai-gayān īhā Rānī tat Rājā samajānē,
Treat-to-from became iron. Rānī the Rājā-to rules-to-order/and.
 'Bānā, chāpān nagaṇ-kaṇ mān' ā Rānī Rājā dān paṇḥ
'Became, give-up city-of affection. Now queen king both way
sūnānī pānī-pai
to the-gate/-at.

II -

Bānī channāsē sū Dandā jāy
The-entire four-norths (ie. four) season, sept Dandānti, all-nigh
ānā bāpī gāṇī āhāṇān lay-sambān. Kham-kham-nē
cricket, perched road-of. Ostriches a/c-converged. Pillar-after-pillar-with
nānī Dandā Rānī rōmānī chānī pānī Nal Rājā-nē kān
embracing Dandānti queen weeping lion, reading. Nal Rājā-by arrow
sambān. Bānī mahā, āṇḍā, kulaṇī Nal-nē jān-dāyē tārē
were-converged. Cricket palace, store-house, both Nal-by were-fostered loca.
 Nal kīlāsē pānīnī Jwālā-mukhī layān Nal-nē khāpān
There-of fire-forest-to acrobatics. Jewel-mouthed was-taken Nal-by sword
āhāṇān-pai kīlān Gōṇā pāsē Nal-nē sah chānī
acrobatic-at red lion. Counters d/ce Nal-by all having-been-placed
 Nal jān-nē
were-to/over was/for/-and.

III

Rānī Rājā nikarī phairī ' dar' bājē-pai āyē Karī
Rānī Rājā having-come out again the-doorway-at came Doing
 ādhīnī, dai parikammā jab, killē-kū Nal-nē jwāb
supplication, was-given perambulation when, fort-to Nal-by answers
 sunāyē ' Mērau amaru rahau khāi kōtu Mērau
were-caused-to-be-heard ' My everlasting remain moat (and-) fort My
 tērau bichhuryau hai, Killē Dādā, jōtu Mērau tērau bichhuranu,
thy separated is, Fort Brother, company My thy separation,
 sunī, Killē Bhaiyā, hai-chukyau Ab mēri tēri Hari-nē bigārī
hear, Fort Brother, is-completed Now mine thine God-by has-been-undone
 āju Tō-mē, Killē, baithi-kē bhūjyau bāman gah-kau māi-nē
today Thee-in, Fort, having-sat was-enjoyed fifty-two forts-of me-by
 rāju Āju uthyau, Killē, dānō tō-tē pāni Jūgau
kingdom Today rose, Fort, gain thee-from water (If-)I-shall-live
 tau phaurī milūgau, naī āy-gai merī kāl-kī bānī Sunī,
then again I-shall-meet, otherwise came my death-of words Hear,
 Killē, mērē biī, Nal Rājā-kē kār'nē tū matī hūgau dal-gir'
Fort, my brother, Nal Rājā-of reason-by thou do-not become sad'
 Sō bharak-bhaiak Nal āsū dārai rōy killē-sū yō khaī
Thus, in-agitation Nal tears sheds crying fort-to thus says

IV

Rānī-u rōwai, Rājā-u rōwai, jā-kau garhu path'rā-kau gab'bharyau.
Rānī-too weeps, Rājā-too weeps, whose fort stone-of melted
 'Sunī, Rājā, mēri bāt Jā dīn tai-nē hū ban'wāyau, tai-nē
'Hear, Rājā, my word What day thee-by I was-caused-to-be-built, thee-by
 chō na banāy-dayē mōrē dōū hāt Jā dīn, Rājā, kārīgar
why not were-made my two hands What day, King, masons
 bul'wāyē, auru ūchē nīchē tai-nē burj chināyē, khōdī
were-summoned, and high low thee-by towers were-carved-out, having-dug
 nīb mēri dhari-dai aūrī, jab, Rājā, tai-nē pāy na
foundations my were-placed deep, then, King, thee-by feet not
 ban'wāyē, detau pāy banāy Sang
were-caused-to-be-made, (thou-)shouldst-have-given feet having-made With
 tihārē chal'tau, Rājā, ādhī bipitā lētau
of-thee (I-)would-have-walked, King, half the-misfortune (I-)would-have-taken
 batāy Sō kaisī karū, hīrā Nar'bar-wārē, mērau dharu
having-shared So how am-I-to-do, jewel Nar'bar-of, my body
 Bāsuk-nē gahī-layau '
Bāsuk-by is-firmly-held'

FREE TRANSLATION OF THE FOREGOING.

1 The gold and silver palaces of King Nala all were turned to brass. There were store-houses (pits) on this side and that, but not a handful of grain was left. All his substance was reduced to charcoal, earth, and ashes. His chains of gold, they too changed into brass, and brass itself to iron. The Queen thus counsels the King: 'Forsake, my lord, thy attachment to the city.' Bound for the journey both the King and Queen stand at the threshold.

2 Queen Damayanti who had slept at ease throughout the four months of the rainy season, is now weighed down with anxiety thinking of the journey. She counts her jewels. She gives the parting embrace to each pillar of her home, she weeps as if her very heart would break. King Nala arranges his arrows. He closes his crystal palaces, does King Nala, and locks the store-houses. Saluting the fort King Nala takes up his scimitar *Jwālā-mukhī*, and hangs the crimson bow over his shoulders, while in his waistband he put his counters and his dice.¹

3 The King and the Queen then issue forth to the gate. With humble steps the King goes round the fort and addresses it as follows: 'Stand firm, for ever, ye moat and walls, although we must part. Listen, O Fort, the time has come that we must bid farewell, for the Fates have ordained that we must be separated. Seated here in thee I held sway over fifty-two other forts, but henceforth must I seek my bread elsewhere. I will return if life last; if not, death will have summoned me. But, O dear brother Fort, feel not thou care on my account.' Nala shed hot tears while he thus addressed the fort.

4 The King weeps and weeps the Queen; and the heart of the stony fort melts. 'Listen to me, O King, when thou didst build me, why didst not thou construct for me a pair of hands. Thou didst collect the builders and they made the towers high and low, and laid the foundations deep; but why didst not thou shape a pair of feet for me. Had I feet I would go with ye and share half your troubles. Alas! I am helpless, held fast, O jewel of Narbar, as I am in the grasp of *Bāsukī*.²'

¹ The ruling passion of gambling still prevails.

² *Bāsukī* supports the earth. The meaning is that the fort cannot accompany the king as it is rooted in the earth.

BRAJ BHĀKHĀ OF AGRA.

Four principal dialects have been reported as spoken in the district of Agra. The town of Agra, the head-quarters of the district, was for many years the capital of the Mughul emperors, hence we have here, and in the country immediately surrounding it, Urdū. In the south of the district, on the bank of the Ohambal, the language is the Bhadauri form of Bundēlī. The rest of the district is divided into two nearly equal parts by a line running approximately north and south. To the west of this line, in the country touching the district of Muttra and the State of Bhartpur, the local officials report the dialect to be Braj Bhākhā; to its east, in the country bounded by Aligarh, Etah, and Mainpuri, they call the dialect simply 'Gāw-wārī' or 'Khari Bōlī'. As will be seen from the specimens, both of these are Braj Bhākhā,—the western dialect agreeing with that of Muttra, and the eastern closely resembling that of Aligarh.

The following are the language figures for the district of Agra —

Urdū		200 000
Braj Bhākhā	West of District	330,000
" "	East of District	217,000
		<hr/> 547,000
Bhadauri		250,000
Other languages		6,796
		<hr/> 1,003,796
		<hr/>

These figures are based on the census of 1891.

As a specimen of the form of Braj Bhākhā spoken on the west of the district, I give the first few lines of the Parable of the Prodigal Son. It will be seen that it is quite the same as the dialect of Muttra.

[No 7]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN HINDI

BRAJ BHĀKHĀ

(WEST OF DISTRICT AGRA.)

एकु आदिमी-कैँ दो पूत हे । उनि-मैँसे लौहरे-नैँ वाप-तें कनी कैँ ऐ काका
मेरे वाँट-कौ मालु मोड़ दे-दे । तव वा-नैँ मालु विनि-कूँ वाँटि दियौ । कछुक
दिन बीतें लौहरी झौरा सबु इकट्ठी करि-कैँ दूरि देस-कूँ चलयौ-गयौ । महां
वा-नैँ अपनी मालु कुसंग-मैँ उड़ायौ । जब सबु निवटाइ चुक्यौ वा देस-मैँ
अकालु पख्यौ । बुझ गरीबु होन लाग्यौ । तव वा देस-के एकु वड़े अदिमी-के
जहाँ जाइ लग्यौ । वा-नैँ वा-कूँ अपने खेतनि-मैँ सूगर चराइवे-कूँ भेज्यौ ॥

TRANSLITERATION AND TRANSLATION.

Ēku ādimī-kaī dō pūt hē Ūn-maī-sē lauh'rē-naī bāp-tē
A man-to two sons were Them-in-from the-younger-by father-to
kahī kai, 'ai kākā, mērē bāṭ-kau mālu mōi dai-dai' Tab
it-was-said that, 'O father, my share-of property to-me give' Then
bā-naī mālu bini-kū bāṭi diyau Kachhuk din bitāi
him-by fortune them-to having-divided was-given. Some days on-passing
lauh'rau chihaurā sabu ikatthau karī-kaī dūri dēs-kū chalyau-gayau.
the-younger son all together made-having distant land-to went-away.
Mahā bā-naī ap'nau mālu kusang-maī urāyau. Jab sabu
There him-by his-own property evil-company-in was-wasted-away When all
nib'tāi-chukyau bā dēs-maī akālu paryau. Buh garību 'hōn
completely-was-finished that country-in famine fell He poor to-be
lāgyau Tab bā dēs-kē ēku baṛē ādimī-kē jahā jāi
began Then that country-of a great man-of here having-gone
lagyau. Bā-nē bā-kū ap'nē khētan'-maī sūgar charāibē-kū
he-attached-himself. Him-by him-as-for his-own fields-in ewine feeding-for
bhējyau.
it-was-sent

The Braj Bhākhā spoken in the east of Agra is almost the same as that of Aligarh. It has all the peculiarities of the dialect of the latter district, including the typical pronoun of the third person *gu* or *gwa*.

The only important local peculiarity (which also exists to a less extent elsewhere in the Braj Bhākhā tract) is the tendency to drop the *y* in the past participle. Thus, *chalan* instead of *chalyau*. In the specimen we may also notice the following —

An instrumental singular in *ani*, as *bhūkhani*, by hunger, and an oblique plural in *enu*, as in *lamē enu-kũ*, to servants. Note also the frequent use of contractions observed also in other forms of Braj, Kanaui, and Bundeli. Such are *khātaĩ*, for *khāt-aĩ*, are eating, *dētō*, for *dēt-ō*, he was giving, and *matũ*, for *marat ũ*, I am dying.

The specimen consists of the first few lines of the Parable of the Prodigal Son.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BĒKĪHĀ.

(EAST OF DISTRICT AGRA.)

एक आदिमी-कैं दो बेटा हे । छोटे बेटा-ने अपने बाप-ते कहीं कै अर
कहू मेरे बाँट-कौ मालु सो-कूँ दै-दै । तब ग्वा-ने मालु गुनि-कूँ बाँटि दयौ ।
थोड़े दिन पीछे छोटी मौड़ा सबु समैति-कैं दूरि देस-कूँ चली गयो । महां
ग्वा-ने अपनी मालु छोटे संग-में उड़ाव दयौ । जब सबु निवठाइ चुकौ ग्वा
देस-में बड़ी अकालु परौ । जब गरीब होन लगौ तब ग्वा देस-के एक बड़े
आदिमी-कैं जाइ लगौ । ग्वा-ने ग्वा-कूँ अपने खेतनु-में मूगर बेरिबे-कूँ खँदौ ।
ग्वा-की सज्जी जिहू ही कै गुनि छोलिकन-ते जिन्हें मूगर खातें अपनी पेटु भरूँ
जा-के सारें कै कोज ग्वा-कूँ नहीं देतौ । तब होस-में आइ-कैं कहीं कै मेरे
बाप-कैं सौत-से कसेरेलु-कूँ सौत-सी रोटी हैं और मैं भूखनि मर्तू ॥

TRANSLITERATION AND TRANSLATION

Ēk ādimī-kāī dō betā hē. Chhōtē betā-nē ap'nē bāp-tē
A man-to two sons were The-younger son-by his-own father-to
kahī kai. 'arē kakkū, mērē bēt-kau mālu mō-kū dai-dai.' Tab
it-was-said that 'O father, my share-of property me-to give.' Then
gwā-nē mālu guṇi-kū bētī dayau. Thōrē din pīchhē
him-by property them-to having-divided was-given. A-few days after
chhōtāu māṇṇā sabu samāiti-kāī dūri dēs-kū chālu-gayau.
the-younger son all collected-having a-distant country-to went-away
Mahā gwā-nē ap'nau mālu khōtē saṅg-māī urāy-dayau. Tab
There him-by his-own property eril company-in was-squandered. When
sabu nibṭāi-chukau gwā dēs-māī barāu akālu parau. Jab
all was-finished-completely that country-in a-great famine fell When
garib hōn lagau, tab gwā dēs-lē ēk barē ādimī-kāī jāi
poor to-be he-began, then that country-of a great man-to going
lagau Gwā-nē gwā-kū ap'nē khētānu-māī sūgar ghērībē-kū
he-attached-himself. Him-by him-as-for his-own fields-in swine tending-for
khāyau Gwā-kī majjī jīb hī kai, 'guṇi chhōlikan-tē jinḥāī sūgar
it-was-ent. Him-of desire this was that 'those husks-with which swine

khātaĩ ap'nau pētu bharũ, ' jā-kē-māraĩ kai kōũ gwā-kũ
eating-are my-own belly I-may-fill, ' this-ōf-on-account that anybody him-to
 nahĩ dētau Tab hōs-māĩ āi-kāĩ kahĩ kai, 'mērē bāp-kāĩ
not giving-was Then senses-in come-having it-was-said that, 'my father-to
 bhaut-sē kamērenu-kũ bhaut-sī rōṭī haĩ, auru māĩ bhūkhanī
many-very workers-to many-very loaves are, and I from-hunger
 mattũ
dying-am.

BRAJ BHĀKHĀ OF DHOLPUR.

To the south of the district of Agra, and on the east, separated from Gwalior by the river Chambel, lies the State of Dholpur. Here the language is good Braj Bhākhā. The only local peculiarities which I have noticed are the tendency to omit the letter *r* in the past tenses of verbs (thus, *para* instead of *para* he fell), and the occasional use of the termination *an* instead of *an* for the instrumental singular (e.g. *ūṣāṇan*, for *ūṣāṇan*, by hunger). Both of these irregularities also occur in Eastern Agra.

We may also note the word *vaṭā* for *vaṭā* there.

The number of speakers of Braj Bhākhā in Dholpur is estimated to be 262,565.

A very short specimen of the dialect will suffice.

[No 9.]

INDO-ARYAN FAMILY

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ

(DHOLPUR STATE)

एक आदमी-कै दो मोड़ा हे । उन-मै-ते छोटे मोड़ा-नै वाप-ते कही वाप
जो तेरे पास धन है ता-मै-ते मेरे बट-कौ वैठे ते मो-कौं दै-दै । तौ वा-के वाप-
नै वा-कौं बाँटि द्यौ । थोरे दिन पाछे छोटी मोड़ा सवरी धन इकसूती
करि परदेस-कौं चली गयी । भाँ जाइ-कै ककु दिनन-मै छोटे कर्मन-मै सगरी
धन लुटाइ द्यौ । तव वा देस-मै बड़ी भारी अकाल परी । अब तौ
भूखनि मरन लगौ ॥

TRANSLITERATION AND TRANSLATION.

Ēk	ād'mī-kaĩ	dō	mōrā	hē	Un-maĩ-tē	chhōtē,
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sous</i>	<i>were</i>	<i>Them-in-from</i>	<i>the-younger</i>
mōrā-naĩ	bāp-tē	kahī,	'hāp,	jō	tērē	pās
<i>son-by</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>'father,</i>	<i>what</i>	<i>of-thee</i>	<i>near</i>
tā-maĩ-tē	mērē	bat-kau	baithai	tē	mō-kaĩ	'dai-dai'
<i>that-in-from</i>	<i>my</i>	<i>share-of</i>	<i>sits</i>	<i>that</i>	<i>me-to</i>	<i>give'</i>
bāp-naĩ	wā-kaĩ	bāṭi	dayau	Thōiē	din	pāchhai
<i>father-by</i>	<i>him-to</i>	<i>dividing</i>	<i>was-given</i>	<i>A-few</i>	<i>days</i>	<i>after</i>
mōrā	sab'rau	dhan	ik'sūtau	kari	par-dēs-kaĩ	chhalau-gayau
<i>son</i>	<i>all</i>	<i>wealth</i>	<i>together</i>	<i>having-made</i>	<i>foreign-country-to</i>	<i>went-away</i>
Bhā	jāi-kai	kachhu	dman-maĩ	khōte	karman-maĩ	sag'rau
<i>There</i>	<i>gone-having</i>	<i>some</i>	<i>days-in</i>	<i>bad</i>	<i>deeds-in</i>	<i>entire</i>
lutāi-dayau	Tab	wā	dēs-maĩ	barau-bhāri	akāl	parau
<i>was-squandered-away</i>	<i>Then,</i>	<i>that</i>	<i>country-in</i>	<i>a-mighty</i>	<i>famine</i>	<i>fell</i>
Ab	tau	bhūkhani	maran	lagau		
<i>Now</i>	<i>verily</i>	<i>by-hunger</i>	<i>to-die</i>	<i>he-began</i>		

—

The only local peculiarities which we may notice are the following —
The word *lahurau*, younger, is contracted to *lhaurau*, which is also common in the Dāngs, and in Jaipuri *Bhēthānī* (literally, in that place) is used to mean ‘there’ This too occurs in the Dāngs, where we have also *bhyā* and *mhā* in the same meaning

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Karauli	80,000
Gwahor	60,000
	<hr/>
TOTAL	140,000
	<hr/>

Karnali	80,000
Gwahor	60,000
	<hr/>
TOTAL	140,000
	<hr/>

[No 10]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ (JĀDŌBĀTĪ)

(STATES KARAUĪ AND GWALIOR)

काज आदमी-केँ दो मौड़ा हे । विन-में-तेँ ल्हौरे-नेँ अपने वाप-तेँ कही वाप
मों-कों सामाँ-में-तेँ अपनो बट दै-चुको । और वा-नेँ विन-कों अपनी सामाँ बाँट-
दर्ई । और बीत दिनन-के पीछे ल्हौरी मौड़ा सब जोरि-केँ दूर परदेस-में निकर-
गयो और भैठानी सगरी सामाँ उड़ाय दर्ई ॥

TRANSLITERATION AND TRANSLATION.

Kāū'	ād'mī-kē	dō	mōrā	hē	Win-mē-tē	lhaurē-nē	ap'nē
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-in-from</i>	<i>the-younger-by</i>	<i>his-own</i>
bāp-tē	kahī,		'bāp,	mō-kō	sāmā-mē-tē	ap'nō	bat
<i>father-to</i>	<i>it-was-said,</i>		<i>'father,</i>	<i>me-to</i>	<i>property-in-from</i>	<i>you-own</i>	<i>share</i>
dai-chukau'	Aur	wā-nē	win-kō	ap'nī	sāmā	bāt-dai	Aur
<i>give-completely'</i>	<i>And</i>	<i>him-by</i>	<i>them-to</i>	<i>his-own</i>	<i>property</i>	<i>was-divided</i>	<i>And</i>
baut	dinan-kē	pīchhē	lhaurau	mōrā	sab	jōrī-kē	dūr
<i>many</i>	<i>days-of</i>	<i>after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>collected-having</i>	<i>for</i>
nīkar-gayō,	aur	bhēṭhānī	sag'rī	sāmā	urāy-dai		
<i>departed</i>	<i>and</i>	<i>there</i>	<i>entire</i>	<i>property</i>	<i>was-casted</i>		

[No II]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ (SİKARWĀRĪ)

(GWALIOR STATE)

किसू मान्स-के दो मोड़ा हते । विन-में-से लुहरे भैया-ने बाप-से कहीं बाप
मेरो बट मोड़ दे-वाल । और बा-ने अपनी जागीर विन-में बाट-दर्द । और
बहुत दिनन बाद लुहरो मोड़ा सगरो भेलो-कर-के दूर-के देस-को चल-दियो और
भैंठोनी सगरो माल बाहियात-में उडाय-दयो । और जब सगरो माल उडाय-
चुको भैंठोनी बडो अकाल पड़ो और वो तगी-में है-गयो । और बा देस-की
वस्ती-के एक मान्स-से मिलो । और बा-ने विम-को सुअरियाँ चराने अपने खेत-में
पठै-दयो । और मैं बा-ने जोया-से जो सुअरियाँ चत-हैं अपना पेट भयो ।
जब बा-के सूड़-में लगी तो सोचो और जी-में कह-उठो मेरे बाप-के बहुत-से
सहीन्दार खूब रोटी खात-हैं और बचाय लेत-हैं और हँ भूखन मत्त-हैं । हँ
अपने बाप-के ढिग जाओंगो और कहोंगो हँ-ने राम-जी-की मर्जी-के गैर कास
कियो और तेरे सामने कियो और अब तेरो मोड़ा कहलायवे-के लायक नानें ।
हँ-को अपने सहीन्दारन-में राख-ले । और ठाडो है-के अपने बाप-के ढिग-को चलो ॥

TRANSLITERATION AND TRANSLATION.

Kisū	māns-kē	dō	mōṛā	hatē.	Bin-mē-sē	unrē	bhaiyā-nē	
A-cer'tain	man-of	two	sons	were.	From	the-younger	brother-by	
bāp-sē	kahī	'bāp	mērō	bat	mōi	dē-ghāl'	Aur	hā-nē
father-to	it-was-said	'father,	my	share	to-me	gave'	And	by
apni	jāgir	bin-mē	bāt	dāl.	Aur	bahut	dinan	bēd
his-own,	estate	there-in	dividing	was-given	And	many	days	after
luhrō	mōṛā	sag-kō	bhēlō	kar-kē	dūr-lē	dē-sō		
the-younger	son	with	together	made-sharing	offer-of	country-to		
chal-diyō.	sur	bhēthōnī	sag-rō	mā'	rāhīrā-mē			
took-his-journey,	and	there	at	property	riotous-living-in			
unrāy-dāyō.	Aur	jāb	sag-rō	māi	unrāy-chūhō	bhēthōnī	harī	
was-squandered.	And	when	at	property	had-been-wasted	there	as-great	
abāl	parā	Aur	bō	raṅg-mē	hai-garō:	aur	bē	dē-sō
far	in	far	to	difficulties-in	became;	and	the	country-of

bānā-kē ēn mān-sē milō Aur bā-nē bis-kō suariyā dānīnē
 village-*of* one man-to be-joined. And fir-by fir-to entire to-feed
 ap'nē bhāt-mē pāthai-dōyō. Aur bhāt bā-nē mātīh-sē jō suariyā
 his-own field-in it-was-kept. And there he took-with which entire
 dān-kē ap'nō pēt bhāyō. Jab bā-kē māt-mē lagī
 eating-were his-own belly was-filled. When his head-in it-was-applied
 un sōchō aur jī-mē kēh-uhō. mēnē bāp-kē kahur-sē
 then he-thought and heart-in he-said, 'my father-*of* carry-*carry*
 māhā-dār bhāt mōī khat-hat. aur kachāy-lāt-hat: aur hū bhākhān
 service-*of* much bread eating-are. and eating-are; and I *of* hunger
 man-hū. Hū ap'nē bāp-kē dīng jādō aur kachōgō. "hū-nē
 dying-am. I my-own father-*of* fear u-*u*-gō and will-*say* "māt-*by*
 Bāmī-jān mājī-kē gur kām kiyō. aur tērē sāmīnē kiyō;
 God-*of* u-*u*-*of* against work was-done, and thy in-presence was-done;
 aur ab tērō mōī kachāy-bā-kē lāuk nānē. Hū-kō ap'nē
 and now thy son being-called-*of* worthy I-am-not. Me-to your-own
 māhā-dār-mē māh-ī-ā. Aur thāpō-hai-kē ap'nē bāp-kē
 service-*of* keep. And arisen-*being* his-own father-*of*
 dīng-hī chāt. reor he-went.
 reor he-went.

BRAJ BHĀKHĀ OF ETĀH

The District of Etah lies between Aligarh, in which the dialect is Braj Bhākhā, and Farukhabad, where Kanaui is spoken. The Etah dialect is nearly pure Braj Bhākhā. It does not show any of the peculiarities of Aligarh, but agrees much more closely with the standard of Muttra. The only local peculiarity is the preference of the termination *ō*, instead of the Braj Bhākhā *au*. Also *y* is dropped in the past participle, so that we have forms like *chalō* instead of *chalyau*, he went. These are Kanaui peculiarities, and are to be expected from the geographical position of the country in which they are found. We may also note the Braj Bhākhā change of *w* to *m*, as in *jāmẽ*, they may take away, and the usual tendency to contraction, as in *põchō*, for *pahũchō*, he arrived, *kã*, for *kahã*, there, and *bã*, for *bahã* or *wahã*, there. Note also the contraction *thālus-sā*, for *thākur-sāhib*, in which we have the common elision of *r* before another consonant with doubling of the latter. The contraction *sā* for *sāhib*, is found in widely distant parts of India, *e.g.* both in Kāshmiri and in Bihārī. Note also the Braj Bhākhā spelling *hāt* for *hāth*, a hand.

The specimen of the Etah dialect is a folk-tale illustrating the stupidity of the men of the Kōrī, or Hindū weaver, caste. In Indian folklore weavers, whether Hindūs or Musalmāns, occupy the place of the fool of European story. In the present tale, a Kōrī is taken on forced labour by his Thākur landlord, and exhibits the usual desperate silliness of his tribe.

[No 12]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ

(DISTRICT, ETAH)

एक ठाकुर हो । बा-नें एक कोरिया-कू वेगार-में पकरो और अपनी घुड़िया-के संग बाइ लिवाइ-कें अपनी सुसरार-कू चलो । तब कोरिया-की मैतारी-नें कही कि बेटा जब ठाकुर खुसी हों तब अढ़ाई सेर रुई माँग-लीये । कोरिया ठाकुर-के संग चल-भयो । जब ठाकुर सुसरार-में भीतर गओ कोरिया-कू अपनी घुड़िया थमाय-गओ और जताइ-गओ कि जाइ चोड़ा न लै-जामें । आधी रात भयें कोरिया सोइ-गओ । घुड़िया चोर लै-गये । धौतायें बा-नें देखो तो घुड़िया न पाई । लगाम लै-कें अटरिया-में जा जग्गे ठाकुर सोवत-हे पोंचो और कही कि ओ ठाकुर-सा अटलन-खुनखुन तो मो-पै है । हुनहुन का तुम लै-गये-हो । जे सुनि ठाकुर उठि-कें ढूँढ़े-कू भाने । कोरिया बिन-के संग लगि-लओ । राह-में एक नदिया परी । ठाकुर-नें कोरिया-कू अपनी तरवार गहाइ-दई और कही कि मेरे संग उतरि-आ । जब बीचों-बीच पोंचो तरवार मियान-में-तें निकरि-परी । कोरिया-नें कही ओ ठाकुर-सा जा-में-सूँ भिंगी निकरि-परी और चोकलो मो-पै रहि-गओ । ठाकुर-नें कही कि काँ गिरि-परी । तब बा कोरिया-नें नदिया-में मियान फेंक-कें बतायो कि वाँ गिरी-है । मियान-झ बह-गओ । जा-पै ठाकुर खूब हँसे । कोरिया-नें हात जोरि-कें कही कि भले ठाकुर अम्मा-नें अढ़ाई सेर रुई माँगी-है ।

[No. 12]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN HINDI

BRAJ BHĀKHĀ

(DISTRICT, ETAH)

TRANSLITERATION AND TRANSLATION.

Ēku thākuru hō Bā-nē ēk kōṛiyā-kū bēgār-mē pah'rō,
A Thākur was Him-by a Kōṛi-to forced-labour-in it-was-seized,
 aur ap'nī ghuriyā-kē sang bāi bhāi-kē ap'nī sus'rār-kū
and his-own mare-of with him taken-having his-own father-in-law's-house-to
 chalō Tab kōṛiyā-kī matārī-nē kahī kī, 'bētā, jab
he-went Then the-Kōṛi-of mother-by it-was-said that, 'son, when
 thākuru khusī hō, tab arhāi sēr rūi māṅ-līyē'
the-Thākur pleased may-be (plur), then two-and-a-half sees cotton ask-for
 Kōṛiyā thākuru-kē sang chal-bhavō Jab thākuru
The-Kōṛi the-Thākuri-of with departed When the-Thākuri
 sus'rār-mē bhitar gaō, kōṛiyā-kū ap'nī ghuriyā thamāv-gaō,
father-in-law's-house-in inside went, the-Kōṛi-to his-own mare he-enfrusted,
 aur jatār-gaō kī, 'jāi chottā na la-jāmē' Ādhi rāt
and warned(-him) that, 'this thieves not let-take-away' Half night
 bhayē kōṛiyā sōi-gaō. Ghuriyā chōr lai-gayē Dhautāyē
on-becoming the-Kōṛi to-sleep-went The-mare thieves took-away At-dawn
 bā-nē dekhō, tō ghuriyā na pāi Lagām lai-kē
him-by it-was-seen, verily mare not was-found The-bridle taken-having
 atariyā-mē jā jaggar thākuru sōwat-hē pūchō,
the-upper-chamber-in what place the-Thākuri sleeping-was (plur) he-arrived,
 aur kahī kī, 'ō thākus-sā, atlan-khun'khun tō mō-pai hai,
and it-was-said that, 'O Thākur-Sir, atlan-khunkhun verily me-with is,
 hun'hun kā tum lai-gayē-hō?' Jē suni thākuru
hunkhun (interrogative) you took-away?' These having-heard the-Thākuri
 uthi-kē dhūi-bē-kū bhājē Kōṛiyā bin-kē sang lagi-laō
arisen-having searching-for an (plur) The-Kōṛi him-of with accompanied
 Rāh-mē ēk nadyā parī Thākuru-nē kōṛiyā-kū ap'nī tarbār
The-road-in a river fell The-Thākuri-by the-Kōṛi-to his-own sword
 gabhāi-daī, aur kahī kī, 'mērē sang utari-ā' Jab
was-handed-over, and it-was-said that, 'me-of with across-come' When
 bichō-bich pūchō tarbār myān-mē-tē nikari-parī
middle-middle he-arrived the-sword the-scabbard-in-from out-fell

Kōnyā-nē bahi. 'ō thākus-sō, jā-mē-sū mingi nikari-paṇi,
The-Kōri-by it-was-said, 'O Thākur-Sir, this-in-from the-barrow out-fet,
 aur cōṭhō mō-pai rahi-guō. Tāṭkura-nē bahi hi, 'lē
and the-sheṭ re-rit remained. The-Trākūr-by it-was-said that, 'where
 gini-paṇi? Taṭ bō kōnyā-nē nāniyā-mē miyān phēṭ-lē
did-it-fa? Then, it-a' Kōri-by the-river-in the-scabbard throw-having
 bōṭhō hi. 'bē gini-hai. Miyān-hū bah-gā.
it-was-thrown that, 'there it-fa-ten-is. The-scabbard-also floated-away.
 Jē-pai tāṭkura kṛāṭ hāsā. Kōnyā-nē hāt jōri-lē
This-on the-Trākūr much laughed. The-Kōri-by hands fold-having
 bahi hi, 'bhalā. thākura amṛā-nē apṇāi sēr rai
it-was-said it-a, 'good. Trākūr, mammy-by two-ard-a-half sere cotton
 māgi-hai.
asked-for-is.'

FREE TRANSLATION OF THE FOREGOING.

There was a Trākūr. He caught a Kōri for forced labour, and taking him with his mare departed to his wife's home. Then the mother of the Kōri said, 'O son, when the Trākūr is in a good humour, ask for 2½ seers of cotton.' The Kōri departed with the Trākūr. When the Trākūr went inside his wife's house, he entrusted his mare to the Kōri and warned him to take care that it was not taken away by thieves. At midnight the Kōri slept, and some thieves took away the mare. At morning when the mare could not be found, the Kōri, taking the bridle, went to the upper-room where the Trākūr was sleeping and said, 'O Trākūr Sahib. *Aṭṭā Kṛmīkhar*¹ is with me, have you taken away *Har'ān*?²' Hearing this the Trākūr got up and ran to search for the mare. The Kōri went with him. On the way they came to a stream. The Trākūr handed over his sword to the Kōri and ordered him to cross over with him. When they had just reached the middle of the stream the sword fell out from its scabbard. Said the Kōri, 'O Trākūr Sahib, the kernal has fallen out and only the shell has remained with me.' The Trākūr asked where it had fallen out. Then the Kōri threw the sheath into the stream and pointed out, 'there is where it has fallen.' The scabbard also floated away. On this the Trākūr laughed heartily. Then the Kōri folding his hands said, 'Good Trākūr, my mammy has asked for 2½ seers of cotton.'³

¹ *Aṭṭā Kṛmīkhar* is name of a species of the flying squirrel of the hills, and *Har'ān* the offspring of the mare.

² The Trākūr of course laughed at the simplicity of the Kōri; but the latter thought he was pleased with him, and hence put in the petition for his mare.

BRAJ BHĀKHĀ OF MAINPURI.

Immediately to the south of Etah lies the District of Mainpurī. The following specimen from that locality shows that the dialect is just the same as that of Etah. There is the same tendency to use the Kanaūjī termination *ō* instead of *au*, and to omit the *y* of the past participle. The specimen consists of the first few lines of the Parable of the Prodigal Son. There are several examples of the elision of *r* with doubling of the following consonant. Thus, *khachchu* for *khari chu*, expenditure, *lad-daō* for *lar-daō*, he made, *mann* for *maran*, to die and *mattu* for *maratu*, dying.

This form of Braj Bhākhā is spoken over the whole of the district except in the extreme south-west, on the banks of the Jamna, where we find about 8,000 people employing the Bhadeurī form of Bundēlī.

[No 13]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ

(DISTRICT, MAINPUR.)

एकु-के दो लड़िका हे । उन-में-से छोटे-ने वाप-से कही वाप हो जो हमारो हिस्सा निकारै सो हमें दे देउ । तव वा-ने उन-को मालु वाँटि द्यो । कछु दिन पीछे छोटे लड़िका-ने सब मालु इक-ठोरो करो और दूर-के मुलिक-को चलो गयो और हुअन वा-ने अपनो मालु बुरी वातन-में खच्चु कट्यो । और जब-हीं वा-को सवरो मालु उठि गयो तव-हीं हुआँ अकालु परो । और जब-हीं वह भूखन मन्न लगो तव-हीं एकु वा मुलिक-के बड़े आदमी-के ढिंग गयो । तव वा-ने वा-को अपने खेतन-में सूअर चराइवे-को पठ्यो । और वह चाँहतु-ई-हो कि सूअर-के वच्चे खुचे कुकलन-से अपनो पेट भरै काहे-सों कि वाय कोई कछु देतु नाहीं हो । और जब वा-की अकिलि ठिकाने आई वा-ने कही कि मेरे-ई वाप-की हिअन बहुत-से मजूरन-को रोटी ही और मैं भूखन मत्तु-हों ॥

TRANSLITERATION AND TRANSLATION.

Ēku-kē	dō	larikā	hē	Un-mē-sē	chhōtē-nē	bāp-sē		
One-of	two	sons	were	Them-in-from	the-younger-by	the-father-to		
kahi,	'bāp	hō,	jō	hamārō	hissā	nikarai,	sō	hamaī
it-was-said,	'father	O,	what	my	share	may-come-out,	that	to-me
dē-dēu'	Tab	wā-nē	un-kō	mālu	bāṭi-daō	Kachhu	din	
give-away'	Then	him-by	them-to	property	was-divided	Some	days	
pīchhē	chhōtē	larikā-nē	sab	mālu	ik-thōrō	karō,	aur	
afterwards	the-younger	son-by	all	property	in-one-place	was-made,	and	
dūr-kē	mulik-kō	chalō-gayō,	aur	huan	wā-nē	ap'nō	mālu	
distance-of	country-to	he-went-away,	and	there	him-by	his-own	property	
buri	bātan-mē	kachchu	kad-daō.	Aur	jab-hī	wā-kō	sab'rō	
evil	affairs-in	expenditure	was-made.	And	when-eten	his	all	
mālu	uṭhī-gaō,	tab-hī	huā	akālu	parō	Aur	jab-hī	
property	was-squandered,	then-eten	there	a-famine	fell	And	when-eten	
wah	bhūkhan	mann	lagō,	tab-hī	ēku	wā	mulik-kē	barē
he	by-hunger	to-die	began,	then-eten	one	that	country-of	a-great
								man-of

dhing gaō Tab wā-nē wā-kō ap'nē khētan-mē sūar charāibē-kō
near he-went. Then him-by him-to his-own fields-in swine feeding-for
 pathaō Aur wah chāhatu-i-hō kī sūar-kē bachē-khuchē
it-was-sent And he wishing-even-was that the-swine-of superfluous
 chhuk'lan-sē ap'nō pēt bharai, kāhē-sō kī wāy
husks-by his-own belly he-may-fill, why-from (i.e. because) that to-him
 kōi kachhu dētū-nāhī-hō Aur jab wā-kī akīh thukānē
anyone anything giving-not-was And when him-of sense in-correctness
 āī, wā-nē kahī kī, 'mērē-i bāp-kē hian bahut-sē
came, him-by it-was-said that, 'my-even father-of near many-very
 majūran-kō iōtī hī, aur maī bhūkhan mattu-hō'
servants-to bread was, and I by-hunger dying-am'

BRAJ BHĀKHĀ OF BAREILLY.

North of Budaun lies the district of Bareilly with the district of Pilibhit to its east and the State of Rampur to its west. The dialect of the former is Kānaujī (with an admixture of Braj Bhākhā) and of the latter Hindōstānī.

The dialect spoken in Bareilly is good Braj Bhākhā. The only local peculiarities which I have noticed are the use of *ō* instead of *al* as the termination of strong adjectives, and the form *bā'* or *bāh* for 'he.' The verbs *dēraū* to give, and *lēraū*, to take, make their past participles *dawō*, and *lawō* after the Kānaujī fashion, instead of *dī'ar* or *dā'ar*. We may also note that owing to the fact that Bareilly was long under Musalmān domination there is a greater use of Arabic and Persian words than in the Braj Bhākhā tract proper.

The population of Bareilly was 1 045 691 in 1891. The languages spoken were (taking corrected figures) divided as follows:—

Braj Bhākhā (wrongly termed as Rāshīkharī)	857,213
Urdu	181,000
Other languages	3,478
Total	1,045,691

The Urdu is spoken principally by Musalmāns, by Kāyasths, and in the towns.

[No 14]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHAKHĀ

(DISTRICT, BAREILLY)

एक जने-के दुइ लौंड़ा हे । उन-में-से लहुरे-ने बाप-से कही कि
 ए बाप माल-में जो मेरा बाँट है वो मोय दे-देव । तब बाप-ने उसे माल
 बाँट दवो । थोड़े दिन पाछे लहुरो लड़का सब माल एकट्ठो कर-के
 परदेस-को चलो-गवो । और हुँआ सब रुपया बाइयात-में उड़ाय-दवो ।
 जब उस-के ठिंग कछु नाँहि रही और उस देस-में बड़ो अकाल पड़ो तो वो
 नंगो भूखी और दुखी हुइ-के उस देस-के एक भांगमान आदमी-के घर गवो ॥

TRANSLITERATION AND TRANSLATION.

Ek janē-kē du laūrā hē Un-mē-sē lahurē-nē bāp-sē
One man-of two sons were Them-in-from the-younger-by the-father-to
 kahi ki, 'ē bāp, māl-mē jō mērā bāṭ hai bau mōy
it-was-said that, 'O father, property-in what my share is that to-me
 dai-dēw' Tab bāp-nē usai māl bāṭ dawō
give-away' Then the-father-by him-to property having-divided was-given
 Thōrē din pāchhē lahurō lar'kā sab māl ēkatthō kar-kē
A-few days after the-younger son all property in-one-place made-having
 par-dēs-kō chalō-gawō Aur hūā sab rup'yā bāiyāt-mē urāy-dawō
foreign-land-to went-away And there all rupees dissipation was-squandered
 Jab us-kē dhuṅ kacchu nāhi rahō, aur us dēs-mē barō
When him-of near anything not remained, and that country-in great
 akkāl parō, tau bau nangō bhūkhō aur dukhi hui-kē us
famine fell, then he naked hungry and distressed become-having that
 dēs-kē ēk bhāg'mān ād'mī-kē ghar gawō
country-of one fortunate man-of house(-to) he-went

BRAJ BHĀKHĀ MERGING INTO HINDŌSTĀNĪ

The dialect of the districts of Bulandshahr and Budaun is on the whole good Braj Bhākhā, but in both localities it is much mixed with the Hindōstānī of the upper Doab and of western Rohilkhand. In Bareilly to the north of Budaun this mixture is not apparent, although Bareilly and Budaun both show traces of the influence of the Kanaujī spoken to their east. We thus see that Budaun is infected from both directions. The Kanaujī infection consists in the use of *ō* instead of *yan* as the termination of past participles, as in *chalō* instead of *chalyan*.

In the Naini Tal Tarai there is spoken a mongrel mixture of Braj Bhākhā, Hindōstānī and Kanaujī. We thus get the following figures for the districts in which Braj Bhākhā merges into Hindōstānī —

Bulandshahr .	941,000
Budaun .	826,500
Naini Tal	199,521
	<hr/>
	1,967,021
	<hr/>

BRAJ BHĀKHĀ OF BULANDSHAHR

Bulandshahr is the most northern district of the Doab in which Braj Bhākhā is spoken. Beyond it lies Meerut, of which the language is ordinary Vernacular Hindōstānī. The Braj Bhākhā of Bulandshahr does not vary much from that of Muttra. The main difference is the preference for the termination *ō*, instead of the *au* which is so characteristic of the standard form of the dialect. Even this is probably only a question of spelling and not of pronunciation, for in Muttra, where the *au*-sound undoubtedly exists, it is as often as not represented by *ō*, in writing.

Bulandshahr is separated from Muttra by Aligarh, but we do not find the pronoun of the third person, *gu*, which is so prominent in the latter district.

On the other hand, we sometimes meet with a few instances of borrowing from the Hindōstānī of Meerut,—usually the employment of the termination *ā* instead of *ō* or *au*. Thus, *hamāī ā* for *hamāī ō*. These borrowings, as might be expected, occur in the north of the district on the Meerut border.

The Hindōstānī of Meerut is called by those natives of India who live to its east *Pachhārī*, i.e. the language of the west. The original rough list of the languages of Bulandshahr showed 939,000 people as speaking Pachhārī, and 2,000 as speaking Braj Bhākhā. The local authorities evidently meant that there 939,000 people used a language differing from Braj Bhākhā. The difference consists, as explained above, in the occasional use of Pachhārī expressions. The basis of the whole is, however, undoubtedly Braj Bhākhā, so that we are justified in putting the number of speakers of that dialect in Bulandshahr as 941,000, it being remembered that about 2,000, in the south of the district, speak it more purely than elsewhere. This will be evident from the following specimen which consists of the first few lines of the Parable of the Prodigal Son —

The following are the main peculiarities of the Bulandshahr Braj Bhākhā. The sign of the accusative dative is *lō*, and not *lū*. The accusative plurals of the first two personal pronouns are *hamē* and *tumhē*, and their genitive plurals are *hamārā* and *tumhārā*. The nominative singular of the pronoun of the third person is *uō* or *uā*. The past tense of the auxiliary verb is *hō*, not *hau*, and its masculine plural is *hē* or *hai*. Finite verbs form their present and imperfect tense with a form in *ē*, instead of *atu*. Thus, *ham rahē haĩ*, I am living, *sūar charē-hē*, the pigs were grazing, *pēt bharē-hē*, he was filling his belly. So, *lōī dē-nāī*, no one was giving. This peculiarity, and also the forms *hamē*, etc. are also found in Meerut.

[No 15]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ.

(DISTRICT, BULANDSHAHR.)

एक आदमी-के दो लड़के हैं । छोटे-ने कहाँ वापू हमारा हिस्सा हमें दे-दे । उस-ने अपना हिस्सा वा-को बाँट-दे-आ । छोटे योरे-ही दिन-में अपना माल जमा परदेस-को ले-के चलो गयो । वहाँ सब लुंगाड़पन-में वरवाद कियो । जब सब वरवाद कर चुक्यो वा देस-में जवरा अकाल पक्यो । वा भूखो कांगाल हो-गयो । वा एक कोई-के नौकर हो-गयो । वा-ने सुअरन चुगाने-पे नौकर कर-दियो । जब वा-को कोई कुछ दे-नाई तो वो जो सूअर चरे-हे खोकटा वा-से पेट भरे-हे ॥

[No 15]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

TRANSLITERATION AND TRANSLATION

BRAJ BHĀKHĀ

(DISTRICT, BULANDSHAHR)

Ēk	ād'mī-kē	dō	lar'kē	hai	Chhōtē-nē	kahī,	'bāpū
One	man-of	two	sons	were	The-younger-by	it-was-said,	'father
hamārā	hissā	hamē	dē-dē.'	Us-nē	ap'nā	hissā	wā-kō
my	share	to-me	give'	Him-by	his-own	share	him-to
dēo	Chhōtō	thōrē-hī	din-mē	ap'nō	māl		
was-given	The-younger	a-few-very	days-in	his-own	property		
jamā	par-dēs-kō	lē-kē	chalō-gayō	Wahā	sab		
(having-)collected	a-foreign-country-to	talēn-having	went-away	There	all		
lūgār'panē-mē	bar'bād	karyō	Jab	sab	bar'bād	kar-chuk'yō	
wickedness-in	wasted	was-made	When	all	wasting	was-completed	
wā	dēs-mē	jab'rā	akāl	par'yō	Wa	bhūkhō	kangāl
that	country-in	a-great	famine	fell	He	hungry	indigent
Wā	ēk	kōi-kē	naukar	ho-gayō	Wā-nē	suarān	chugānē-pī
He	one	someone-of	servant	became	Him-by	since	feeding-on
naukar	kar-di'yō	Jab	wā-kō	kōi	kuchh	dē-nāi,	
servant	he-was-made	When	him-to	any	anything	giving-was-not.	
tō	wō	jō	sūai	charē-hē	khōk'tā	wā-sē	pēt
then	he	what	since	eating-were	lives	that-with	belly
						filling-he-was	

BRAJ BHĀKHĀ (KATHĒRIYĀ) OF BUDAUN

North of Etah, across the Ganges, lies the district of Budaun, in Rohilkhand. Here also Braj Bhākhā (not Rōhilkhandī as originally reported) is spoken. The dialect is locally known as *Kathēriyā*, from Kathēr, the name of Eastern Rohilkhand, although the true Kathēr country is to the north in the district of Bareilly. North-west of Budaun lies the district of Moradabad, the dialect of which is Hindōstānī, and hence we see traces of the influence of that dialect in Budaun. Such are the use of *thā* (plural *thē*), as well as *hō* for 'was', of *us* as well as *uā*, him, and of *lō* for the accusative-dative as well as for the genitive. The only peculiar local form which I have noticed is *tumhrō*, for *tumhāi ō*, your. For adjectives and participles, the termination *ō* is preferred to *au*.

As a specimen, I give a short extract from the Parable of the Prodigal Son. It is in the Persian character, as received from the local officers.

The number of speakers of Kathēriyā in Budaun is reported to be 826,500.

[No 16]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ (KĀTHĒRĪĀ)

(DISTRICT, BUDAUN)

ایک آدمی کے دولڑکا تھے۔ تائین سے چھوٹے نے اپنے پتا سے کہی کہ
 پتا تھرے دھن مین جو میرو ہوت ہو واکجو بانٹ دو۔ وا کے پتانے
 اوسکے بانٹے کا جو تھا واکو دیدیو۔ نیک دنن مین واکو چھوٹو پوت سگرو
 دھن اکٹھو کر کے کہون دور کے دیس کو نکس گئو اور وا دیس مین
 اپنو سگرو دھن بُرے کامن مین بتار دیو۔ جب وا کے پاس کچھونا
 بچو وادیس مین گبھیر اکال پرو کہ وا بھکاری ہگیو۔ تو ایک
 بھاگوان دھنی کی بکھری مین گئو اور وا کے چلین مین نوکر بھئیو۔ دانے
 یا کو اپنے کہتین مین سورن چراون کو بھیج دیو۔ یا کہوسی سے اپنو
 پیٹ اون جڑن سے بہر لیتو جاکو سور جناور کھات ہین۔ جڑن
 بھی یا کو کوؤ نا دیت ہو۔

[No 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

TRANSLITERATION AND TRANSLATION

BRAJ BHĀKHĀ (KATHĒRIYĀ)

(DISTRICT, BUDAUN)

Ēk ādmi-kē dō larkā thē Tā-mē-sē chhōtē-nē apnē
One man-of two sons were Them-in-from the-younger-by his-own
 pitā-sē kahī kī, 'pitā, tumhrē dhan-mē jō mēiō hōt-hō,
father-to it-was-said that, 'father, your wealth-in what mine may-be,
 wā muj(h)-kō bāt dō ' Wā-kē pitā-nē us-kē bātē-kā jō
that me-to dividing give ' Him-of father-by his share-of what
 thā wā-kō dē-diō Nēk dinan-mē wā-kō chhōtō pūt sigrō
was him-to was-given-away A-few days-in his younger son entire
 dhan ikthō kar-kē ! kahū dūr-kē dēs-kō nikas-gayō, aur
wealth together made-having some distance-of country-to out-went, and
 wā dēs-mē apnō sigrō dhan burē kāman-mē bitār-diō
that country-in his-own entire wealth evil deeds-in was-squandered
 Jab wā-kē pās kachhō nā bachō, wā dēs-mē gambhū
When him-of near anything not remained, that country-in a-severe
 akāl 'parō kī wā bhikārī hai-gayō Tō ēk bhāgwān dhanī-kī
famine fell that he poor became Then a fortunate rich-man-of
 bakhū-mē gayō aur wā-kē chēlan-mē nōkar bhayō Wā-nē
house-in he-went and him-of dependents-in servant became Him-by
 yā-kō apnē khētan-mē sūaran charāwan-kō bhēj-diō Yā
him-for his-own fields-in some feeding-for it-was-sent He
 khūsi-sē apnō pēt un jaran-sē bhai-lēto, jā-kō
happiness-with his-own belly those roots-with would-have-filled, which
 sūat janāwar khāt-hē Jaran bhī yā-kō kōū nā
the-swine animals eating-were Roots even him-to anyone not
 dēt-hō
giving-was

THE BHUKSĀ DIALECT OF THE TARĀĪ

The Tarāī parganas of the Naini-Tal district run by the foot of the Kumaon Hills along the northern border of the State of Rampur and the districts of Bareilly and Pilibhit. The dialect of Rampur is Hindōstānī, of Bareilly Braj Bhākhā, and of Pilibhit Kanaujī. The Tarāī is inhabited by a number of broken hill tribes, such as the Thārūs and Bhuksās, as well as by immigrants from the plains. These have developed a mongrel mixed dialect, made up of Hindōstānī, Braj Bhākhā, and Kanaujī, with an infusion of the Kumaunī of the hills. The Thārūs and Bhuksās have lost their aboriginal languages, if they ever had one. The dialect has been returned as 'Bhuksā' from the name of one of these tribes. I class it as a form of Braj Bhākhā, but it might just as easily appear as a form of Kanaujī. The number of its speakers is reported to be 199,521.

A brief extract from a version of the Parable of the Prodigal Son will suffice as an example of this dialect, and well illustrates its mixed character.

In the first sentence we have *lā* used as a sign of the oblique genitive, which comes from Kumaunī. In the next line we have *lā* as the sign of the direct genitive which is Hindōstānī. So are *lō*, the sign of the accusative-dative and words like *mērā*, my, and others. On the other hand, *hē*, were, is Braj Bhākhā, while *dāo*, gave, *gaō*, went, are Kanaujī. The only peculiar form which I have noticed is *nāi* (beside *nē*) as the sign of the agent case.

[No 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (MIXED BHUKSA DIALECT)

(TARĀĪ, NAINI TAL.)

एक फलाने सखस-का दो लौंड़ा हे । छोटे-ने अपने वूआ-से कहो कि वूओ मेरा जो माल-का हिस्सा है सो दे-दो । और उस-नाई अपने माल दोनों-को बाँट दओ । थोरे दिन बाद छोटा लौंड़ा अपने माल-को बटोर-के दूर देस-को चलो-गओ । और वहाँ जा-के अपने माल लुचापन-में बरबाद कर-दओ । जब सब खरच हो-गओ तब उस देस-मे बड़ा काल पड़ गओ और खाने-को भी तंग हो गओ । तब उस देस-के एक रहीं-के घर-मे सामिल हो गओ । ओर वोह सूअर चुगाने उस-को खेत-मे भेज-दओ । ओर वोह चाहो कि जो बकल सूअर खाते-हों वोह ऊदर भरने-को चाहो । किसी-ने ना दओ ॥

TRANSLITERATION AND TRANSLATION:

Ēk	phalānē	sakhas-kā	dō	laūrā	hē	Chhōtē-nē	ap'nē
<i>A</i>	<i>certain</i>	<i>person-of</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>The-younger-by</i>	<i>his-own</i>
būā-sē	kahō	ki	'būō,	mērā	jō	māl-kā	hissā hai sō
<i>father-to</i>	<i>it-was-said</i>	<i>that</i>	<i>'father,</i>	<i>my</i>	<i>what</i>	<i>property-of</i>	<i>share is that</i>
dē-dō'	Aur	us-nāi	ap'nē	māl	dōnō-kō	bāṭ	daō
<i>give'</i>	<i>And</i>	<i>him-by</i>	<i>his-own</i>	<i>property</i>	<i>both-to</i>	<i>divided</i>	<i>was-given</i>
Thōrē	din	bād	chhōtā	laūrā	ap'nē	māl-kō	batōr-kē
<i>A-few</i>	<i>days</i>	<i>after</i>	<i>the-younger</i>	<i>son</i>	<i>his-own</i>	<i>property</i>	<i>collected-having</i>
dūr	dēs-kō	chalō-gaō	Aur	bahā	jā-kē	ap'nē	māl
<i>a-distant</i>	<i>country-to</i>	<i>went-away</i>	<i>And</i>	<i>there</i>	<i>going</i>	<i>his-own</i>	<i>fortune</i>
luchāpan-mē	bar'bād	kar-daō	Jab	sab	kharach'	hō-gaō	tab
<i>debauchery-in</i>	<i>wasted</i>	<i>was-made</i>	<i>When</i>	<i>all</i>	<i>expended</i>	<i>became</i>	<i>then</i>
us	dēs-mē	barā	kāl	par-gaō	aur	khānē-kō	bhī tang
<i>that</i>	<i>country-in</i>	<i>great</i>	<i>famine</i>	<i>fell</i>	<i>and</i>	<i>food-for</i>	<i>even in-want</i>
hō-gaō	Tab	us	dēs-kē	ēk	rahīs-kē	ghar-mē	sāmīl
<i>he-became</i>	<i>Then</i>	<i>that</i>	<i>country-of</i>	<i>one</i>	<i>well-to-do-man-of</i>	<i>house-in</i>	<i>joined</i>
hō-gaō	Ōr	woh	sūar	chugānē	us-kō	khēt-mē	bhēj-daō Ōr
<i>he-became</i>	<i>And</i>	<i>he</i>	<i>swine</i>	<i>to-feed</i>	<i>him-as-for</i>	<i>field-in</i>	<i>it-was-sent-away And</i>

woh	chāhō	kī	jō	bakkal	sūar	khātē-hō	woh	ūdar
<i>he</i>	<i>wished</i>	<i>that</i>	<i>what</i>	<i>husks</i>	<i>swine</i>	<i>eating may be</i>	<i>those</i>	<i>belly</i>
bhar'nē-kō	chāhō	Kīsi-nē	nā	daō.				
<i>filling-for</i>	<i>he-desired</i>	<i>Anybody-by</i>	<i>not</i>	<i>it-was-given</i>				

BRAJ BHĀKHĀ MERGING INTO RĀJASTHĀNĪ.

To the south of Braj Bhākhā lie the Mēwātī and Jaipurī dialects of Rājasthānī, into both of which it gradually merges. In Gurgaon we see it becoming Mēwātī. In the State of Bharatpur we notice the first signs of the influence of Jaipurī, which becomes stronger as we go south, until in the Dāngs, or broken country in the south of that State, in Karauli, and in the east of Jaipur, we find a number of sub-dialects which are grouped together under the name of Dāngī. The number of speakers of these intermediate forms of Braj Bhākhā are reported to be as follows —

Gurgaon	.	.	149,700
Bharatpur	.	.	502,303
Dāng dialects	.	.	774,781
			<hr/>
			1,426,784
			<hr/>

BRAJ BHĀKHĀ OF GURGAON

The district of Gurgaon is under the Government of the Panjab. It has the river Jamna to its east, being separated by it from the district of Aligarh. To its south lie the district of Muttra, and the State of Bharatpur. In Gurgaon there are three principal dialects, *viz* Ahirwātī and Mēwātī, which are forms of Rājasthānī, and Braj Bhākhā, spoken by 149,700 people, in Palwal Tahsil, where the district meets Aligarh and Muttra.

The Braj Bhākhā spoken in Gurgaon is very fairly pure. It bears slight traces of the influence of the neighbouring Rājasthānī. Such are the use of the termination *ō* instead of *au*, for adjectives and participles, and the masculine form of the genitive singular (*e g* *bat-kō*, not *bat-kau*, of a share), the oblique ending *ā*, instead of *ē*, and the use of the Rājasthānī form of the Present Definite tense, as explained under the head of Braj.

The use of *ō* for *au* is also common in the neighbouring State of Bharatpur. The oblique ending is usually *ē*, as in good Braj, but now and then we meet *ā*, as in *thā*, they were.

The word *jaō* is used to mean 'then,' as well as 'when,' as in Rājasthānī. The imperfect tense is also formed as in that language, by adding the past tense of the auxiliary verb to the verbal noun in *ē*, as in *chāhē-hō*, I was, thou wast, or he was wishing. The past tense of the auxiliary verb is usually *hō* (plural *hē*) as in Braj Bhākhā, but sometimes *thō* (plural *thā*) is borrowed from Rājasthānī. The past participle of verbs ends in either *yō* or *ō*, as in *kahyō* or *kahō*, he said.

An extract from a version of the Parable of the Prodigal Son will be a sufficient specimen.

[No 18]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BRĀHṢĀ.

(DISTRICT, GURGAON)

एक आदमी-के बेटा है । उन-ते लोहरे-ने वाप-ते कछो कि भाई हमारे बट-को हिम्मा बाँट-दीजो । जब तो वा-कूँ बाँट-दियो । थोरे दिन पीछे सब धन ले-के लोहरो लरिका पर-देस-कूँ चल-दियो और वह अपने माल खोटी संगत-में उड़ा-दियो । और जब सब खर्च कर-बुको तो वा देस-में अकाल पर-गयो और वह माँगन लग्यो । जब फिर वहाँ-के रहीस-के जा-लग्यो । तब तो वा लरिका-कूँ सूवर चरावने-के-लिये अपने खेत-में खंदा-दियो । और वह चाहे-हो कि उन छोलकाँ-ते जो सूवर खाँय-या अपना पेट पालन करे क्योंकि उसे कोई ना दे-हो । जब होस-में आ-के कहो देखो मेरे वाप-के कितने नोकर हैं और मैं भूखन मरूँ-हूँ । अब मैं अपने वाप-के ठोरे जाऊँगो और वा-ते कहूँगो कि हे वाप मैं-ने तेरा और धनी-को खोट बहुत करो और तेरे लायक मैं बेटा ना हूँ । तुम्हारे जो सहिनिती रहे-हैं उन-में मो-कूँ समझ ॥

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ

(DISTRICT, GURGAON)

TRANSLITERATION AND TRANSLATION.

Ek ād'mī-kē dwai bētā hē Un-tē loh'rē-nē bāp-tē
A-certain man-of two sons were Them-from the-younger-by the father-to
kahyō kī, 'bhāī, hamārē bat-kō hissā bāt-dījō'
it-was-said that, 'brother,' my share-of share having-divided-give'
Jab tō wā-kū bāt-dījō Thōrē din pīchhē sab
Then indeed him-to having-divided-it-was-given A-few days after all
dhan lē-kē loh'io larikā par-dēs-kū chal-dījō Aur
property taken-having the-younger son a-foreign-country-to went-away And
wah ap'nō māl khōti sangat-mē urā-dījō Aur jab sab
he his-own wealth evil company-in was-squandered And when all
kharach kai-chukō, tō wā dēs-mē akāl par-gayō,
expenditure was-made-completely, then that country-in a-famine fell,
aur wah māgan lagyō Jab phū wahā-kē rahis-kē
and he to-beg began Then again there-of rich-man-of(-near)
jā lagyō Tab tō wā larikā-kū sūwar
having-gone he-engaged-himself. Then indeed that boy-as-for some
charāw'nē-kē-hyē ap'nē khēt-mē khandā-dījō Aur wah chāhē-hō
feeding-of-for his-own field-in it-was-sent-away And he wishing-was
kī un chhol'kā-tē, jō sūwar khāy-thā ap'nā pēt pālan
that those husks-with, which some eating-were his-own belly cherishing
karē, kyō-kī usē kōī nā dē-hō Jab hōs-mē
he-may-make, because to-him anyone not giving-was Then senses-in
ā-kē kahō, 'dēkhō, mērē bāp-kē kit'nē nōkar haī,
come-having it-was-said, 'see, my father-of how-many servants are,
aur mē bhūkhan marū-hū Ab mē ap'nē bāp-kē dhōrē jīūgō
and I by-hunger dying-am Now I my-own father-of near will-go
aur wā-tē kahūgō kī, "hē bāp, mē-nē tērā aur Dhani-kō'
and him-to I-will-say that, "O father, me-by thy and The-Rich-One-of
khōt bahut karō aur tērē-lāyak mē bētā nā hū Tumhārē jō
evil much was-done and thee-of-worthy I son not am Your who
mihn'ti rahē-haī un-mē mō-kū samajh''
labourers are them-in me (obj) consider''

¹ Here simply used as a form of respectful address to a father

² God is said to be 'sakkā Dhani,' i.e. a rich one from whose store every one is provided.

BRAJ BHĀKHĀ OF BHARATPUR.

To the south of the district of Muttra lies the State of Bharatpur. The main language of the State is Braj Bhākhā. Only in the north-west, on the border of Alwar, is Mēwātī spoken, and, on the south-west, in the hill-country bordering on Kerauli, Dāngī. The former is a dialect of Rājasthānī, and the latter, a broken mixture of that language and Braj Bhākhā. To the west of Bharatpur lies the Rājasthānī-speaking State of Jaipur. Hence, although the Braj Bhākhā of Bharatpur is on the whole fairly pure, it shows traces of the influence of Rājasthānī.

The following figures show the estimated number of speakers of the three dialects in Bharatpur —

Braj Bhākhā	502,303
Dāngī	40,000
Mēwātī	80,000
TOTAL	622,303

As a specimen of the Braj Bhākhā of Bharatpur I give the first few lines of the Parable of the Prodigal Son. The following are the local peculiarities, mostly borrowed from Rājasthānī, which differentiate it from the Standard dialect of Muttra.

Instead of the termination *au* for strong adjectives and participles we have *ō*. Thus, *dayō*, he gave, *paryō*, he fell. Sometimes, however, we also find *au*, as in *bhalau*, good, *ūchāu*, high.¹ There is a strong tendency to nasalise a final vowel, as in *janē-kē*, to a man, *apⁿai dāū-tai*, (he said) to his father. In some cases this final nasal appears to represent an old neuter gender, as in *apⁿō dhan*, his own wealth. The vowels *ō* and *ū* seem to be interchangeable. Thus the sign of the accusative-dative is *kō* or *kū*, and both *bhūkhō* and *bhūkhū* are used to mean 'by hunger'. Strong nouns in *ā* do not change in the oblique form, in this following Rājasthānī, thus, *chhōrā-nē*, by the son. Sometimes such nouns substantive end in *au* or *ō*, not *ā*. Thus, the list of words received from Bharatpur gives *mhaṛau*, a mouth, and *ṣṇō* (another neuter form), gold. In one case, in the specimen, we have a strong adjective, *chhōtā*, small, ending in *ā* in the nominative, with an oblique form in *ē*.

The past tense of the verb substantive is *hau*, as in Braj Bhākhā. The list of words gives an additional form, *hatau* or *hatyau*. *Hatau* is like the Bundēlī and Kanaujī *hatō*.

In the active verb, the definite present is made as in Rājasthānī by conjugating the simple present with the present of the verb substantive. This is sometimes found in the Braj of Muttra, but appears to be universal in Bharatpur. The tense is conjugated as follows —

Sing	Plur
1 <i>mārū-hū</i>	<i>mārāi-hai</i>
2 <i>mārai-har</i>	<i>mārau-hau</i>
3 <i>mārai-har</i>	<i>mārāi-hai</i>

There are several examples in the specimen.

The only other peculiarity worth noting is the use of *huō*, instead of *bhayaū*, he became.

¹ These examples are quoted from a list of words received from Bharatpur, but not here printed.

[No 19]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ.

(STATE, BHARATPUR)

एक जने-के दो छोरा हे । और विन-में-तैं छोटे छोरा-ने अपने दाज-तैं कही दाज-जी धन-में तैं जो मेरे बट-में आवै सो मो-कूँ देउ । और वा-ने अपनों धन विन-कूँ बाँट दियो । और घने दिन नाँइ बीते छोटा छोरा अपने बट-कूँ डकड़ा ले-कैं दूर देस-कों डिगिर-गयो और वहाँ लुचपने-में अपनों धन बिगार दियो । और जब वा-पै-तैं सब उठ-गयो तब वा देस-में बड़ो भारी जवाल पखो और वो भूखों मरिवे लग्यो । तब वो चल-दियो और वा देस-के एक रहवैआ-के यहाँ जाइ रह्यो । और वा-ने वा-कूँ अपने खेतन-में सूअर घेरवे-पै कर-दियो । और जो भुसी सूअर खावै-हे वा-तैं वो अपनों पेट भरनों चाहे-हो । पन कोई आदमी वा-कूँ नाँइ देइ । और जब वाकूँ सोच हुओ तब वा-ने कही मेरे दाज-के कितने-ही आदमी रोटीं खाँइ-हैं और वच-रहै-हैं और मैं भूखूँ मरूँ-हूँ ।

TRANSLITERATION AND TRANSLATION.

Ek janē-kē dō chhōrā hē Aur bin-māi-tāi chhōtē
A-certain person-of two sons were And them-in-from the-younger
 chhōrā-nē ap'nai dāu-tai kahī, 'dāujī, dhan-mē-tē jō
son-by his-own father-to it-was-said, 'father, the-property-in-from what
 mērē bat-mē āwai sō mō-kū dēu' Aur wā-nē ap'nō dhan
my share-in may-come that me-to give' And him-by his-own wealth
 bin-kū bāt diyō Aur ghanē din nāi bitē chhōtā
them-to dividing was-given And many days not passed the-younger
 chhōrā ap'nē bat-kū ikatthā lē-kaī dūr dēs-kō digir-gavō,
son his-own share-to together talen-having a-far coun'ty-to went-a way,
 aur wahā luchh'panē-mē ap'nō dhan bigār-diyō Aur jab
and there riotous-living-in his-own wealth was-squandered And when
 wā-pai-tē sab uth-gayō tab wā dēs-mē barō-bhārī jawāl
him-near-from all had-been-wasted then that country-in a-very-great famine
 paryō, aur wō bhūkhō maribē lagyō. Tab wō chal-diyō aur wā
fell, and he by-hunger to-die began Then he went-away and that

THE BROKEN DIALECTS OF THE DĀNGS

The State of Karauli lies between the river Chambal and Jaipur. Its physical aspects are thus described in the *Imperial Gazetteer* —

Hills and broken ground characterise almost the whole territory, which lies within a tract locally termed the 'Dāng' being the name given to the rugged region which lies above the narrow valley of the Chambal. The principal hills in the State are on the northern border, where several ranges run along or parallel to the frontier line, forming formidable barriers, but there are no lofty peaks, the highest being less than 1,100 feet above sea-level.

Along the valley of the Chambal an irregular and lofty wall of rock separates the lands on the river bank from the uplands of which the southern part of the State consists. From the summits of the passes fine views are often obtainable, the rocks standing out in striking contrast to the comparatively rich and undulating plain below, through which winds the glittering river. For some miles the country north of these passes is high, and too rocky to be deeply cut by ravines or to be pierced for water, and the few inhabitants depend upon tanks and dams, but farther north the country falls, the alluvial deposit is deeper, level ground becomes more frequent, and hills stand out more markedly, while in the neighbourhood of the city of Karauli the low ground is cut into a labyrinth of ravines.

According to the Census of 1891, the population of Karauli was 156,587, divided thus according to language —

Jādōbātī	80,000
Dāngī	60,000
Urdū	10,000
Others	6,587
	<hr/>
	156,587

Of these Urdū is spoken by the Pathāns and Muhammadans of the State, and by the educated portion of the urban population. In the plains country, which is mainly inhabited by Rajputs of the Yādava or Jādō tribe, the language spoken is the Jādōbātī form of Braj Bhākhā, and has been described *ante* (pp. 296 and ff.). The broken hill country, known as the Dāng, is the home of Dāngī. The Dāng, with its language, extends beyond the limits of Karauli State, to the north into Bavānā Tahsil of Bharatpur in the south of that State, and to the west into Jaipur. In the latter State, besides Dāngī proper, we find variations of it, called Dūgar-wārā, Kālīmāl, and Dāngbhāṅg, all spoken in the broken country bordering on Karauli. The people who speak Dāngī are mostly Gūjars.

The following are the figures for the various forms of Dāngī —

Dāngī proper, or Kā-kachhū-kī bōli	
Karauli	60,000
Bharatpur	40,000
Jaipur ¹	404,436
	<hr/>
Dūgar-wārā of Jaipur	504,436
Kālīmāl of Jaipur	108,766
Dāngbhāṅg of Jaipur	81,216
	<hr/>
	80,363
	<hr/>
TOTAL	774,781

For Dāngī proper, I propose to give specimens of that spoken in Karauli and Jaipur. The Dāngī of Bharatpur closely resembles that of Jaipur, showing, however, greater

¹ Includes 217,531 speakers of a mixed dialect.

affinities with the Braj Bhākhā spoken immediately to its north, specimens of it are unnecessary. Of the other Jaipur dialects, I give specimens only of Dāngbhāṅg. The others are intermediate between it and Dāngī of Jaipur. I also give a List of Words and Phrases in the Dāngī of Karauli and Jaipur, and in all the three other dialects of the latter State.

The examination of all the forms of speech current in Jaipur has been greatly facilitated by a book which will be frequently referred to in the following pages — *Specimens of the Dialects spoken in the State of Jeypore*, prepared, at the instance of His Highness The Mahārājā, by the Rev G. Macalister, M.A., in the year 1898. This admirable work gives a vocabulary, grammars, and specimens of all the dialects spoken in the State. It contains many details which cannot find place in the present Survey.

Dāngī exhibits Braj Bhākhā in the act of shading off into Rājasthānī. In the standard dialect of the south of the Braj tract we have, indeed, noticed the use of a form of the present definite (*karũ-haũ* instead of *kar-tu-haũ*, I am doing) which is borrowed from that language, and in the centre of Bharatpur other examples of its influence have been pointed out, but in both these cases the instances are sporadic. In the Dāng dialects, on the other hand, they are quite common, and give a distinct colour to the whole. Dāngī, in short, shows the first signs of idioms which we shall meet more and more frequently as we go west, till they arrive at their fullest development in Gujarātī. In one notable instance (the impersonal use of the past tense of a transitive verb) we find the Gujarātī idiom already established in the Dāngī of Jaipur.

As in many rude languages, we find idioms preserved, which throw light on more abraded forms employed in more civilised speeches. For instance (as in old Gujarātī) Dāngī clearly forms a dative by putting the genitive into the locative case. Thus, *mērō*, of me, makes a locative *mērav*, which means 'to me'. This explains the origin of the Hindī suffix *kō* (Braj Bhākhā *kaũ*), which is really the locative of the genitive postposition *lā* (Braj Bhākhā *kau*).¹

We have noticed in the Braj Bhākhā of Aligarh and of the east of Agra a curious pronoun of the third person, *gu* or *gwa*. The corresponding form in Dāngī, *wha* or *hwa*, probably indicates the origin of this peculiar form. *Wha* is only another form of the familiar *wah*.

In Braj Bhākhā nouns form (amongst several methods) their oblique plural in *n*, preceded by a short vowel. Thus, *ghōrā*, a horse, *ghōran-kau*, of horses; *nārī*, a woman, *nārīn-kau*, of women. In Rājasthānī, these end in a nasalised long vowel. Thus, *ghōrāĩ-kō*, *nārīĩ-kō*. Dāngī occupies an intermediate position, and exhibits a form older than either, from which both are derived. The oblique plural ends in *n*, always preceded by a long vowel. Thus, *ghōrān-kō*, of horses, *nārīn-kō*, of women, *din* or *dan*, a day, *dinān-kō* or *danān-kō*, of days.

In all the Western Hindī dialects, the past tense is simply the past participle of the verb without any suffix. We have seen that in Eastern Hindī and Bihārī (and other languages of the group) certain suffixes are added to the verb in all its tenses. Thus

¹ *Kō* is derived directly from an old form *kaũ*, which in its turn represents the Sanskrit *kṛtē*. *Kṛtē* (which in Sanskrit means 'for') is the locative of *kṛtāh*, which itself is the origin of the Hindī *kā* meaning 'of'.

(Eastern Hindi) *māya-s*, he struck. This *s*-suffix is, as has been explained, the relic of an enclitic personal pronoun.

We shall see, in dealing with Jaipurī, that this very termination can also be added to words, but here it is recognised as a distinct enclitic word, not as verbal terminations, and can be added or not at will. Thus, *gayō* or *gayō-s*, he went (it will be noticed that the same peculiarity occurs in Banāpharī Bundēli, *vide post*, p. 485).

This enclitic is common in Dāngī, as in *bulāi-s*, she was called.

In Western Hindi the sign of the Agent case is *nē* or *naī*. In Rājasthānī and Gujarātī this case takes no postposition, but *nē* or *naī* is used to indicate the Accusative-dative. In Dāngī *naī* is used (in the case of pronouns) for both the Agent and the Accusative-dative. In the first case it is used with the form of the nominative, and in the latter case with the oblique form. Thus, *taī-naī*, by thee, *tō-naī*, or *tō-lāñ*, to thee. Here we see the postposition in the actual circumstances of the change of its meaning.

In Rājasthānī the conjunctive participle may be formed by adding *ar* to the root. Thus, *mārar*, having struck. In Western Hindi it is formed by adding the suffix *kar*, the letter *r* being optionally added at the same time to the root. Thus, *maī-kar*, or *māri-kar*. In Dāngī, it is formed by suffixing *kar*, or by adding *ar* or *ri*. Thus, *māi-kar*, *mārar* or *māri*. Here we see the origin of the suffix *ar*. It is formed by the elision of the *k* of *kar*, and that this is the fact is proved by the form *māri*, which is evidently a contraction of the form *māri-kar*. This, also, incidentally throws light on the Rājasthānī genitive in *rō*. The Mārwarī *ghōṛā-rō* is by parity of reasoning a contraction of *ghōṛā-karō*, just as the Bengali *bālā-kēr*, of a boy, is a contraction of *bālāka-kēr*.

Owing to the interesting character of these Dāng dialects, I have appended a special List of Words and Sentences, which illustrates their various forms.

DĀNGĪ OF KARAUĪ.

In the State of Karauī. Dāngī is reported to be spoken by 60,000 people. Here it is a rude Brāj Bhāṣā, with a strange vocabulary, and various infusions of Jaipuri. Two specimens are given—a portion of the Parable of the Prodigal Son, and a letter written in the locality, given just as it was put down, except that the formal salutation or the commencement has been omitted. The following are the principal divergencies from Standard Brāj Bhāṣā which should be noted.

Pronunciation.—The letter *c* often becomes *i* in an unaccented syllable, as in *bāḥi*, a child: *sūṛi*, the sun. The letters *ē* and *ai* are apparently interchangeable. It is quite common to find the same word spelt with one or other indifferently. Thus *pīṭai* or *pīṭē*, he beats. So *ō* and *ai* are absolutely interchangeable. Thus *maṭṭā*, *māṭṭā*, *mōṭṭā*, or even *mudā*, a son. So *cāḥyā* or *cāḥyan*, he went. The letter *i* is sometimes inserted between two vowels, as in *sūṭai*, *stina*. It is sometimes omitted, as in *ran* for *raṭan*, to remain. When a vowel precedes a doubled consonant, it may be lengthened, and one consonant of the doublet omitted. Thus *āṭai* for *uṭai*, an answer. In the word *kāṭp*, well, an initial *k* has become *kā*. Instances of contraction are *bāṭ* or *bāṭai*, for *bāḥai*, much, and *dāḥ* for *dāḥā*, one or two.

Strong nouns which in Brāj Bhāṣā end in *ā*, here usually end in *ai* or *ō*. Thus, *gāḥai*, a horse. A few nouns of relationship, such as *maṭṭā*, a son, still end in *ā*. The oblique form singular of nouns in *au* (*ō*), usually ends in *ā*, as in *gāḥāi-kau*, of a horse. The Rājasthānī form in *ō* is, however, also common. Thus, from *baiṭā* *baiṭā-kā*, to the mother. Note that this word ends in *ō*, although it is feminine. The Nominative Plural usually takes the form *gāḥāi*, but occasionally we have *gāḥā*. The oblique plural usually takes the form *gāḥāi*. The long vowel in the last syllable of the oblique plural is typical of Dāngī. Sometimes we have *āi* instead of *āi*, as in *jāḥāi-kāi*, to the calves, nom. sing. *jāḥāi*. Nouns like *maṭṭā* have obl. sing. and nom. plur. *maṭṭāi*, and obl. plur. *maṭṭāi*. Nouns ending in consonants have a nom. plur. in *ā*, as in *dāi*, a day, *dāi*, days: *praiṭā*, a father, plur. *praiṭāi*. The oblique plural ends in *ai*, *āi*, or *āi*, as in *dāi* or *dāi*, *jaiṭāi* (for a person), and *praiṭāi*. Nouns in *i* and *ī* preserve the long vowel in the oblique plural. Thus, *maṭṭāi*, a servant, has *maṭṭāi*: and *paṭṭāi*, a buffalo calf, has *paṭṭāi*.

The case suffixes are the same as in Brāj, but there are also some irregular forms. Thus, for the nominative-accusative, besides *kāi*, *kāi*, and *kāi*, we have *kāi* (properly belonging to the case of the agent). Thus, *aiṭai rūpaṭṭāi-kāi lai-lai*, take those rupees. The suffixes of the instrumental-oblique are *āi*, *āi*, *āi*, with the usual variations, but very common is *aiṭāi*, as in *aiṭāi-pai-kāi lai-lai*, take from him. We have even *pai* (properly belonging to the locative, used alone as an oblique in sentences such as *aiṭāi-pai dāṭṭai rāṭai jāi*, it is not gone by me, I cannot go).

Besides the two ordinary genders, masculine and feminine, there are distinct traces of a neuter, which is indicated by the masculinisation of a final *au* or *ō*. Thus, *pāṭai* *aiṭāi-kāi*, the water has dried up; *aiṭāi-kāi* *paiṭāi*, a famine fell; *biṭāi-kāi*, it was considered (by him), he considered; *aiṭāi* *paiṭāi*, his own belly.

The pronoun of the first person is *kāi*, *kāi*, or *kāi*. The genitives plural of the first and second persons are (1) *aiṭāi* or *aiṭāi*, (2) *aiṭāi*, *aiṭāi*, or *aiṭāi*.

The oblique forms plural are *haman* and *tuman*, respectively. The genitive of *āp*, self is *ap^onau* or *āp-kau*. As pronominal adverbs note *jhā*, here, *jab*, at this time, as well as 'when', *bhā* there.

The verbal irregularities are few in number. There is a negative verb substantive. The only form noted is *nānē*, which means both 'I am not' and 'he is not'. We have already noted *nānē*, I am not, in Sikarwārī Braj Bhākhā.

As in Bhadaurī Bundēli, the initial *h* of the verb substantive is often dropped when the verb is used as an auxiliary. Sometimes *y* is inserted. Thus we have, *rōpat-ē*, he sets up, *jāt-yē*, he goes, *dēt-ō*, he was giving, '*charat-ē*, they were grazing. The full form is also used, as in *dōlat-hai*, he is walking about.

The definite present generally prefers the Rājasthānī principle of conjugating the auxiliary with the simple present, instead of with the present participle.

The past participle nearly always ends in *yau*. Sometimes the *y* is omitted. We have both *chukyau* and *chukau*, he finished.

Precative forms of the imperative are *āiyō*, come, *dhō-ghālīyau*, give, *lijau*, take, and *dīyau*, give.

The following is a list of unusual words which occur in the specimens. Verbs are quoted under their root forms —

- ātyau*, weary
- āā*, a wall-niche
- ōjhyū* or *aujhyū*, again
- kattān*, a buffalo
- kūkas*, a husk.
- khnak*, a cattle-pen
- ghai*, to fight
- chalū*, durable
- chhattā*, good, handsome
- jēg^oō*, a calf
- tarak-dē*, to walk away
- tāā-tūī*, evasion
- thāth^oō*, dry stalks of bajrā
- dig*, to walk
- dōl*, to wander about
- dhūh-lē*, to see
- dājū*, a father
- dhō-ghāl* or *dhō-dē*, to give
- nākh*, to leave behind. In Jaipur this means 'to vomit'
- nyār-phūs*, straw and chaff, fodder
- pānyaū*, water
- phitak*, in *icāy phitak sūghī*, he came to his senses
- phūs*, chaff
- baiyō*, a mother
- hai^obānī*, a woman, a wife
- bhāy^olō*, a friend
- bhāā*, a brother

bhūs, to bark (like a dog)

malūk, handsome, good.

muk^otau, much

meh^onatī, or *mehantī*, a servant

rāhan, a stove

lāgan, enmity

lār, to throw food before cattle, to tend them.

lōthā, grown up

lōhyan, blood

hal, to move (intransitive)

[No 20]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ (DĀNGĪ)

(STATE, KARĀULI)

SPECIMEN I.

कोई आदमी-की दो मोड़ा है । विन-में-से ल्होरे मोड़ा-ने दाजू-से कही अरे दाजू बिसुधा-में जो मेरो बट है वाय माँ-को बाँट-दे । तब बाप-ने अपनी बिसुधा बाँट दीनी । कलूक थोरे-ई दिनन-में ल्होया मोड़ा सब बिसुधा समेटि दूर परदेस-कूँ चल्यो-गयो और भाँ गुलाम्यों-से सब दिना खोय-दीए सब बिसुधा लुटाय-दीनी । जब सवे गमाय-चुक्यो तब भाँ बड़ो भारी सूखा-काल पखों और वो नंगा है बैठ्यो । वो वा देस-में वसिवे-वारे एक कोई-के भाँ रहवे लग्यो । वा-ने वा-कूँ आप-की खितन-में सूहर चरायवे पठायो । भाँ जा कूकस-कूँ सूहर चरते वा-से अपनी पेट भरवो विचार्यो । वा-कूँ कोई नहीं देतो । जब वाय फिटक सूभी और वा-ने कही के मेरे दाजू-के भाँ भोत मेहनतीन-कों पेट-से ऊवर रोटी होय-है और में भूखन मरूँ । जा-से भाँ-से दाजू-के घर जाऊँगो और भाँ वा-से कलूँगो अरे बाप में-ने तेरे अगारी पापै पाप-को धंधो कखी-है । में तेरो लाड़िलो वजवे-वारो नहीं रह्यो । मोय तू तेरे एक मेहंती-की नाई राखि-ले ॥

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ (DĀNGĪ)

(STATE KARALI)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION

Kōi ād'mi-kē dō mōrā hē Win-mē-sē lhaurē mōrā-nē
A-certain man-of two sons were Them-in-from the-younger son-by
 dājū-sē kahī, 'arē dājū, bisudhā-mē jō mērō bat hāi,
the-father-to it-was-said. 'O father. property-in what my share is,
 wāy mō-kō bāt-dē 'lab bāp-nē ap'nī bisudhā bāt-dīnī.
that me-to divide-give' Then the-father-by his-own property was-divided
 Kachhūk thōrē-i dīnan-mē lhauryā mōrā sab bisudhā samēti
Some few-even days-in the-younger 'son' all property having-collected
 dūr par-dēs-kū chalyō-gayō, aur bhā gulāmyō-sē sab dīnā
a-far foreign-country-to went-away, and there debauchery-in all days
 khōy-dīē sab bisudhā lutāy-dīnī Jab sabē
having-wasted all the-property was-squandered When everything
 gamāy-chukyau, tab bhā barō bhārī sūkhā-kāl paryō, aur wō
wasted-was-completely, then there a-great hearty dry-time fell, and he
 nangā hē baithyō Wō wā dēs-mē basibē-wārē ēk
naked having-become sat-down He that country-in dwelle, one
 kōi-kē jhā rah-bē lagyō Wā-nē wā-kū āp-kē khētan-mē
certain-person-of near to-dwell began. Him-by him himself-of fields-in
 sūhar charāy-bē pathāyau. Bhā jā kūkas-kū sūhar char-t-ē,
swine to-feed it-was-sent There what hvs's the-swine eating-were,
 wā-sē ap'nō pēt bharbō bichāryō Wā-kū kōi nahī
that-by his-own belly to-fill it-was-thought Him-to anyone not
 dēt-ō Jab wāy phitak sūjhī aur wā-nē
giving-was At-this-time to-him discrimination became-apparent and him-by
 kahī kē, 'mērē dājū-kē jhā bhōt meh'natīn-kaū pēt-sē
it-was-said that, 'my father-of near many servants-to belly-than
 ūbar rōti hōy-hai, aur mē bhūkhan marū Jā-sē
exceeding bread is and I of-hunger die This-by(i.e hence)
 jhā-sē dājū-kē ghar jāūgō, aur bhā wā-sē kahūgō,
here-from the-father-of house (-to) I-will-go and there him-to I-will-say,
 "arē bāp mē-nē tērē agārī pāpai-pāp-kau dhandhō karyau-hai.
"O father, me-by thee-of before on-sin-sins-of occupation made-has-been.

Mē	tērō	lāpō	baj'bē-wārō	nahī	rahyaū	Mōy	tū	tērē	ūh
<i>I</i>	<i>thy</i>	<i>son</i>	<i>one-who-is-called</i>	<i>not</i>	<i>was</i>	<i>Me</i>	<i>thou</i>	<i>thy</i>	<i>one</i>

mehantī-kī nāī rākhu-lē''
servant-of like keep''

[Nq 21]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ (DĀNGĪ)

(STATE, KĀBAULI)

SPECIMEN II.

मै मुकते-ज दिनन-मे तुमन-कों लिख-लिखा हार-चुको कि भाँ डँग-में
 ठोर-ठारेन-कूँ न्यार-फूस भी नाने रछौ । पान्यों-पात नदी-में सूखि गयों ।
 तुमारे मुड़ा-से कटान-कूँ ठाँठरे लारिवे-की कहत-हों तो टारा-टूरी करत-है ।
 मोड़ा लोठा हो-गयो तो भी हाल-ई जानत वूझत नाने । अब ठुँक-ले भिआ
 तेरो मुड़ा जेगरेन-कों लार-लार भी नाने जात-ये । हँ भूसत भूसत थकि मख्यो ।
 हमन-से दिनेन-की दिनेन लागन रोपते । अब हों वाखर-में-से कढ़ि-जाऊँगो ।
 वो घुरिवे डोलत-है । मै-ने भोत समभाय वुभाय , कछौ तो औभूँ जतर
 नाने देत-ई । कैयो जनेन-ने समभायो तव वो भाँ-से टरक-देत-है । तै-ने
 भाँ वैयो भी नै रन दीनी । जब वैरवानी भौपरी-से खिरक-में आवत-ए तव
 पड़रून-कूँ न्यार-फूस डारत्ये । मो-पै तनक भी नाने हल्यौ डिग्यौ जात-ई ।
 अब भिआ इन रूपकन-से दिन-उठि लोछौ सूखत-है । अब तू भाँ अईयो ।
 हों लिखि चुक्यौ । अब हों नाने जानतौ । आ-में-ई तू सब समझ वूझ
 लीजौ । हों तो वाट निहारतौ निहारतौ आल्यौ हो-चल्यौ । नई-तो थोरे
 दिनन-में हँ आवतौ । अनाज कुठीला-में रन दीजौ । हमन-कों मुकतौ
 चैय्येगौ । और आ-में-ते दो मन अनाज भंडू-कों धो-घालिजौ । मोय भरनो
 हो-गयौ-है । सो दोक दिना-से कल है । और ननूआ भायले-से टेर-के
 कीजो के राहे पीछे-के आरे-में तीन रुपैया नाखि आयौ-हँ । सो हाट-में-से
 मलूक चलू अंगरखी और पन्हा और छट्टा कखा ले-के वैया-कूँ फाय-देय ।
 वो भाँ मिलि भेंट-जायगी । मिति वसाख सुदी ७ सम्वत १८५६ ॥

[No. 21]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ (DĀNGĪ)

(STATE, KĀRAULI)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mai muk^htē-ū dīnan-sē tuman-kaū lkh-lkhā hār-chukau
I many-also days-from you-to writing-writing am-tied-completely
 ki jhā dāg-mē dhōr-dhārēn-kū nyār-phūs bhī nānē
that here the-Dāng-in the-cattle-herd-for stave-chaff (ie fodder) even not
 rahyau Pānyaū-pāt nadi-mē sūkh-gayō Tumārē muā-sē kattbān-khī
was Water-stream the-river-in dried-went You son-to buffalo-to
 thāth^hrē lāmbē-ki kahat-hō, tō tāra-tūrī karat-hai
dry-stalks-of-bajrā throwing-of(-word) saying-I-am, then reason doing-he-is
 Mōrā lōthā hō-gayō, tō-bhī hāl-i jānat būjhat
The-boy grown-up became, nevertheless now-even knowing understanding
 nānē Ab dhūk-lē, bhā, tērō muā jēg^hrēn-kē lār-lāi bhī
he-is-not Now see, brother, thy son the-eat-es-to tending even
 nānē jāt-yē Hū bhūsat bhūsat thaki maīyau Haman-sē
is-not going-is I barking barking being-very am-dead Me-with
 dīnēn-kē dīnēn-sē lāgan iōpat-ē Ab hō bākhār-mē-sē karhī-jāūgō
days-of days-from enmity setting-up-he-is Now I house-in-from will-go-away
 Wō ghumbē dōlat-hai Mai-nē bhōt sam^hjhāy buphāy
He for-fighting wandering-is Me-by much remonstrating explaining
 kahyau, tō aūhū ūtai nānē dēt-i Kārō jānēn-nē
was-said, still again answer he-is-not giving-ereen Several persons-by
 sam^hjhāyō, tab wō bhā-sē tarak-dēt-hai Tai-nē jhī
it-was-remonstrated, then he the-e-from walking-away-is Thee-by here
 baiyō bhī nai ran dīnī Jab baur^hbānī jhap^hri-sē
mother also not to-remain was-allowed When (my-)wife the-hut-from
 khmak-mē āwat-ē, tab parūrūn-kū nyār-phūs dīrt-yē Mō-p^h
the-pen-in coming-is, then buffalo-eat-es-to fodder giving-she-is Me-by
 tanak bhī nānē halvau digyau jāt-i Ab, bhī m
a-little even is-not moving walking going-ereen Now, brother, these
 rūp^hkan-sē dīn-uthi lōhyau sūkhat-hai Ab tū jhā āvō
conducts-from day-arising blood drying-up-is Now thou here please-come
 Hō lkhī chukyau Ab hō nānē jān^htau A-mē-sē
I having-written finished Now I am-not knowing This-in-from

DĀNGĪ OF JAIPUR

The Dāngī proper of Jaipur is spoken in the north-west corner of the state on the borders of Bharatpur and Karauli. It is continuous with the Dāngī of the former state. To the west of the Dāngī proper, along the southern border of Alwar, there is a mixed dialect, through which Dāngī shades off into Jaipurī. It may also be included under the head of Dāngī. The number of speakers is reported to be as follows —

Dāngī proper	186,905
Mixed dialect	217,531
	<hr/>
TOTAL	404,436
	<hr/>

As in the case of the other Jaipur dialects I am indebted to the Rev G Macalister for the two excellent specimens of Dāngī proper which follow. The grammatical sketch of the main peculiarities of the dialect is based on his grammar, and on the specimens.

Pronunciation.—Like all the Jaipur dialects Dāngī shows a marked preference for the cerebral *n* (which is strongly pronounced) over the dental *n* which we meet in Braj. In fact we may say that every *n* which represents a medial single *n* in Prakrit is cerebral, while only the few that represent a double *nn* in Prakrit are dental. Thus, the *n* in *janū*, a man, has a cerebral *n*, because in Prakrit the word is *janō*, but *sōnū*, gold, has a dental *n*, because the corresponding Prakrit word is *sonnō* or *sonnō*, with a double *nn*. Mr Macalister states that a medial *l* is also pronounced as a cerebral, and it is probable that the same rule applies in this case also. The cerebral *l* (𑖅) is not written in the specimens, so I do not mark it in the transliteration.

There is a tendency to disaspiration in the middle or at the end of a word. Thus, we have *bhūḷan* for *bhūḷhan*, by hunger, *kaī* for *kaḥī*, said, *hāt* for *hāth*, a hand, *chār* for *charh*, mount.

The letter *ch* sometimes becomes *s*, as in *sōsī* for *sōchī*, he thought.

Mr Macalister always transliterates a final *y* preceded by a long vowel as *ya*, thus, *acāya*, to him, *jāya*, he goes, *khōya*, having lost.

As an instance of contraction we may quote *lhōṛō* for *lahuro*, small.

When the letter *a* falls in an unaccented syllable, it is liable to be changed to *i*. Thus, *bālik*, for *bālak*, a boy, *pōkhur*, for *pōkhar*, a tank. So *u* becomes *a* in *thāl ar* for *thākur*.

Nouns, adjectives, and participles, which in Braj Bhākhā end in *an*, in this dialect end in *ō*. Thus, *jēcāiō*, a rope, *bhalō*, good. The *y* is preserved in the past participle, as in *chalyō* (Braj Bhākhā, *chalyan*), not *chalō*, he went.

Nouns are declined much as in the Dāngī of Karauli. There is the same typical retention of the long vowel in the oblique form plural.

As a rule strong masculine nouns (as distinct from adjectives and participles) end in *ā*, not *ō*. The termination *ō* is Jaipurī and is occasionally met with. Now and then we meet *ū*, thus, *sōnū*, gold, *janū*, a person. Of nouns of this class, the oblique

singular as well as the nominative plural ends either in *ē*, as in Braj Bhākhā, or in *ā*, as in Jaipurī. Nouns in *ā* have only the form in *ā*. Thus, *potā*, a grandson, accusative *pōtā-kũ*, nom plur *pōtā*, *ghōrā*, a horse or horses. The other nouns seem to prefer *ē*. Thus, from *rah^abē-wālō* (or *-wārō*), a dweller, we have as genitive *rah^abē-wālē-lō*, and from *janū*, oblique *janē*. The oblique plural of all these nouns ends in *ān* or *ēn*, as in *pōtān-kũ* or *pōtēn-kũ*, to grandsons.

Masculine nouns ending in a consonant have a nominative plural in *ā*, as in *dinā*, days. The oblique plural ends in *ān*, as *dinān*. Sometimes we have the Braj Bhākhā termination *an*, as in *nōk^aran-kō*, of servants.

Feminine nouns in *ī*, such as *chhōrī*, a girl, have obl sing and nom plur *chhōrī*, and obl plur *chhōrīn*.

The case suffixes are the following —

Agent	<i>nē</i>
Acc-dat	<i>kũ, kē, kar</i>
Obl-instr	<i>tē, tē, taī, par-tē, pai-tē, kar-tē</i>
Gen	<i>kō</i> , obl masc <i>kē</i> , fem <i>kī</i>
Loc	<i>mē, in, par, māũ, on</i>

The oblique masculine of the genitive is sometimes (as in Jaipurī) *lā*, as in *des-lā ēk rah^abē-wālē-kē dhīgārē*, near an inhabitant of that country.

The accusative-dative sometimes takes the termination *ya*, as in *pōtāya*, to a grandson. There is also, as usual, an instrumental in *an*, as in *bhūkan*, by hunger.

There are traces of a neuter gender. Thus, *sunyũ*, it was heard, he heard. Strong adjectives which in Braj Bhākhā end in *an*, in this dialect end in *ō*, with an oblique masculine in *ā* or *ē*. Thus, *bhalō*, good, oblique *bhalā*, *bhalē*.

As regards **Pronouns**, that of the second person has its plural (nominative and oblique) *tam*, not *tum*, and a genitive plural *tum^arō* or *tyārō*. 'He,' 'that,' is *ū*, *wā* or *wha*, obl sing *wā*, nom plur *wē*, obl plur *un*. An optional form of the acc-dat sing is *wāya*.

'This' is *yā* or *ī*, sing obl *yā*, acc-dat *yāya* plur nom *yē*, obl *in*.

Another word for 'that' is *jē*, sing obl *jā*, acc-dat *jāya*, plur nom *jē*, obl *jin*. So also *jab*, 'then,' as well as 'when.'

The Relative pronoun is *jē*, declined exactly like *jē*, that.

Kōn is 'who?' *kā*, 'what?' and *kachhū*, anything. Hence, Dāngī is also called *Kā-kachhū-kī bōlī*. *Kān* or *kōn* is any. None of these change their bases in declension.

The genitive of *āp*, self, is *āp-kō* or *āp^anō*. The word is sometimes (as in Jaipurī) used to mean 'we'. Quite frequently, the personal pronouns *mērō*, *wā-kō*, etc, are used where, according to the rules of Braj Bhākhā, we should expect *āp^anō*.

The **Verb Substantive** is the same as in Braj Bhākhā, except that one of the forms of the past is *hattyō* instead of *hutan*. *Hattyō* is also used as the *present* participle of *harbō*, to become. Other forms of this latter verb are 1 pres, *hōũ*, 1 fut, *hũgō*, past, *hũyō*; conjunctive participle *har* (not *hvar*), *har*, etc.

The conjugation of the **Active Verb** is on the whole the same as in Braj Bhākhā. The definite present follows the Rājasthānī principle of conjugating the auxiliary verb with the simple present tense, and not with the present participle. The present

participle seems to be sometimes used as a past tense, as in *khāḍātō*, he sent (him to the fields), *dēṭō*, (no one) gave

The form of the conjunctive participle is borrowed from Jaipurī, and is noteworthy. Its typical sign is the letter *r*, as in *bōlar*, *bōlar-kai*, *bōlai-kai*, or *bōlai-kam*, having said. Sometimes the termination is *ir* instead of *ai*, as in *uthir* or *uthar*, having arisen. The termination *ar* is often written as a separate word and is hence liable to confusion with the word *ar*, and. Thus, *chāṭai*, having mounted, is written both चंडर and चंड
अर

There are also traces of the Braj Bhākhā conjunctive participle in *i* (or *y*), as in *jāya*, having gone, *khōya*, having lost, *kai* (i.e. *kahi*), having said. Care should be taken not to confound *kai*, having said, with *kai*, that (conjunction). The matter is further complicated by *kai* being also used for *kahi*, (he or she) said.

This conjunctive participle in *i* or *y* is often compounded with the verb *ābō*, to come, the two members being written as one word. Thus, कयाऊँ, *kari-āñ*, having done. I come, I will come back after doing it. So बीयायो, *jīy-āyō*, having lived he came, he came to life.

Kai-bō, to do, is regular, its past being *kariyō*, *dēbō*, to give, and *lēbō*, to take, make *dīyō* and *liyō* (also *dīyō* and *liyō*) respectively. 'Gone' is *gayō*.

For further particulars and for a number of excellent specimens, the reader is referred to Mr. Macalister's work.

[No 22]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ (DĀNGĪ)

(STATE, JAIPUR.)

(Rev G Macalister, M A.)

SPECIMEN I.

एक-कौं दो बेटा हे । उन-में-ते ल्होड़े बेटा-ने वा-के बाप-ते कहीं अरे दाऊ धन-में मेरो बट है जाय मो-कूँ बाँट-दे । जे वा-पै धन हत्थो जे उन-कूँ बाँट-दीयो । भौत दिना नहीं हूय ल्होड़ो बेटा सब-ई लैर भौत दूर परदेस-में चल्थो-गो । क्हाँ जार आप-को सग धन लुच्चापणे-में उड़ा दीयो । जब वा-ने सग धन उड़ा-दीयो जब वा देस-में ऐसो भारो जवाल पड़्यो अर ऊ कांगाल है-गो । पीछे वा ऊ देस-का एक रहवेवाले-के टिँगारे जा रच्चो । ऊ वाय सूवर चरावे खेत-में खँदातो । जे पातड़ा सूवर खावै-हे जिन-के खायवे-कूँ ऊ राजी हत्थो । अर काऊ-ई आदमी वाय नहीं देंतो । जब वा-कूँ सुरत आई वा-ने कहीं अरे मेरे बाप-के-ई नोकरन-कौं निरी रोटी अर मैं भूकन मरूँ । मैं उठूँगो अर मेरे बाप-के टिँगारे जाऊँगो अर वा-ते कहूँगो दाऊ मैं-ने सुरग-को पाप कखो अर तेरो पाप कखो । अर अब मैं ऐसो नहीं रच्चो जे तेरो बेटा कहवाऊँ । मो-कूँ तेरो नोकर राख-लै । ऊ उठिर वा-के बाप-के टिँगारे आयो । बाप-कूँ वा-कूँ दूर-ते आतो-ई देखर दया आय गई । जब बाप दौड़्यो जार गले-ते लगा-लीयो अर मट्टी लई वा-की । जब बेटा-ने वा-ते कई अरे दाऊ मैं-ने सुरग-को पाप कखो अर तेरो पाप कखो । अर अब ऐसो मैं नहीं रच्चो जे तेरो बेटा कहवाऊँ । जब बाप-ने आप-की नोकरन-ते कई आछे-ते आछे ओढ़णा लावो अर वा-कूँ पेहरावो । अर वा-के हात-में अँगूठी पेहरावो । अर पाँवन-में पणों पेहरावो । अर हम खावें पौवें अर चैन करें । क्यों अक ई मेरो बेटा मर-गो हो जे फेर जी आयो । अर खोय-गो हो जे पाय-गो । अर वे खुसी हैवे लगे ॥

वा-को बड़ो बेटा हो जे खेत-में हो । जब ऊ आयो अर जब घर-ते लगतो आयो जब वा-ने बजावो गावो अर नचवो सुण्युँ । अब वा-ने एक जणू

नोकरन-में-ते बुलायो । जब वा-ते पूछी अक आज ई का बात है । जब वा-ने वा-ते कई तेरो भैया आय-गो है । तेरे बाप-ने जिवाँये-हैं अक वा-ने ज राजी-वाजी आहें देख-लीयो । ज रिसाय-गो । जा-ते भीतर नहीं गयो । जा-ते वा-के दाऊ-ने बाहर आर ज मनायो । जब वा-ने वा-के बाप-कू जुवाव दीयो अक देख इतेक बरसन-ते मैं तेरी चाकरी करूँ अर मैं-ने कभूँ-हीं तेरो कछो नहीं राल्यो । तो-ज तैं-ने मो-कू एक बकरा-ज नहीं दीयो अक मेरे भायलेन-के साज मैं खुसी करतो । पण तेरे या छोरा-कू आते-ई जा-ने तेरो धन बेड़णीन-में उड़ा-दीयो या-के लहें तो तैं-ने जिवाँये । वा-ने वा-ते कई बेटा तू-तो सदाई मेरे ढिँगारे रहै । जे मेरे ढिँगारे है जे तेरो-ई है । खुसी करबो अर राजी हैबो तो हम-कू चैयेई हो क्यों अक ई तेरो भैया मर-गो हो जे फेरूँ जीयायो । खोय-गो हो जे फेर पायगो ॥

[No. 22

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (DĀNGĪ)

(STATE, JAIPUR)

(Rev. G. Macalister, M.A.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk-kē dō bētā hē Un-mē-tē lhōrē bētā-nē
A-certain-one-to two sons were Them-in-from the-younger son-by
 wā-kē bāp-tē kahī, 'arē dāū, dhan-mē mērō bat hai,
his father-to it-was-said, 'O father, wealth-in my share is,
 jāya mō-kū bāt-dē' ' Jē wā-pai dhan hattyō jē un-kū
that me-to dividing-give' What him-with wealth was that them-to
 bāt dīyō Bhaut dinā nahī hūyē lhōrō bētā sab-i
dividing was-given Many days not , became the-younger son entire-even
 laar bhaut dūr par-dēs-mē chalyō-gō Whā
having-taken very distant foreign-country-into went-away. There
 jār āp-kō sag dhan luchchā-panē-mē urā-dīyō
having-gone his-own all wealth riotous-living-in was-squandered.
 Jab wā-nē sag dhan urā-dīyō, jab wā dēs-mē aisō
When him-by all wealth had-been-wasted, then that country-in such
 bhāiō jawāl payō, ar ū kangāl hai-gō Pichhai wā ū
great famine fell, and he poor became Afterwards he that
 dēs-kā ēk rah'bē-wālē-kē dhīgārē jā-rah-yō Ū wāya sūwar
country-of one inhabitant-of near having-gone-remained He him some
 charābē khēt-mē khādātō, Jē pāt'rā sūwai khāwai-hē, jin-kē
to-feed field in sent What husks swine eating-were, those-of
 khāy'bē-kū ū rājī hattyō Ar kāū-i ād'mī wāya nahī dētō
eating-for he pleased was And any-even man to-him not gave
 Jab wā-hū surat āī, wā-nē kahī, 'arē! mēiē bāp kē i
When him-to understanding came, him-by it-was-said, 'O! my father-of-very
 nōk'ran-kē niri iōtī, ai, māī bhūkan marū Māī uthūgō,
servants-to plenty bread(-is), and I of-hunger am-dying I will-arise,
 ar mērē bāp-kē dhīgārē jāūgō, ar wā-tē kahūgō, "dāū,
and my father-of near I-will-go, and him-to I-will-say, "father,

maĩ-nē surag-kō pāp karyō, ar tērō pāp karyō; ar ab maĩ aĩ-ō
me by heaven of sin done, and thy sin done, and now I such
 nahĩ rahyō, jē tērō bētā kah^awāũ, mō kũ tērō nōkar
not remained, that thy son I-may-be called; me (acc) thy a servant
 rākh-lai''' Ū uthir wā-kē bāp-kē dhīgārē āyō Bāp kũ
keep''' He having arisen his father of near came Father to
 wā-kũ dūr-tē ātō i dēkhar dayā āya gai Jab bāp
him (acc) distance from on-coming-just having seen compassion came. Then the-father
 dauryō jār galē tē lagā-livō, ar matti lai wā kī
an having-gone the neck-to was applied, and kisses were-taken him of
 Jab bētā-nē wā-tē kai, 'arē dāũ, maĩ nē surag kō pīp
Then the-son-by him to it was said, 'O father, me by heaven of sin
 kaiyō, ar tērō pāp kaiyō, ar ab aisō maĩ nahĩ rahyō, jē tērō
done, and thy sin done, and now such I not remained, that thy
 bētā kah^awāũ' Jab bāp nē āp-kō nōk^aran-tē kai,
son I may-be called' Then the father-by his-own servants-to it-was-said,
 'āchhē-tē āchchē ōrhanā lāwō ar wā-kũ peh^arāwō, ar wā-kē hīt-mē
good-from good clothes bring and him-to put-on, and his hand-in
 āgūthī pēh^alāwō, ai pāwan-mē panā peh^arāwō, ai ham khāwē
a-ving put-on, and feet-in shoes put-on, and let-us eat
 piwē ar chain karē Kyō ak i mērō bētā
let-us-drink and meriment let-us-make Because that this my son
 mai-gō hō, jē phēi jī āvō, ar khōya-gō hō, jē pāya-gō
dead was, who again living came, and lost-gone was, who was-found'
 Ai wē khusī haibē lagē
And they merry to-be began

Wā-kō barō bētā hō, jē khēt-mē hō Jab ū āvō, ar
His elder son was, who field-in was When he came, and
 jab ghar-tē lag^atō āyō, jab wā-nē bajābō gābō ar nach^alō sunvī
when house to near came, then him-by music singing and dancing was-heard
 Jab wā-nē ēk janū nōk^aran-mē-tē bulāvō Jab wā-tē
Then him-by one person servants-from-among was-called Then him to
 pūchhī ak, 'āj i kā bāt hai'' Jab wā-nē wā-tē
it-was-asked that, 'today this what thing is'' Then him by him-to
 kai, 'tērō bhayā āva-gō hai, tērē bāp-nē jīwāyī-hai
it-was said, 'thy brother come is; thy father-by a-feast-has-been-given
 ak wā-nē ū rājī-bājī āchhē dēkh-livō' Ū risāya-gō, jī-tē
that him by he safe-and-sound well was-seen' He became-angry, therefore
 bhitar nahĩ gayō Jā-tē wā-kē dāũ-nē bāhar ār ū
inside not went Therefore his father-by out having-come he

manāyō Jab wā-nē wā-kē bāp-kũ juwāb dīyō ak, 'dēkh,
was-persuaded Then him-by his father-to reply was-given that, 'see,
 itēk bar'san-tē meī tērī chāk'rī karũ, ar maī-nē kabhũ-hĩ tērō
so-many years-from I thy service do, and me-by ever-even thy
 kahyō nahĩ rālyō, tō-ū taī-nē mō-kũ ēk bak'rā-ū nahĩ
order not was-disobeyed, still thee-by me-to one goat-even not
 dīyō ak mērē bhāyalēn-kē sājē maī khusī kar'tō. Pan
was-given so-that my friends-of with I merriment might-make But
 tērē yā chhōrā-kũ ātē-ī, jā-nē tērō dhan bē'nin-mē
thy this son-to on-coming-just, whom-by thy wealth prostitutes-in
 urā-dīyō, yā-kē lahē tō taī-nē jīwāyē ' Wā-nē wā-tē
was-wasted, him-of for indeed thee-by a-feast-is-given ' Him-by him-to
 kaī, 'bētā, tū-tō sadāī mērē dhīgārē rahai Jē mērē
it-was-said, 'son, thou-indeed always my near livest What my
 dhīgārē hai, jē tērō-ī hai Khusī kar'bō ar rājī haibō
near is, that thine-veryly is Merriment to-make and pleased to-be
 tō ham-kũ chayē-ī hō, kyō ak ī tērō bhāiyā mar-gō
indeed us-to proper was; because that this thy brother dead
 hō, jē phērũ jīy-āyō, khōya-gō hō, jē phēr pāya-gō '
was, who again living-came, lost-gone was, who again was-found '

[No 23]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ (DĀNGĪ)

(STATE, JAIPUR)

(Rev G Macalister, M A.)

SPECIMEN II. .

एक ठाकर हो । तो वा-कै खायवे-कूँ घर-में ककू हत नहीं हो । तो भटसीदेण वा-ने कही कि भाई चाकरी-कूँ जाऊँगो । तो एक सोण-चिड़ैया ही । जा-के सोण लेवे जाय । रोनीना तो ऊ सोण-चिड़ैया वा-कूँ सोण नहीं दे । सोण-चिड़ैया तो चुगेरे-कूँ जाय । और वा-के वच्चान-तें कह जाय बेटा काउ-कूँ सोण मत दे-दीज्यो । तो ऊ तो चुकवे-कूँ गई अर पीछे-तै आयो ठाकर । तो सोण-चिड़ैया-के वच्चान-ने वा-कूँ सोण दै-दीयो । तो ठाकर जँट-की काठी खूब कस-अर जँट-पै चँड़-अर चल-दियो । तो पीछे-तै सोण-चिड़ैया आई । वा-ने पूछी बेटाओ काउ-कूँ सोण तो नहीं दियो-है । तो कै मैया हम-ने तो सोण दै-दीयो । ठाकर आवो करै जा-कूँ । तो सोण-चिड़ैया भजी क्हाँ-तै । तो गैल-में ठाकर जा-लियो । तो क्हाँ जार वैरवानी-को रूप घर-लियो । तो ठाकर-ने पूछी तू कोण । मैं तेरी वैरवानी । तो कै आ एक-ते दो हुये । तो जँट-पै ऊ बैठा-लई । खटकेन-की दब लगी । तो एक पोखिर भरी ही पाणी-ते । तो वा सोण-चिड़ैया-तें बोल्हो कै मैं खटके काछाजँ । वा-ने कही कै जा कछा । तो वा पोखिर-कै ढँगारे खटके करवे गयो । तो खटकी कर-कैन सीसो लेर उलटो बगदो । तो पोखिर-की पाड़-में स्याँप मैड़का माँजँ लपकै । तो वा-ने कही कै या-को न्यो या अजाँय ले । तो वा-ने चकू-तें काट माँस आपणी जाँग-में-ते और वा स्याँप-कूँ फैंकवो कयो । तो स्याँप खूब धाप-गो । तो आप-ई उठर चल्हो-गो । तो ऊ जार पोछो जँट-कै ढँगारे । तो लोड़न-ते वा-की जाँग भीज रही । तो सोण-चिड़ैया-ने देखी । कही का हुयो । तो वा-ने कही कै एक मैड़का-कूँ स्याँप खावै-हो । जा-तें मैं-ने मेरी जाँग-को माँस राड़ो काट-काट-कै । भटसीदेण सोण-चिड़ैया-ने हात फेर दियो । तो ऐसी-की ऐसी जाँग है-गई । तो चँड़ जँट-पै दोन्यू चले । तो वा मैड़का-ने सोसी कै तू वा-कूँ आड़ो कव आवैगो तो होय न होय । अब-ई चलो । तो भटसीदेण क्हाँ-तै चल दियो ॥

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BEAR BEKEHĀ (DĀNGĪ)

(STATE JAIPUR)

(Rev. G. Macalister, M.A.)

. SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk Thākar hō. Tō wā-kai khāy-bē-lū ghar-mē kachhū
Ore Thākār there-was. Then him-to to-eat house-in anything
 hat nahi hō Tō jhatśidēn wā-nē kali ki, 'bhāi,
even not was Ther immediately him-by it-was-said that, 'brother,
 chākri-kū jāūgō' Tō ek sōṇ-chiraiyā hi, jā-kē sōṇ
service-for I will go. Then one omen-bird there-was, whose omen
 lēkē jāyā. Rōjīnē tō ū sōṇ-chiraiyā wā-lū sōṇ nahī
to-eat he-goes. Every-day indeed that omen-bird him-to omen not
 dē. Sōṇ-chiraiyā tō chugērē-kū jāyā; aur wā-lē bachchān-tē
gives. The-omen-bird then picking-food-for goes; and for young-ones-to
 kach jāyā. 'bhāi. kīu-kū sōṇ mat dē-dīyō Tō ū tō
saying goes, 'sore. any-one-to omen do-not give' Then she on-her-part
 chākri-kū gāl ar pichhē-tai āyō Thākar. Tō sōṇ-chiraiyā-kē
feeding-for went. and behind-from came the-Thākār. Ther the-omen-bird-of
 bachchān-nē wā-lū sōṇ dai-dīyō Tō Thākar ūt-kī kātli
young-ones-by him-to omen was-given Then the-Thākār camel-of saddle
 lhab kas-ar ūt-pai chār-ar chal-dīyō Tō pichhē-tai
uplift tied-taring camel-on mounted-taring set-off. Then behind-from
 sōṇ-chiraiyā āi Wā-nē pūchhi. 'bātō. kīu-kū sōṇ tō nahī
the-omen-bird came She asked. 'children any-one-to omen indeed not
 dīyō hai?' Tō hai, 'maiyyē. ham-nē tō sōṇ dai-dīyō
given is?' Then it-was-said. 'O-mother, is-by indeed omen was-given
 Thākar ātō karai jā-lū. Tō sōṇ-chiraiyā bhaji whā-tai;
The-Thākār coming does. Him-to. Then the-omen-bird ran there-from;
 tō gāl-mē Thākar jā-līyō. Tō wā-lē jār
then the-way-in the-Thākār was overtaken Then there having-gone
 bair-bānī-tō rūp dhar-līyō Tō Thākar-nē pūchhi. 'tū
a-woman-of form was-assumed. Then the-Thākār-by it-was-asked, 'thou
 kīu?' 'mat wā bair-bānī.' Tō hai, 'ā, ek-tē dō huyē.
who?' 'I thy wife' Ther it-was-said, 'come one-from two became'

Tō ūnt-pai ū baithā-lai Khat^hkēn-kī dab lagi, tō
 Then camel-on she was-caused-to-sit Natur'e's-call-of necessity was-felt, then
 ēk pōklur bharī hī pānī-tē Tō wā sōn-churayā-tē bōlyō kai,
 one tank full was water-with Then he the-omen-bird-to spoke that,
 'mañ khat^hkē kaiy-āñ ' Wā-nē kahī kai, 'jā,
 'I a-call-of-nature having-done-come' Her-by it-was-said that, 'go,
 kary-ā' Tō wā pōklur-kai dhāgarē khat^hkē kar^hbē gayō
 having-done-come' Then he tank-of near call-of-nature for-doing went
 Tō khat^hkō kar-kain sisō lēr ultō bag^hdyō. Tō
 Then call-of-nature done-having water having-taken back he-retuned Then
 pōklur-kī pār-mē syāp mañ^hkā-māñ lap^hkai Tō wā-nē kahī
 the-tank-of bank-on a-serpent a-frog-at darted Then him-by it-was-said
 kai, 'yā-kō jyō yā ajāy lē' Tō wā-nē chakhū-tē
 that, 'this-of life this-one untimely takes' Then him-by pen-knife-with
 kāt māś āp^hnī jāg-mē-tē, aur nā syāp-kū phak^hbō karvō
 having-cut flesh his-own thigh-in-from, and that serpent-to throwing was-done
 Tō syāp khūb dhāp-gō Tō āp-i uthai chalyō-gō
 Then the-serpent much satisfied-went Then himself having-arisen went-away
 Tō ū jār pōchlyō ūt-kai dhāgarai Tō lōin-tē wā-kī
 Then he having-gone arrived the-camel-of near Then blood-with his
 jāg bhij-iahi Tō sōn-churayā-nē dckhi, kahī, 'kā huyō?'
 thigh wetted-was Then the omen-bird-by it-was-seen, it-was-said, 'what became?'
 Tō wā-nē kahī kai, 'ēk mañ^hkī-kū syāp khāwai-hō,
 Then him-by it-was-said that, 'one frog-to a-serpent eating-was,
 jā-tē mañ-nē mēñ jāg-kō māś rāryō, kāt-kāt-kāñ' Jhat^hsidēñ
 therefore me-by my thigh-of flesh was-thrown, cut-cut-having' At-once
 sōn-churayā-nē hāt phēi-dyō Tō aisi-kī aisi jāg hai-gai
 the-omen-bird-by hand was-passed-on Then such-of such the-thigh became
 Tō chār ūt-pai dōnyū chalē Tō wā mañ^hkī-nē
 Then mounting the-camel-on both set-off Then that frog-by
 sōsī kai, 'tū wā-kū āō kab āwaigō tō hōya
 it-was-thought said, 'thou him-to serviceable when will-come then it-may-be
 na hōya, ab-i chalō' Tō jhat^hsidēñ whā-tāī chal-dyō
 not it-may-be, now-even go' Then at-once there-from he-started

FREE TRANSLATION OF THE FOREGOING.

There was a Thākūr who had nothing to eat in his house, so he said to himself, 'brother, I'm going to look for service' There was also a bird of omen, and the Thākūr went to her to get an omen, but though he went every day she never gave him one One day she went out to pick up some food, and before she started she told her

children on no account to give an omen to any one. While she was away the Thākur came as usual, and the chicks gave him the looked-for indication, so he saddled his camel, mounted and set off.

Back came the omen-bird, 'My children, are you sure you gave no one an omen?' 'Indeed we did, mother. We gave it to the Thākur who comes every day.'

Up flew the omen-bird, and overtook the Thākur on his way. She assumed the form of a woman. 'Who are you?' said he. 'I'm your wife.' 'Come along, one has become two.' So he took her up on his camel. They came to a tank full of water, and he was compelled to descend for a certain purpose. 'I'll be back in a moment,' said he. 'All right,' said she. On the bank of the tank he saw a snake pursuing a frog. 'It's a shame to let the poor thing be killed,' said he. So he took out his penknife and cut bits of flesh out of his thigh with which he fed the snake till it could eat no more. Then he got up and went back to the camel. His thigh was all bloody. 'What's happened?' said the omen-bird. 'A snake was going to eat a frog, so I threw it lumps of flesh from my thigh instead.'

Straightway the omen-bird passed her hand over the wound, and it healed up as it was before. Then they got up on the camel and went on their way.

But the frog said to himself, 'some day or other you may be of use to him. Go at once.' So he started off at once.

[This is the end of the extract. The entire story, which is a long one, will be found on pp. 82 and ff. of Mr Macalister's book. The frog takes the form of a barber and overtakes the Thākur. The three then go on. The snake, out of gratitude for his good meal, also joins the company as a Brāhman. The four settle in a city, where the omen-bird gets the Thākur service under the king, on a salary of a *lākh* of rupees. The king's barber persuades the king to set the Thākur three apparently impossible tasks (to get a snake's jewel, to find a ring thrown into a well, and to get news of his dead and gone ancestors), all of which the Thākur performs with the aid of the snake, the frog, and the omen-bird. To carry out the third task, the omen-bird assumes the form of the Thākur and gets the king to make a huge funeral pyre on which she sits. It is lighted, and she flies away in the smoke. She then sends the Thākur to the king with the news that he has come back from the king's ancestors, and that they are all well, but want a barber. So the king makes another pyre and sets his barber on it to go off to his ancestors. The pyre is lighted. The barber is, of course, burnt to death, and the king and the Thākur live happy ever afterwards.]

DĀNGBHĀNG

In the south-east corner of the Jaipur State, on the borders of Kotah and Karauli, and separated from Dāngī by Kālimāl and the Dāngī of Karauli we have Dāngbhāng

The estimated number of its speakers is 80,363

Dāngbhāng is more infected with Jaipurī idioms than Dāngī. It even exhibits modes of expression which have hitherto been considered to be peculiar to Gujarātī. In its grammatical forms the following are the main points in which it differs from Dāngī of Jaipur

Pronunciation.—There is a tendency for *ɪ* to become *a*, as in *dan*, a day, *lakhyō*, written. So *u* becomes *ɪ* in *ɪpyō*, a rupee

The tendency to disaspiration appears to be stronger even than in Dāngī. We have cases like *kusī*, pleasure, *bāḍō*, bind, *sūlō*, dry, *sād* (*sādhū*), a saint, *bhūlō*, hungry, *ṛīb*, a tongue, *lō*, iron, *ɪālas* (*rālhas*), a fiend. The letter *h* is often transferred to the first letter of a word, as in *mhal* for *mahal*, a palace, *mhāṛāj*, as well as *māhārāj*, a great king, *ghadō*, for *gad'hō*, an ass. Similarly *m* is transferred in *lmabō* for *lambō*, long. Disaspiration is, as usual, prominent in the conjugation of the roots *ɪah*, remain, and *lah*, say. We have *rai-hai* for *ɪahai-hai*, he lives, *ɪayō*, lived, *laī*, said, *lai*, say (imperative, 2nd sing), and *kūḡō*, I will say

As a rule strong masculine nouns end in *ō*,—not *ā*, as in Dāngī and Braj Bhākhā,—thus, *bētō*, not *bētā*, a son. The oblique singular of these nouns, and the nominative plural, end in *ā*. Thus, *bētā-lō*, of a son, *bētā*, sons. The oblique plural ends in *ān*, as in Dāngī. In other respects nouns form their oblique forms as in Dāngī

There is no accusative-dative in *ya*, like the *pōtāya* of Dāngī. There is a locative in *ā*, as in *mhalā*, in the palace, *sāchyā*, in truth, and in *a* for nouns and adjectives ending in *ō*, as in *mahīnai*, in a month, *āgai*, in front, before. This last locative is common, and when an adjective (or genitive) agrees with a noun in the locative, it too is put into that case, which is a most interesting survival. Thus we have *āp lai* (not *āp-lō*) *mhalā*, in his own palace, *mērai* (not *mōrē*) *āgai*, in my front, *ɪ e* before me; *tumārai pachhai*, in thy behind, behind thee

The postpositions are the same as in Dāngī, except that the agent has *nai*, instead of *nē*, and that the oblique genitive ends in *kā*, not *kē*, as in *ū dēs-kā raibālā-lai*, to an inhabitant of that country

The termination *lai* of the dative (which also occurs in Dāngī) is here clearly seen to be the locative case of *lō*, the sign of the genitive. In other words, in Dāngbhāng, a dative may be formed by putting the genitive into the locative, *ɪ e* by changing the termination *ō* to *a*. Thus, *raibālā-lai*, to an inhabitant, *chāy'nā hai mērai*, there is a desire to me, I have a desire, *dō puti hō-jyāy'gā tērai*, two sons will become to thee, thou wilt have two sons, *bētā hōya āp'nai*, sons will be to us, we (*ɪ e* I) shall have sons

When an adjective or pronoun agrees with a noun, the postposition is sometimes added to both, as in *ū-nai rājā-nai lai*, by that by the king it was said, it was said by that king, *raibālā-lai ēk-lai*, to inhabitant to one, to one (*ɪ e* an) inhabitant

Sometimes the sign of the agent is omitted (as in Jaipurī), as in *ū* (for *ū-nai*) *maṭ'ɪ-ḡū mārī*, he beat the sweeper-woman

Adjectives which in Braj Bākṣā end in *au*, and in Dāṅgī in *ō*, often end in *ṃō* in Dāṅgohāṅg. Thus, *acchhṃō*, good (obl. sing. masc. *acchhṃō*); *acchhṃō*, true (fem. *acchhṃō*, loc. sing. masc. *acchhṃō*); *ayō* of this kind (=Hindostānī *aiyā*). It will thus be seen that they agree in form with past participles.

As to pronouns, the first person is the same as in Dāṅgī except that we now and then meet a Jaipurī form, such as *māhō*, as well as *mēhō*, my. The accusative-derivatives *māro*, *māra*, *māya*, etc., do not occur.

The nominative plural of the second person is *tum*, *tar* or *tarī*, and its genitive is *tumārō*. This pronoun takes *rai*, the sign of the agent case, also as the sign of the accusative-derivative (in this case suffixed to the oblique form and not to the nominative). Thus, *toi-rai* by thee; *tō-rai*, to thee; *tum-rai* by you or to you.

As in Dāṅgī, the reflexive pronoun *apṇi*, self, is also used to mean 'we,' including the person addressed, or even 'I.' Its oblique form is *apṇi*, or (plural) *apṇin*. Its genitive is *apṇiō* or *apṇiō*. The personal pronouns are often used instead of *apṇiō*, in the sense of 'own.' Thus *apṇiō* (*apṇiō*) *tāp-ai* *hai*, he said to his father.

The pronoun of the third person ('he'-'that') is *uō*; obl. sing. *ū*; nom. plur. *uō*; obl. plur. *un*; *unī*='there.'

'This' is *ṃō* (sometimes *ṃō*); obl. sing. *ṃō*; nom. plur. *ṃō*; obl. plur. *in*; *unī*='here'; *unī*='thus.'

Jō, obl. sing. *jī*, nom. plur. *jō*, obl. plur. *jīn*, is the demonstrative pronoun 'that,' and the relative pronoun 'who': *jō* or *jō*='then'; 'when'; *jījō*='there'; 'where.'

Av (which does not change in declension) is 'who': *kāi*='what?': *kāi*='any-one'; 'some': *kāi*='anything': *kāi*='where?': *kāi*='why?'

The conjugation of verbs is generally as in Dāṅgī, except that (as in Jaipurī) the first person plural ends in *ā*, and the third person plural is not nasalised. Thus,—
I strike, etc.

Sing.	Plur.
1. <i>māhā</i>	<i>māhā</i> .
2. <i>mārai</i>	<i>māhō</i> .
3. <i>mārai</i>	<i>mārai</i> .

The conjunctive participle ends in *kai*, *kar* or *or*, as *māh-kai*, *māh-kar*, *māh-or*; having struck. The noun of agency ends in *bāh*, as in *rai-bāh*, an inhabitant.

The auxiliary verb uses both the Braj and the Jaipurī forms. Thus—

Braj: *māhā*, I am; *māhā* (plur. masc. *hā*), I was.

(Jaipurī) *māhā*, I am; *māhā* (plur. masc. *hā*), I was. The Braj form is the more usual.

The definite present is formed by adding the auxiliary verb to the simple present. Thus, *māhā* *māhā* *hā*. The imperfect is formed by adding *ai* to the root which is conjugated with the past tense of the auxiliary. Thus (singular) *rai mārai hō* (plural) *rai mārai hō*, and so for all persons.

The letters *s* and *k* are often added pleonastically to the third person of verbs. They are relics of old pronouns. Thus, *kāi-sa*, he said; *pūchhi-sa*, he asked; *mārai-k*, he may strike.

In one important point of construction Dāṅgohāṅg agrees with most of the Rājasthān dialects, and with Gujarātī. When a transitive verb occurs in Hindī in the past tense it is used either passively, or impersonally. Thus (passively) *aiyā* *aiyā* *mārai*, a

woman was struck by him, *e he struck a woman, in which the verb (*mārī*) agrees in gender with the object (*stri*) (impersonally) *us-nē stri-lō mārā*, by him, with reference to the woman, striking was done, in which the verb (*mārā*), being used impersonally, always remains masculine whatever the gender of the object may be

In Dāngbhāng, as in Gujarātī, when this impersonal construction is used, the verb is attracted by the gender of the object, and becomes feminine when it is feminine. Thus, *rājā-nar mat^rrī-kū bulāi*, literally, by the king, with reference to the female-sweeper, she (not 'it') was called, *e the king called the female-sweeper. Here, it will be observed, the word *bulāi* agrees in gender with *mat^rrī*, although the latter has the sign of the dative, *kū*, attached to it.

We may also note the employment of the Jaipuri word *kōnī* or *lō* . . . *nī*, meaning 'not'

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAM BRAHMI (DINGEEHING)

(STATE, JAIPUR.)

Rev G. Macalister, M.A.)

SPECIMEN I.

कोई आदमी-को दो बेटा ह। उन-में-सूँ छोटा बेटा-नै जँ-का बाप-सूँ
 कई बाप पूँजी-में-सूँ जो मेरी पाँती आवै सो मो-कूँ दै । जँ-नै जँ-की पूँजी
 उन-कूँ बाँट-दी । थोड़ा दन पाछै छोटा बेटा सारी पूँजी छे-कै ठर परदेस-
 में चलयो-गयो । जाँ जा-कर जँ-नै जँ-की पूँजी गैर चलय-में उड़ा-दी । जँ-नै
 सब पूँजी उड़ा-दी । पाछै जँ देस-में भोत-सो काल पड़-गयो । जद वो
 कंगाल हो-गयो । वो गयो अर जँ देस-का रैवाला-को एक-को जा-कर रयो । जँ-नै
 जँ-कूँ सूर चराना-कूँ खेतन-पै खँदायो । जो पातड़ा सूर खावै-हा जिन-सूँ वो
 पेट भरवा-कूँ राजी हो । कोई आदमी जँ-कूँ काँई वी नई दे-हो । जब जँ-कूँ
 ज्ञान आयो जब जँ-नै कई मेरा बाप-का चाकरन-कूँ रोटी वरी अर मैं भूको
 नई-हँ । मैं उठूँगो अर मेरा बाप कनै जाजँगो अर जँ-सूँ कूँगो बाप मैं-नै
 सरग-को पाप क्यो अर तेरो पाप क्यो अर मैं अस्यो नै रज्यो सो तेरो
 बेटो कुवाजँ । तेरा नोकरन-में मो-कूँ वी एक नोकर राख-लै ॥

TRANSLITERATION AND TRANSLATION.

Kōi ādmī-ko dō bēṭā hā. Un-mē-sūñ chhōṭā bēṭā-rai
 A-certain man-to two sons were. Then-in-from the-younger son-by
 ṭī-kā bāp-sē kār, 'bāp pūñjī-mē-sūñ jō māñ pāṭī ānāi
 his father-to it-was-said, 'father, property-in-from what my share comes
 sō mō-kū dāi. 'Tī-nai ṭī-kā pūñjī m-kū bēṭā-nī. Tēṭā
 that me-to give. Him-by his property there-to dividing-was-given. A-few
 dāy pāchhāi chhōṭō bēṭō sāñ pūñjī lē-kāi dār
 day after the-younger son all property taken-taking a-far
 par-dēs-mē chalyō-gayō. Wēṭā ṭī-kar ṭī-nai ṭī-nī pūñjī
 fore-ign-country-in-to went-away. There gone-taking him-by his property

gaur chalan-mē urā-dī Ū-nai sab pūjī urā-dī, pāchhai
bad conduct-in was-wasted Him-by all property was-squandered, afterwards
 ū dēs-mē bhōt-sō kāl par-gayō Jad wō kāgāl hō-gayō Wō
that country-in a-great famine fell Then he poor became He
 gayō ar ū dēs-kā raibālā-kai ēk-kai jā-kar rayō Ū-nai ū-kū
went and that country-of inhabitant-to one-to gone-having lived Him-by him-to
 sūr charābā-kū khētan-pai khādāyō Jō pātrā sūr khāwai-ha
swine feeding-for fields-in was-sent. Which husks swine eating-icere
 jun-sū wō pēt bharbā-kū rājī hō. Kōi ād'mī ū-kū kāi
them-from he belly filling-for pleased was Any man him-to anything
 bī naī dē-hō Jab ū-kū gyān āyō jab ū-nai
even not giving-icas When him-to understanding came then him-by
 kai, 'mērā bāp-kā chākaran-kū rōti ghanī, ar maī bhūko
it-was-said, 'my father-of servants-to bread much(-is), and I hungry
 marū-hū Maī uthūgō, ar mērā bāp kannai jāūgō, ar ū-sū
dying-am I will-arise, and my father near will-go, and him-to
 kūgō, "bāp, maī-nai sarag-kō pāp karyō, ar tērō pāp karyō,
will-say, "father, me-by heaven-of sin was-done, and thy sin was-done,
 ar maī asyō nai rahyō sō tērō bētō kuwāū, tērā
and I such not remained that thy son I-should-be-called, thy
 nōkaran-mē mō-kū bī ēk nōkar rākh-lai."'
servants-in me also one servant keep"

[No 25]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

BRAJ BHĀKHĀ (DĀNGBHĀNG)

(STATE, JAIPUR)

(Rev. G. Macalister, M.A.)

SPECIMEN II.

एक राजा हो नपुत्री । जो मैतरी भाड़ू काड़वा आवै-ही राजा हात
 मूँडो धोवै-हो । मैतरी-नै राजा-कूँ देखर आप-का मूँडा-कै आडो ठोकरो
 लगा-लीयो । फेर राजा-नै कईअस मैँ देसपती तो राजा अर मैतरी-नै
 मो-कूँ देखर मूँडा-कै आडो ठोकरो कसाँ लगायो । फेर मैतरी-कूँ बुलाई ।
 पूछीस मैँ देसपती तो राजा । तैँ-नै आडो ठोकरो क्यों लगायो मो-कूँ देखर ।
 मैतरी-नै कई साहाराज क्यों-ईँ नईँ । न्यों-ईँ कुसी मेरी लगा-लीयो । जँ-नै
 राजा-नै कई कै साँची कै । फेर जँ-नै कई कै म्हाराज म्हारो घर-को मैतर
 मो-कूँ मारै । तुम नपुत्री हो । तुमारो मूँडो देखवा-को धरम नईँ । जब
 राजा-नै अपणा नौकरन-कूँ हुकम दे-दीयोस जा-कर देखो साँच्याँ-ईँ ईँ-कूँ भंगी
 मारैक नईँ । उन-नै जार देखीस साँच्याँ-ईँ जँ मैतरी-कूँ मारी । फेर उन-नै आ
 कयोअस मारी । जब जँ-नै राजा-नै देखीअस साद-संत-की वंदगी करो ।
 सो साद-संत आवै जीँ-की-ईँ वो वंदगी करै । अर रोजीना धरम पुन्न करै ।
 अब जँ-कै तो वेटा-कौ लग्गीअस कोई दाय करर वेटा होय आपणै । आपाँ
 तो नपुत्री हाँ । जँ-को वाग सूको पड़ो-हो । एक साद जँ-मैँ आर अस्यो
 उत्तयो सो वाग ह्यो हो-गयो । राजा-नै जँ-की वंदगी करी साद-की ।
 साद करामाँती है । सो अलवत या आपाँन-कूँ वेटो देगो । उन-नै राजी
 होर कई वच्चा माँग । वचन दो तो माँगूँ । वचन-ईँ है । माँग । पुत्र-की
 चायना है मेरे । तेरा करम-मैँ लख्या तो कोनी । जा दो पुत्र हो-ज्यायगा
 तेरे । वो तो साद हो रमतो । सो रम-गयो अर राजा म्हलाँ आ-गयो
 आप-कै । जँ-कै नवैँ महीनै पुत्र हो-गया । राजा राजी हो-गयो । जँ-का
 घरवार वम्या ॥

[No 25]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BRAJ BHĀKHĀ (DĀNGBHĀNG)

(STATE, JAIPUR)

(Rev. G. Macalister, M.A.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

Ēk rājā chhō naputrī Jō maitrī jhārū kār'ba awai-hī,
A king was sonless When the-mihtarānī bloom to-wield coming-was,
 rājā hāt mūdō dhōwai-chhō Maitrī-nai rājā-kū dēkhar
the-king hand face washing-was The-mihtarānī-by the-king having-seen
 āp-kā mūdā-kai ādō dhōk'rō lagā-liyō Phēr rājā-nai kai-as,
her-own face-to screen a-basket was applied Then the-king-by it-was-said,
 'maī dēs-patī tō rājā, ar maitrī-nai mō-kū
'I country-lord verily king(-am), and the-mihtarānī-by me
 dēkhar mūdā-kai ādō dhōk'rō kasā lagāyō mō-kū dēkhar?
having-seen the-face-to screen a-basket why was-applied me having-seen ?
 Phēr maitrī-kū bulāi, pūchhīs, 'maī dēs-patī tō
Then the-mihtarānī-to it-was-called, she-was-asked, 'I country-lord verily
 rājā, taī-nai ādō dhōk'rō kyō lagāyō ? ' Maitrī-nai
king(-am), , thee-by screen a-basket why was-applied ? ' The-mihtarānī-by
 kai, 'Māhārāj, kyō-ī naī Nyō-ī kuī mēri
it-was-said, 'You-Majesty, why-indeed is-not Thus-verily pleasure my
 lagā-liyō ' Ū-nai rājā-nai kai kai, 'sāchi kai ' Phēr
it-was-applied ' Him-by the-king-by it-was-said that, 'truth speak ' Then
 ū-nai kai kai, 'Māhārāj, māhārō ghar-kō maitar mō-kū mārai
he(-by) it-was-said that, 'You-Majesty, my house-of mihtar me may-beat
 Tum naputrī hō Tumārō mūdō dēkh'ā-kō dharan nāī ' Jāh
You soulless are You face seeing-of religion is-not ' Then
 rājā-nai ap'na nauk'ran-kū hukam dē-diyōs, 'jā-kar dēkhō
the-king-by his-own servants-to command was-given, 'gone-having see
 sāchyā-ī ī-kū bhangī mārai nāī ' Un-nai jār
in-truth-verily this-one the-mihtar beats (or-)not ' Them-by having-gone
 dēkhīs, sāchyā-ī ū maitrī-kū māri Phēr un-nai
she-was-seen, in-truth-verily that mihtarānī-to she-was-beaten Then them-by

particular reason for me to do it. I just put the basket before my face, because it struck me to do so.' Said the king, 'tell the truth.' Then she replied, 'Your Majesty, the Mihtar, my husband, will give me a drubbing. For you have no son, and it is not right that I should see your face.' Then the king told his servants to go and see if really and truly the Mihtar would beat her or not. So they went and saw that, as a matter of fact, she was beaten, and they returned to the king and told him that she had got the drubbing she expected.

So the king thought to himself that he must do homage to saints and holy men. And whenever a saint or a holy man came to his kingdom he did homage to him, and every day occupied himself in virtuous and charitable deeds. For he thought to himself how nice it would be to have a son, and that he must do all he could to get one. Now his garden was all dry and withered up, and one day a saint who alighted in it was so very holy that it immediately all over became fresh and green. The king did homage to him. 'This is a worker of miracles,' said he to himself, 'and will certainly give me a son.' The saint was pleased at his devotion and said to him, 'my child, ask a boon.' 'Promise to grant it,' said the king, 'and I will ask it.' 'The promise is given. Ask.' 'Holy sir, I long for a son.' 'Sons are not written in your fate. But nevertheless depart in peace, for two sons will be born to you.' The saint was a wanderer, and went his way, and the king returned to his palace. On the ninth month the sons were born, and he was happy, for now his family was established.

KĀLĪMĀL

Kālīmāl is spoken in Jaipur State immediately to the south of Dāngī, between it and Dāngbhāṅg, on the borders of the Karauli State. It is spoken by 81,216 people.

It closely resembles Dāngbhāṅg. Nouns and adjectives in *ō* have their oblique forms both in *ā* and *ē*. 'My' is *mhāiō* and *mērō*; 'thy,' *thārō* and *tērō*, 'your,' *tamārō*, 'this,' *yā*, 'he,' 'that,' *wā* or *ũ* (obl plur *ūn*), 'who?' *kaūn*. Verbs form their first persons plural as in Dāngbhāṅg, and their third persons plural as in Dāngī.

Samples of Kālīmāl will be found in the List of Words. It is quite unnecessary to give further specimens. A grammar and specimens of the dialect will be found in Mr Macalister's book.

DŪGAR-WĀṚĀ

In Jaipur the word *dūgar* means 'a hill,' and hence *Dūgar-wārā* means the language of the hill country. It is spoken by 108,766 people, south-west of Dāngī and immediately to the north-west of Kālimāl. It only differs from the latter dialect in being more strongly infected with Jaipurī. In fact it could with equal propriety be classed as a form of that language. The main points in which it differs from Kālimāl are that it is fond of using the suffix of *ka-i-tāi* to represent the dative case, 'your' is *thamārō*, and 'who?' is *kaṇ*. In the verb substantive it prefers the Jaipurī forms *chhū* (present) and *chhō* (past) to *hū* and *hō*, and the verb is conjugated in the plural sometimes like Dāngī, and sometimes like Jaipurī.

As in the case of Kālimāl, this dialect is sufficiently illustrated for present purposes by the List of Words appended. Further specimens and a full grammar will be found in Mr Macalister's work.

STANDARD LIST OF WORDS AND SENTENCES

Englsh.	Dāngī (Karauli)	Dāngī (Jaipur) (where different from Dāngī of Karauli)	Kālmāl of Jaipur (where different from Dāngī of Jaipur)
1. One .	Ek		
2 Two .	Do		
3 Three .	Ṭin		
4 Four .	Chyār	Chyār	
5 Five	Pāch		
6. Six .	Chhai .	Chhai	
7 Seven	Sāt		
8 Eight .	Ath		
9 Nine .	Nau . .		
10 Ten	Das		
11 Twenty . .	Bīs .		
12 Fifty .	Pachās		
13 Hundred .	Saikā .		Sau .
14. I .	Hū, hē .	Maĩ .	Maĩ, hū .
15 Of me .	Mērau . .	Mērō .	Mhārō
16 Mine .	Mērau	Mērō	Mhārō . . .
17 We	Ham . . .		
18 Of us	Hamārau, ham'rau	Hamārō	
19 Our	Hamārau, ham'rau	Hamārō	
20 Thou	Tū, tai . .	Tū	
21 Of thee	Tērau .	Tērō .	Thārō . . .
22 Thine	Tērau	Tērō	Thārō . . .
23 You .	Tam . . .	Tam . .	
24 Of you .	Tamārau, tam'rau, tyārau	Tum'rō, tyārō	Tamārō .
25 Your	Tamārau, tam'rau, tyārau	Tum'rō, tyārō .	Tamārō .

IN THE DĀNG DIALECTS

Dūgar wārā of Jaipur (where different from Dāngi of Jaipur)	Dāngbbāng (where different from Dāngi of Jaipur)	English.
		1 One
		2 Two
		3 Three
		4 Four
		5 Five
		6 Six
		7 Seven
		8 Eight
		9 Nine
		10 Ten
		11 Twenty
		12 Fifty
Sau	So	13 Hundred
Maĩ, hũ		14 I
Mhārō		15 Of me
Mhārō		16 Mine
		17 We
		18 Of us
		19 Our
		20 Thou
Thārō		21 Of thee
Thārō		22 Thine
	Tamō, tam, tum	23 You.
Thamārō	Tumārō	24 Of you.
Thamārō	Tumārō	25 Your

English	Dāṅḍī (Kannu)	Dāṅḍī (Jaipur) (where different from Dāṅḍī of Kannu).	Kāṁḍāl of Jaipur (where different from Dāṅḍī of Jaipur)
26 Ha . . .	Wō . . .	Ū, wā, wāa . . .	Wā, ū . . .
27 Of him . . .	Wā-kau . . .	Wā-kō . . .	Ū-kō . . .
28. His . . .	Wā-kau . . .	Wā-kō . . .	Ū-kō . . .
29. They . . .	Wē . . .	Wē . . .	Wai, wē . . .
30 Of them . . .	Wm-kau, un-kau . . .	Un-kō . . .	Ūn-kō . . .
31. Their . . .	Wm-kau, un-kau . . .	Un-kō . . .	Ūn-kō . . .
32. Hand . . .	Hāt . . .	Hāt . . .	
33 Foot . . .	Pām . . .	Pēw . . .	Pag . . .
34. Nose . . .	Nāk . . .		..
35 Eye . . .	Ākē . . .		-
36. Mouth . . .	Mōr-kau . . .	Mōr-kō . . .	Mhōdō, mhū . . .
37. Tooth . . .	Džē . . .		..
38. Ear . . .	Eān . . .		
39 Hair . . .	Bōgāpā . . .	Bāl . . .	Bār . . .
40 Head . . .	Mār . . .	Mār . . .	Māthō . . .
41 Tongue . . .	Jībē . . .		Jīb . . .
42. Belly . . .	Pē . . .	..	.
43. Back . . .	Pītē . . .	Pītē . . .	Pīth, māgar . . .
44. Iron . . .	Lōh, lankar . . .	Lōh . . .	Lhō . . .
45 Gold . . .	Sonā . . .	Sonā . . .	Sonō . . .
46. Silver . . .	Chāḍā, cāpan . . .	Chāḍā . . .	..
47. Father . . .	Dāḍā dād . . .	Dād . . .	Bāp, dād . . .
48 Mother . . .	Bāp . . .	Māpā . . .	Mā . . .
49 Brother . . .	Bhāḍā bhāpan . . .	Bhā . . .	Bhāt . . .
50. Sister . . .	Bhāḍā . . .	Jīp . . .	Bhain, pī . . .
51. Man . . .	Vāḍāḍā mōpār . . .	Mōpār . . .	Ādmī, mōtyār, mard . . .
52. Woman . . .	Bāpār bhāḍānī . . .	Bāḍānī . . .	Bairāḍānī . . .

Dūgar wārā of Jaipur (where different from Dāngī of Jaipur)	Dāngbhāng (where different from Dāngī of Jaipur)	English.
Wā . .	Wō .	26 He.
Ū-kō	Ū-kō	27 Of him.
Ū-kō	Ū-kō	28 His
Wai .		29 They
Ūn-kō		30 Of them.
Ūn kō .		31 Their
		32 Hand.
Pag	Pāw, pag	33 Foot
		34 Nose
		35 Eye
Mhōḍo	Mūrō, mhōḍo	36 Month.
		37 Tooth
		38 Ear
		39 Hair
Mātho .	Mātho .	40 Head
Jib	Jib .	41 Tongue
		42 Belly
Mangar	Mōr .	43 Back
Lhō	Lō .	44 Iron.
		45 Gold
		46 Silver
Bip, dādo .	Bāp . .	47 Father
Mā, māi .	Mā . .	48 Mother
Bbāl .	Bbāl .	49 Brother.
Bhaṇ .	Bhaṇ . . .	50 Sister
	Ād'mī, manskh .	51 Man
	Lugāl, ban-bānī	52. Woman.

English	Diaḡ (Hindustani)	Diaḡ (Urdu), (where different from Diaḡ of Hindustani)	Form of Jajra (where different from Diaḡ of Jajra)
59. <u>बैत</u>	Luḡai bait'ānī	Bhānḡai	Bait'ānī aurat
60. <u>बाल</u>	Bālā chānā	Bālā	Bachāhā, bālā
61. <u>बड़ा</u>	Uḡā	Bḡā chānā-lā	Chānā, bḡā
62. <u>बड़ो</u>	Uḡā	Bḡā chānā-lā	Chānā, bḡā
63. <u>बाग</u>	Bāḡā	Bāḡ	---
64. <u>बाग़</u>	Jāḡā	Jāḡā	---
65. <u>बाग़ी</u>	Bāḡī-wānā, chāḡī-wānā	Gāḡī	Gwāḡ
66. <u>बाग़ी</u>	Bāḡī-īnā	Parḡānā	Bāḡ-ī, Parḡānā
67. <u>बाग़ी</u>	Bāḡ	Bāḡ	Bāḡā tūḡā gāḡ
68. <u>बाग़ी</u>	Sāḡī	Sāḡānā	Sāḡī
69. <u>बाग़ी</u>	Chāḡī	---	Chāḡī
70. <u>बाग़ी</u>	Tāḡī	---	Tāḡī
71. <u>बाग़ी</u>	Ġāḡ	Ġāḡ	Ġāḡī
72. <u>बाग़ी</u>	Pāḡī	Pāḡī	Pāḡī
73. <u>बाग़ी</u>	Bāḡī	Ghāḡ	---
74. <u>बाग़ी</u>	Ghāḡā	Ghāḡī	Ghāḡ
75. <u>बाग़ी</u>	Gāḡī tūḡ	Gāḡā	---
76. <u>बाग़ी</u>	Bāḡā	Bāḡā	Bāḡā
77. <u>बाग़ी</u>	Bāḡī	Bāḡī	Bāḡī
78. <u>बाग़ी</u>	Māḡī	Bāḡā	Māḡī
79. <u>बाग़ी</u>	Bāḡī	---	---
80. <u>बाग़ी</u>	Gāḡā	---	---
81. <u>बाग़ी</u>	Ġāḡ	---	---
82. <u>बाग़ी</u>	Chāḡī	Chāḡī	Chāḡī
83. <u>बाग़ी</u>	Jāḡā (Imperative Singular)	Jāḡ (Imperative Singular)	---
84. <u>बाग़ी</u>	Bāḡā	Bāḡ	---
85. <u>बाग़ी</u>	Bāḡānā	Bāḡī	---

Dūgar wārā of Jaipur (where different from Dāngī of Jaipur)	Dāngbhāng (where different from Dāngī of Jaipur)	English
Lugāī	Lugāī, bhaū	53 Wife
Bālak	Bachchō	54 Child
Bētō, ohhōrō	Bētō laṛ ^{ālō} , chhōrō	55 Son
Bēti, ohhōri	Bēti, laṛ ^{ālī} , chhōri	56 Daughtēr
		57 Slave
Kasān, pāl ^{ātī}	Kasān	58 Cultivator
		59 Shopherd
Bhag ^{awān}	Rām jī, Bhag ^{awān}	60 God
	Rākas, bhūt, jand	61 Devil
Sūraj	Sūraj	62 Sun
Chāḍ	Chāḍar ^{mā} chāḍ	63 Moon
Tārō	Tārō	64 Star
	Āg, ag ⁿⁱ , basāḍar	65 Fire
		66 Water
	Ghar, jāg	67 House
Ghōrō	Ghōrō	68 Horse
		69 Cow
Kūk ^{rō}	Kuttō, gāḍak	70 Dog
Balāi	Balyāi, balāi	71 Cat
Murgō	Mur ^{gō}	72 Cock
		73 Duck
Ghadō	Ghadō	74 Ass
		75 Camel
Chupī	Chapī	76 Bird
		77 Go
		78 Eat.
		79 Sit.

English	Chinese	English (where different from Chinese)	Chinese (where different from English)
60. Come	來	來	來
61. Run	跑	跑	跑
62. Stand	站	站	站
63. Go	去	去	去
64. Give	給	給	給
65. Buy	買	買	買
66. Sell	賣	賣	賣
67. Eat	吃	吃	吃
68. Drink	喝	喝	喝
69. Sleep	睡	睡	睡
70. Wake	醒	醒	醒
71. Rise	起	起	起
72. Fall	落	落	落
73. Go up	上	上	上
74. Go down	下	下	下
75. Go in	進	進	進
76. Go out	出	出	出
77. Go to	到	到	到
78. Go from	從	從	從
79. Go by	由	由	由
80. Go with	同	同	同
81. Go against	對	對	對
82. Go through	過	過	過
83. Go across	跨	跨	跨
84. Go over	過	過	過
85. Go under	下	下	下
86. Go round	繞	繞	繞
87. Go straight	直	直	直
88. Go back	回	回	回
89. Go forward	前	前	前
90. Go up	上	上	上
91. Go down	下	下	下
92. Go in	進	進	進
93. Go out	出	出	出
94. Go to	到	到	到
95. Go from	從	從	從
96. Go by	由	由	由
97. Go with	同	同	同
98. Go against	對	對	對
99. Go through	過	過	過
100. Go across	跨	跨	跨
101. Go over	過	過	過
102. Go under	下	下	下
103. Go round	繞	繞	繞
104. Go straight	直	直	直
105. Go back	回	回	回
106. Go forward	前	前	前
107. Go up	上	上	上
108. Go down	下	下	下
109. Go in	進	進	進
110. Go out	出	出	出
111. Go to	到	到	到
112. Go from	從	從	從
113. Go by	由	由	由
114. Go with	同	同	同
115. Go against	對	對	對
116. Go through	過	過	過
117. Go across	跨	跨	跨
118. Go over	過	過	過
119. Go under	下	下	下
120. Go round	繞	繞	繞
121. Go straight	直	直	直
122. Go back	回	回	回
123. Go forward	前	前	前
124. Go up	上	上	上
125. Go down	下	下	下
126. Go in	進	進	進
127. Go out	出	出	出
128. Go to	到	到	到
129. Go from	從	從	從
130. Go by	由	由	由
131. Go with	同	同	同
132. Go against	對	對	對
133. Go through	過	過	過
134. Go across	跨	跨	跨
135. Go over	過	過	過
136. Go under	下	下	下
137. Go round	繞	繞	繞
138. Go straight	直	直	直
139. Go back	回	回	回
140. Go forward	前	前	前
141. Go up	上	上	上
142. Go down	下	下	下
143. Go in	進	進	進
144. Go out	出	出	出
145. Go to	到	到	到
146. Go from	從	從	從
147. Go by	由	由	由
148. Go with	同	同	同
149. Go against	對	對	對
150. Go through	過	過	過
151. Go across	跨	跨	跨
152. Go over	過	過	過
153. Go under	下	下	下
154. Go round	繞	繞	繞
155. Go straight	直	直	直
156. Go back	回	回	回
157. Go forward	前	前	前
158. Go up	上	上	上
159. Go down	下	下	下
160. Go in	進	進	進
161. Go out	出	出	出
162. Go to	到	到	到
163. Go from	從	從	從
164. Go by	由	由	由
165. Go with	同	同	同
166. Go against	對	對	對
167. Go through	過	過	過
168. Go across	跨	跨	跨
169. Go over	過	過	過
170. Go under	下	下	下
171. Go round	繞	繞	繞
172. Go straight	直	直	直
173. Go back	回	回	回
174. Go forward	前	前	前
175. Go up	上	上	上
176. Go down	下	下	下
177. Go in	進	進	進
178. Go out	出	出	出
179. Go to	到	到	到
180. Go from	從	從	從
181. Go by	由	由	由
182. Go with	同	同	同
183. Go against	對	對	對
184. Go through	過	過	過
185. Go across	跨	跨	跨
186. Go over	過	過	過
187. Go under	下	下	下
188. Go round	繞	繞	繞
189. Go straight	直	直	直
190. Go back	回	回	回
191. Go forward	前	前	前
192. Go up	上	上	上
193. Go down	下	下	下
194. Go in	進	進	進
195. Go out	出	出	出
196. Go to	到	到	到
197. Go from	從	從	從
198. Go by	由	由	由
199. Go with	同	同	同
200. Go against	對	對	對
201. Go through	過	過	過
202. Go across	跨	跨	跨
203. Go over	過	過	過
204. Go under	下	下	下
205. Go round	繞	繞	繞
206. Go straight	直	直	直
207. Go back	回	回	回
208. Go forward	前	前	前
209. Go up	上	上	上
210. Go down	下	下	下
211. Go in	進	進	進
212. Go out	出	出	出
213. Go to	到	到	到
214. Go from	從	從	從
215. Go by	由	由	由
216. Go with	同	同	同
217. Go against	對	對	對
218. Go through	過	過	過
219. Go across	跨	跨	跨
220. Go over	過	過	過
221. Go under	下	下	下
222. Go round	繞	繞	繞
223. Go straight	直	直	直
224. Go back	回	回	回
225. Go forward	前	前	前
226. Go up	上	上	上
227. Go down	下	下	下
228. Go in	進	進	進
229. Go out	出	出	出
230. Go to	到	到	到
231. Go from	從	從	從
232. Go by	由	由	由
233. Go with	同	同	同
234. Go against	對	對	對
235. Go through	過	過	過
236. Go across	跨	跨	跨
237. Go over	過	過	過
238. Go under	下	下	下
239. Go round	繞	繞	繞
240. Go straight	直	直	直
241. Go back	回	回	回
242. Go forward	前	前	前
243. Go up	上	上	上
244. Go down	下	下	下
245. Go in	進	進	進
246. Go out	出	出	出
247. Go to	到	到	到
248. Go from	從	從	從
249. Go by	由	由	由
250. Go with	同	同	同
251. Go against	對	對	對
252. Go through	過	過	過
253. Go across	跨	跨	跨
254. Go over	過	過	過
255. Go under	下	下	下
256. Go round	繞	繞	繞
257. Go straight	直	直	直
258. Go back	回	回	回
259. Go forward	前	前	前
260. Go up	上	上	上
261. Go down	下	下	下
262. Go in	進	進	進
263. Go out	出	出	出
264. Go to	到	到	到
265. Go from	從	從	從
266. Go by	由	由	由
267. Go with	同	同	同
268. Go against	對	對	對
269. Go through	過	過	過
270. Go across	跨	跨	跨
271. Go over	過	過	過
272. Go under	下	下	下
273. Go round	繞	繞	繞
274. Go straight	直	直	直
275. Go back	回	回	回
276. Go forward	前	前	前
277. Go up	上	上	上
278. Go down	下	下	下
279. Go in	進	進	進
280. Go out	出	出	出
281. Go to	到	到	到
282. Go from	從	從	從
283. Go by	由	由	由
284. Go with	同	同	同
285. Go against	對	對	對
286. Go through	過	過	過
287. Go across	跨	跨	跨
288. Go over	過	過	過
289. Go under	下	下	下
290. Go round	繞	繞	繞
291. Go straight	直	直	直
292. Go back	回	回	回
293. Go forward	前	前	前
294. Go up	上	上	上
295. Go down	下	下	下
296. Go in	進	進	進
297. Go out	出	出	出
298. Go to	到	到	到
299. Go from	從	從	從
300. Go by	由	由	由
301. Go with	同	同	同
302. Go against	對	對	對
303. Go through	過	過	過
304. Go across	跨	跨	跨
305. Go over	過	過	過
306. Go under	下	下	下
307. Go round	繞	繞	繞
308. Go straight	直	直	直
309. Go back	回	回	回
310. Go forward	前	前	前
311. Go up	上	上	上
312. Go down	下	下	下
313. Go in	進	進	進
314. Go out	出	出	出
315. Go to	到	到	到
316. Go from	從	從	從
317. Go by	由	由	由
318. Go with	同	同	同
319. Go against	對	對	對
320. Go through	過	過	過
321. Go across	跨	跨	跨
322. Go over	過	過	過
323. Go under	下	下	下
324. Go round	繞	繞	繞
325. Go straight	直	直	直
326. Go back	回	回	回
327. Go forward	前	前	前
328. Go up	上	上	上
329. Go down	下	下	下
330. Go in	進	進	進
331. Go out	出	出	出
332. Go to	到	到	到
333. Go from	從	從	從
334. Go by	由	由	由
335. Go with	同	同	同
336. Go against	對	對	對
337. Go through	過	過	過
338. Go across	跨	跨	跨
339. Go over	過	過	過
340. Go under	下	下	下
341. Go round	繞	繞	繞
342. Go straight	直	直	直
343. Go back	回	回	回
344. Go forward	前	前	前
345. Go up	上	上	上
346. Go down	下	下	下
347. Go in	進	進	進
348. Go out	出	出	出
349. Go to	到	到	到
350. Go from	從	從	從
351. Go by	由	由	由
352. Go with	同	同	同
353. Go against	對	對	對
354. Go through	過	過	過
355. Go across	跨	跨	跨
356. Go over	過	過	過
357. Go under	下	下	下
358. Go round	繞	繞	繞
359. Go straight	直	直	直
360. Go back	回	回	回
361. Go forward	前	前	前
362. Go up	上	上	上
363. Go down	下	下	下
364. Go in	進	進	進
365. Go out	出	出	出
366. Go to	到	到	到
367. Go from	從	從	從
368. Go by	由	由	由
369. Go with	同	同	同
370. Go against	對	對	對
371. Go through	過	過	過
372. Go across	跨	跨	跨
373. Go over	過	過	過
374. Go under	下	下	下
375. Go round	繞	繞	繞
376. Go straight	直	直	直
377. Go back	回	回	回
378. Go forward	前	前	前
379. Go up	上	上	上
380. Go down	下	下	下
381. Go in	進	進	進
382. Go out	出	出	出
383. Go to	到	到	到
384. Go from	從	從	從
385. Go by	由	由	由
386. Go with	同	同	同
387. Go against	對	對	對
388. Go through	過	過	過
389. Go across	跨	跨	跨
390. Go over	過	過	過
391. Go under	下	下	下
392. Go round	繞	繞	繞
393. Go straight	直	直	直
394. Go back	回	回	回
395. Go forward	前	前	前
396. Go up	上	上	上
397. Go down	下	下	下
398. Go in	進	進	進
399. Go out	出	出	出
400. Go to	到	到	到
401. Go from	從	從	從
402. Go by	由	由	由
403. Go with	同	同	同
404. Go against	對	對	對
405. Go through	過	過	過
406. Go across	跨	跨	跨
407. Go over	過	過	過
408. Go under	下	下	下
409. Go round	繞	繞	繞
410. Go straight	直	直	直
411. Go back	回	回	回
412. Go forward	前	前	前
413. Go up			

Dūgar-wāṇā of Jaipur (where different from Dāgar of Jaipur)	Dāgar-wāṇā (where different from Dāgar of Jaipur)	English
		80 Come
Mār	Mār	81 Bear
Ūṭā hai-jā	Ūṭā ho	82 Stand
		83 De
Dā		84 Gre
Bhāṇ	Dār, bhāṇ	85 Run
		86 Up
Khanṇī	Khanai naṇik	87 Near
Nichai	Nichai	88 Down
	Dūr, dūr	89 Far
Āgai	Āgai	90 Before
Pichhai	Pichhai pachhek'ā	91 Behind
Kuṇ	Kuṇ	92 Who
Kūṭ	Kūṭ	93 What
Kūṭ, chāṭ	Kūṭ	94 Where
Ar	Aar, ar	95 And
Paṇṇa	Paṇ	96 But
Jā	Jā	97 If
		98 Yes
Nahī	Nahī	99 No
		100 Alas
Bāp	Bāp	101 A father
		102 Of a father
		103 To a father
Bāp-sū	Bāp-sū	104 From a father
		105 Two fathers
Bāp	Bāp	106 Fathers

English	Dāngī (Karnālī)	Dāngī (Jaipur) (where different from Dāngī of Karnālī)	Kālimāl of Jaipur (where different from Dāngī of Jaipur)
107 Of fathers	Purikhān-kau	Dāūn-kō	Bāpan-kō
108 To fathers	Purikhān-kū	Dāūn-kū	Bāpan-kū
109 From fathers	Purikhān-sē	Dāūn tē	Bāpan-sū
110 A daughter	Mōrī	Chhōrī	
111 Of a daughter			
112 To a daughter			
113 From a daughter			
114 Two daughters			
115 Daughters	Bhaut mōrī	Chhōrī	
116 Of daughters	Mōrīn-kau	Chhōrīn-kō	
117 To daughters			
118 From daughters			
119 A good man	Ēk chōkhē manikh	Ēk bhalē ād'mī	
120 Of a good man	Ēk chōkhē manikh-kau	Ēk bhalē ād'mī-kō	
121 To a good man			
122 From a good man			
123 Two good men			
124 Good men	Muk'tē-ū chōkhē manikh	Bhalē ād'mī	Bhalā ād'mī
125 Of good men			
126 To good men			
127 From good men			
128 A good woman	Ēk chōkhī bair'bānī	Ēk bhalī bair'bānī	
129 A bad boy	Ēk band mōpā	Ēk barō chhōrā	Ēk hurō chhōrō
130 Good woman	Muk'tī chōkhī bair'bānī	Bhalī bair'bānī	
131 A bad girl	Ēk barī mōrī	Ēk barī chhōrī	
132 Good	Malūk, chokau	Āchhyō, bhalō	Chōlē, āchhyō
133 Better			

Dāgar wārd of Jaipur (where different from Dāgar of Jaipur)	Dāgarwārd (where different from Dāgar of Jaipur)	English
Bāpan-kō	Bāpan kō	107 Of fathers
Bāpan-kū		108 To fathers.
Bāpan-sū		109 From fa'thers.
		110 A daughter-
		111 Of a daughter-
		112 To a daughter
		113 From a daughter
		114 Two daughters-
	Chhōm, chhō-vī	115 Daughters
		116 Of daughters
		117 To daughters
		118 From daughters
	c	
Ek chokhō ād'mi	Ek āchhō ād'mi	119 A good man
Ek chokhō ād'mi-kō	Ek āchhō ād'mi-kō	120 Of a good man.
		121 To a good man
		122 From a good man.
		123 Two good men.
Chokhō ād'mi	Bhālā ād'mi	124 Good men.
		125 Of good men
		126 To good men
		127 From good men
Ek chokhī baur'bāni	Ek āchhī lugāi	128 A good woman
Ek baur' chhōrō	Ek baur' chhōrō	129 A bad boy
Chokhī baur'bāni	Āchhī lugāi	130 Good women.
Ek baur' chhōrī		131 A bad girl
Chokhō āchhō		132 Good.
		133 Bad

Year	Month	Day	Time	Location	Activity	Remarks
1914	Jan	1	10:00	St. Paul	Prayer	
1914	Jan	2	10:00	St. Paul	Prayer	
1914	Jan	3	10:00	St. Paul	Prayer	
1914	Jan	4	10:00	St. Paul	Prayer	
1914	Jan	5	10:00	St. Paul	Prayer	
1914	Jan	6	10:00	St. Paul	Prayer	
1914	Jan	7	10:00	St. Paul	Prayer	
1914	Jan	8	10:00	St. Paul	Prayer	
1914	Jan	9	10:00	St. Paul	Prayer	
1914	Jan	10	10:00	St. Paul	Prayer	
1914	Jan	11	10:00	St. Paul	Prayer	
1914	Jan	12	10:00	St. Paul	Prayer	
1914	Jan	13	10:00	St. Paul	Prayer	
1914	Jan	14	10:00	St. Paul	Prayer	
1914	Jan	15	10:00	St. Paul	Prayer	
1914	Jan	16	10:00	St. Paul	Prayer	
1914	Jan	17	10:00	St. Paul	Prayer	
1914	Jan	18	10:00	St. Paul	Prayer	
1914	Jan	19	10:00	St. Paul	Prayer	
1914	Jan	20	10:00	St. Paul	Prayer	
1914	Jan	21	10:00	St. Paul	Prayer	
1914	Jan	22	10:00	St. Paul	Prayer	
1914	Jan	23	10:00	St. Paul	Prayer	
1914	Jan	24	10:00	St. Paul	Prayer	
1914	Jan	25	10:00	St. Paul	Prayer	
1914	Jan	26	10:00	St. Paul	Prayer	
1914	Jan	27	10:00	St. Paul	Prayer	
1914	Jan	28	10:00	St. Paul	Prayer	
1914	Jan	29	10:00	St. Paul	Prayer	
1914	Jan	30	10:00	St. Paul	Prayer	
1914	Jan	31	10:00	St. Paul	Prayer	

Dugar-wārā of Jaipur (where different from Dāngī of Jaipur)	Dāngbhāng (where different from Dāhī of Jaipur)	English
		134 Best
		135 High
		136 Higher
		137 Highest
Ghōṛō	Ghōṛō	138 A horse
		139 A mare
		140 Horses
	Ghōṛyā	141 Mares
Nārō	Ālō	142 A bull
		143 A cow
Nārā	Ākā	144 Bulls
	Gāyā	145 Cows
Kūk'rō	Ku'tō	146 A dog
Kūk'ri	Kutti	147 A bitch
Kūk'rā		148 Dogs
Kūk'ri	Kutti	149 Bitches
Bāk'rō	Bak'rō	150 A he goat
Bāk'ri	Chhelli	151 A female goat
Bāk'rā	Bak'rā bak'ri	152 Goats
	Harau	153 A male deer
	Har-ri	154 A female deer
	Harau	155 Deer
Hū chhū	Ma' hū, chhū	156 I am
Tū chhai	Tū hai, chhai	157 Thou art
Wā chhai	Wō hai, chhai	158 He is
Ham chhā	Ham hē, chhē	159 We are.
Tam chhō	Tam hō, chhō	160 You are.

English	Latin	Classical Latin	Classical Latin	Classical Latin
151. The day	Die	die	die	die
152. The day	Die	die	die	die
153. The day	Die	die	die	die
154. The day	Die	die	die	die
155. The day	Die	die	die	die
156. The day	Die	die	die	die
157. The day	Die	die	die	die
158. The day	Die	die	die	die
159. The day	Die	die	die	die
160. The day	Die	die	die	die
161. The day	Die	die	die	die
162. The day	Die	die	die	die
163. The day	Die	die	die	die
164. The day	Die	die	die	die
165. The day	Die	die	die	die
166. The day	Die	die	die	die
167. The day	Die	die	die	die
168. The day	Die	die	die	die
169. The day	Die	die	die	die
170. The day	Die	die	die	die
171. The day	Die	die	die	die
172. The day	Die	die	die	die
173. The day	Die	die	die	die
174. The day	Die	die	die	die
175. The day	Die	die	die	die
176. The day	Die	die	die	die
177. The day	Die	die	die	die
178. The day	Die	die	die	die
179. The day	Die	die	die	die
180. The day	Die	die	die	die
181. The day	Die	die	die	die
182. The day	Die	die	die	die
183. The day	Die	die	die	die
184. The day	Die	die	die	die
185. The day	Die	die	die	die
186. The day	Die	die	die	die
187. The day	Die	die	die	die
188. The day	Die	die	die	die
189. The day	Die	die	die	die
190. The day	Die	die	die	die
191. The day	Die	die	die	die
192. The day	Die	die	die	die
193. The day	Die	die	die	die
194. The day	Die	die	die	die
195. The day	Die	die	die	die
196. The day	Die	die	die	die
197. The day	Die	die	die	die
198. The day	Die	die	die	die
199. The day	Die	die	die	die
200. The day	Die	die	die	die

Ḍūgar wāṛā of Jaipur (where different from Ḍāngī of Jaipur)	Ḍāngbhāṅg (where different from Ḍāngī of Jaipur)	English
Wai chhañ chhai .	Wē hañ, chhai	161 They are
Hū chhō	Mañ hō, chhō	162 I was
Tū chhō	Tū hō, chhō	163 Thou wast
Wā chhō	Wō hō, chhō	164 He was
Ham chhā	Ham hā, chhā	165 We were
Tam chhā	Tam hā, chhā	166 You were
Wai chhā	Wē hā, chhā	167 They were
Hai	Hō	168 Be
Haibō	Hōbō	169 To be
Haibō (<i>Par' Par' hō</i>)	Hōbō	170 Being
	Hō-	171 Having be-
		172 I may be
Hū hūgō		173 I shall be
		174 I should be
Mā-	Mār	175 Be- st
Mārbō	Mārbō	176 To beat
Mārbō	Mārbō	177 Beating
Mārar	Mārar mā-rar	178 Having beaten
Hū mā-ñ, and so on	Mañ mā-ñ	179 I beat
	Tū mā-	180 Thou beatest
	Wō mā-	181 He beatest
Ham mārai or māñ	Ham māñ	182 We beat
Tam māñ	Tam māñ	183 You beat
Wai mārai, mā-	Wē mārai	184 They beat
Mañ-mañ māñ, and so on	Mañ māñ	185 I beat (I & Plural)
---	Tū māñ	186 Thou beatest For Thou
---	Wē māñ	187 He beatest For They

English	Dāngī (Kannali)	Dāngī (Jaṇṇu) (where different from Dāngī of Kannali)	Kāṇṇal of Jaṇṇu (where different from Dāngī of Jaṇṇu)
188 We beat (<i>Past Tense</i>)	Haman-nē pīṭyan .	Ham-nē pīṭyō . . .	
189 You beat (<i>Past Tense</i>)	Tuman nē pīṭyan .	Tam-nē pīṭyō . . .	
190 They beat (<i>Past Tense</i>)	Win-nē pīṭyan .	Un-nē pīṭyō . . .	
191 I am beating .	Hū pītū-hū . . .	Maī pītū-hū . . .	Maī māṛū-hū . . .
192 I was beating .	Hū pīti rahyau-hau .	Maī pītai-hō . . .	Maī māṛai-hō . . .
193 I had beaten . .	Mē-nē pīṭyan-hau . .	Maī-nē pīṭyō-hō . . .	Maī-nai māṛyō-hō . . .
194 I may beat . . .	Hū pītū	Maī pītū	Maī māṛū
195 I shall beat . . .	Mē pītūgau	Maī pītūgō	Maī māṛūgō, and so on . . .
196 Thou wilt beat .	Tū pītaigau	Tū pītaigō	
197 He will beat . .	Wō pītaigau	Ū pītaigō	
198 We shall beat . .	Ham pītaigai	Ham pītaigē	Ham māṛēgā
199 You will beat . .	Tam pītaigai	Tam pītaigē	Tam māṛēgā
200 They will beat . .	We pītaigē	We pītaigē	Wai māṛaigē
201 I should beat . .			
202 I am beaten . . .	Mē pīṭyan jāñ-hū . . .	Maī pīṭyō (or pīṭyō) hū . . .	Maī pīṭyō hū
203 I was beaten . . .	Hū pīṭrau	Maī pīṭyō (or pīṭyō) hō . . .	Maī pīṭyō hō
204 I shall be beaten .	Hū pīṭyan jāñgau . . .	Maī pīṭūgō	
205 I go	Hū digāñ, jāñ	Maī jāñ	
206 Thou goest . . .	Tū digai, jāai	Tū jāya	Tū jā-hai
207 He goes	Wō d gai, jāai	Ū jāya	Wā jā-hai
208 We go	Ham digai, jāai	Ham jāya	Ham jāwā
209 You go	Tam digai, jāai	Tam jāwō	Tam jāwō
210 They go	We digai, jāai	We jāya	Wai jāwai
211 I went	Hū gayau	Maī gayō	
212 Thou wentest . .	Tū gayau	Tū gayō	
213 He went	Wō gayau	Ū gayō	
214 We went	Ham gayē		Ham gayā

Ḍūgar wāṛā of Jaipur (where different from Ḍāngī of Jaipur)	Ḍāngbhāṅg (where different from Ḍāngī of Jaipur)	English.
	Ham mār̥yō	188 We beat (<i>Present Tense</i>)
	Tam mār̥yō .	189 You beat (<i>Past Tense</i>).
	Wē mār̥yō	190 They beat (<i>Past Tense</i>)
Hū mār̥hū chhū	Maī mār̥hū hū	191 I am beating
Hū mār̥ai ohhō .	Maī mār̥ai-hō	192 I was beating
Maī-nai mār̥yō-ohhō	Maī nai mār̥yō-hō	193 I had beaten
Hū mār̥hū	Maī mār̥hū . .	194 I may beat
Hū mār̥hūgō, and so on	Maī mār̥hūgō	195 I shall beat
	Tū mār̥aigō .	196 Thou wilt beat
	Wō mār̥aigō	197 He will beat
Ham mār̥īgā .	Ham mār̥īgā .	198 We shall beat
Tam mār̥īgā	Tam mār̥īgā	199 You will beat
Wai mār̥aīgā	Wō mār̥aīgā	200 They will beat
		201 I should beat
Hū pat̥yō ohhū	Maī pat̥yō hū .	202 I am beaten
Hū pat̥yō ohhō	Maī pat̥yō-hō	203 I was beaten
Hū pat̥hūgō	Maī pat̥hūgō . .	204 I shall be beaten.
Hū jāhū .	. .	205 I go
Tū j̥ā-chhai .	Tū jāwai .	206 Thou goest
Wā j̥ā ohhai .	Wō jāwai .	207 He goes
Ham jāwā .	Ham jāwā	208 We go
Tam jāwō	Tam jāwō	209 You go
Wai jāwā .	Wō jāwai . .	210 They go
		211 I went
		212 Thou wentest
		213 He went
Ham gayā . .	Ham gayā . .	214 We went

Dūgar wārā of Jaipur (where different from Dāngī of Jaipur)	Dāngbhāṅg (where different from Dāngī of Jaipur)	English
Tam gayā	Tam gayā	215 You went
Wai gayā	Wē gayā	216 They went
	Jā	217 Go
	Jāto	218 Going
	Gayō	219 Gone
Tbārō kālī nāw chhai ?	Tnmārō kālī nāw hai ?	220 What is your name ?
Yā ghōrō katēk danā kō chhai ?	Yō ghōrō kē baras kō hai ?	221 How old is this horse ?
Yhā-sū Kasmir katēk dūr ohhai ?	Kasmir nyhā sū kattī dūr hai ?	222 How far is it from here to Kashmir ?
Thamārā bāp kā ghar-maī katēk bēṭā chhai ?	Tumārā hāp-kā ghar-mē kē bēṭā hai ?	223 How many sons are there in your father's house ?
Āj hū ghanī dū chalyō-chhū	Āj maī hōt dūr ohalyō-hū	224 I have walked a long way to-day
Mhārā kākā-kā bēṭā-kō hyāw ūn kī bhain-sū hīo chhai	Mērā kākā-kō bēṭō ū kī bhāīṇ-kū par'nyū hai	225 The son of my uncle is married to his sister
Dhālā ghōrā-kī jīn ghar-maī chhai	Dhōlā ghōrā kī jīn ghar mē hai	226 In the house is the saddle of the white horse
Jīn ū-kā māg'rau-pai dhar-dyō	Ū-kī pith par jīn karō	227 Put the saddle upon his back
Maī-nai ū-kā bēṭā-kū ghanā kō'rān sū māryō chhai	Maī-nai ū-kā bēṭā-kū bhōt kō'rān sū māryō-hai	228 I have beaten his son with many stripes
Wā dūgar-kai ūpar dhādā charāwai-chhai	Wō dūgar-kā mātā-par dhādā charā rayō-hai	229 He is grazing cattle on the top of the hill
Wā ū rākh'rā-kai nichai ghōrā par baithyō-chhai	Wō ū rākh'rā nichai ghōrā par baithyō-hai	230 He is sitting on a horse under that tree
Ū-kō bhāī ū-kī bhāīṇ sū lāmbō chhai	Ū-kō bhāī ū-kī bhāīṇ-sū lāmbō hai	231 His brother is taller than his sister
Ū-kō mōl dīāī ripyā chhai	Ū-kā mōl dīāī ripyā hai	232 The price of that is two rupees and a half
Mhārō bāp ū lōryā ghar maī rahai-chhai	Mērō hāp ū chhōṭā ghar-mē rai-hai	233 My father lives in that small house
Yā ripyō ū-kai tī dē-dai	Yō ripyō ū kū saūpō	234 Give this rupee to him
Wai ripyā ū-sū lē-lyō	Wai ripyā ū-sū lyō	235 Take those rupees from him
Ū-kai-tī khūb mārō, ar jew'rān-sū bādī dyō	Ū-kū khūb mārō ar jew'rān sū bādō	236 Beat him well and bind him with ropes
Kuwi maī sū pānī kādō	Kūwā sū pānī bhārō	237 Draw water from the well
Mhārāi āgai chālō	Mērāi āgai chālō	238 Walk before me
Kun-kō chhōrō thamārāi pūchhai āwai-chhai ?	Tamārāi pūchhōk'raikun kō lap'kō āwai-hai ?	239 Whose box comes behind you ?
Tam-nai wā kuq-sū mōl-livō ?	Tam nai wō kun sū mōl-livō ?	240 From whom did you buy that ?
Gāw-kā ṭk dākandār sū	Gāw-kā ṭk dākandār sū	241 From a shopkeeper of the village

KANAUJĪ.

The town of Kanauj is situated at the south-east end of the Farukhabad district, and the language of that locality may be considered to be the standard form of Kannaui. It is that illustrated by the preceding skeleton Grammar.

It has hitherto been wrongly considered that at the north-western end of Farukhabad the language was Braj-Bhākhā or Antarbēdi. This is wrong. Kannaui is, as will be shown, spoken all over the district. The total number of speakers of Kannaui in Farukhabad is 712,500. The local authorities divided this into—

Antarbēdi	678,900
'Hindi'	33,600
	<hr/>
Total	712,500
	<hr/>

Both are, however, Kannaui.

[No 1]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

KANAUJĪ.

(EAST OF DISTRICT FARUKHABAD)

एक जने-को दोए लड़िका हते । उनमें-से छोटे-ने बाप-से कही कि हे पिता मालु-को हींसा जो हमारो चाहिये सो देओ । तब उन-ने मालु उन्हें बाँट-दओ । और धीरे दिनन पीछे छोटे लड़िका-ने सब कुछ इकट्ठा करि-के एक दूरि-के देस-को चलो-गओ और हुआ अपनी मालु बुरे चलन-में उड़ाओ । और जब सब खरच कर-चुको उस मुल्क-में बड़ी अकालु परो और बहु कांगाल हुइ-गओ । तब उस मुल्क-की एक रईस-की हियाँ लगि-गओ । उन-ने उसे अपने खेतन-में सूअर चरइवे-को पठओ । और उसे चाह हतो कि उन वकलन-से जो सूअर खात-हैं अपना पेटु भरें कि कोई उसे-देत-नाई-हतो । तब होसु-में आय-के कहन लगी कि हमारे बापु-के कितने मजूरनको रोटी बहुत है और हम भूखों मरतहैं । मैं उठ-की अपने बापु-के तीर जैहों और उन-से कहों कि पिता हम-ने दैव-को और तुम्हारो दोख करो-है और अब इस लाइक नाही कि फिर तुम्हारे बेटा कहावें । हमें अपने मजूरन-में-से एक-को बरोबर बनाओ । तब उठि-की अपने बाप-के तीर चलो । और वे अमे दूर हते कि उसै देखिके बापु-काँ दया लगी और दूरि-के उस-काँ गरे लगाय-लओ और चूसो । बेटाने उस-से कही कि हे पिता मैं-ने दैव-को और तुम्हारो पापु करो और अब इस लाइक नाही कि फिर तुम्हारो लड़िका कहाजँ । बाप-ने अपने नौकरन-से कही कि अच्छी-से अच्छी पोशाक निकास-लावो और इस-काँ पहिरावो और हम-सब खाये और खुसी मनावें । काहे-से कि हमारो यह लड़िका मरो-हतो सो अब जिओ-है । खुइ-गओ-हतो अब मिलि गओ-है । तब वे खुसी करन लागे ॥

उस-को बड़ी लड़िका खेत-में हतो । जब घर-के नगीच आवो और गैवो और नाचिवो सुनो तब एक नौकर-को बुलाय-के पूछो कि यौ का है । उस-ने उस-से कही कि तुम्हारो भाई आवो-है और तुम्हारे बापु-ने बड़ी जेओनार करी-है काहे-से कि उसै भलो चंगा पाओ । उस-ने रिसाय-की भीतर जानो

नाहीं चाहो । तब उस-के बापु-ने बाहिर आय-के वहि-काँ मनाओ । उहि-ने बापु-से कही देखो इतनी वरसन-से हम तुम्हारी सेवा करत-हैं और कव-हैं तुम्हारे अगिया-की वहिर नाहीं चलत-हैं । परंतु तुम-ने कव-हैं एक वकरी-को बचा हमें नाहीं दओ कि हम अपने मिलापिन-के संग खुसी बनाते । और जब तुम्हारो यह लड़िका आवो जिन-ने तुम्हारो मालु पतुरिअन-में उड़ाओ तुम-ने उहि-की बड़ी जेओनार करी । उहि-ने उस-से कही अरे बेटा तुम सदा हमारे तीर रहे और जो-कुछो हमारो है सो तेरो-ई है । पर खुसी मनइबो और राजी होइबो चाहिये काहे-से कि तुम्हारो यह भाई मरो-हतो सो जिओ-है और खुइ-गओ-हतो सो अब मिलो-है ॥

[No 1]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

KANAUJĪ

(WEST OF DISTRICT FARUKHABAD)

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dōē larikā hatē Un-maĩ-sē chhōtē-nē bāp-
One man-of two sons were Them-in-from the-younger-by the-father-
 sē kahī kī, 'hē pitā, mālu-kō hīsā jō hamārō chāhiyē
to it-was-said that, 'O father, property-of share which mine is-proper
 sō dēō' Tab un-nē mālu unhē bāt daō Auru thōrē
that give' Then him-by property to-them dividing was-given And a-few
 dinan pīchhē chhōtē larikā-nē sab kuchh ikatthā karī-kē
days after the-younger son-by all anything together made-having
 ēk dūri-kē dēs-kō chalō-gaō Auru huā ap'nō mālu burē
one distance-of country-to it-was-gone And there his-own property evil
 chalan-mē uāō Auru jab sab khar'ch kar-chukō,
conduct-in was-squandered And when all expenditure was-done-completely,
 us mulk-mē barō akālu parō auru wahu kangāl hu-gaō Tab
that country-in great famine fell and he indigent became Then
 us mulk-kē ēk raīs-kē hiyā lagī gaō Un-
that country-of one native-of near having-engaged-himself he-went Him-
 nē usē ap'nē khētan-mē sūai charāibē-kō pathaō Auru usē
by him his-own fields-in sowing to-feed it-was-sent And to-him
 chāh hatī kī, 'un bak'lan-sē jō sūar khāt-haī ap'nō
the-desire was that, 'those husks-with which sowing eating-are my-own
 pētū bharaī,' kī kōī usē dēt nāī hatō Tab hōsu-mē
belly I-may-fill,' that anybody to-him giving not was Then senses-in
 āy-kē kahan lagō kī, 'hamārē bāpu-kē kit'nē majūran-
come-having to-say he-began that, 'my father-of how-many labourers-
 kō rōtī bahut hai auru ham bhūkhō marat-haī Maī uth-kē
to bread much is and I from-hunger dying-am I arisen-having
 ap'nē bāpu-kē tīr jaihaū auru un-sē kaihaū kī, "pitā, ham-nē
my-own father-of near will-go and him-to will-say that, "father, me-by
 Daiw-kō auru tumhārō dōkh karō-hai, auru ab is lāik nāhī kī
God-of and thy sin done-is, and now this worthy not that
 phiri tumhārē bētā kahāwaī Hamaī ap'nē majūran-maĩ-sē ēk-
again thy son I-may-be-called Me thy-own labourers-in-from one-

kī barōbar banāō''' Tab uthi-kē ap'nē bāp-kē tir chālō
of (to) equal make''' Then arisen-having his-own father-of near le-vent
 Auru- wē abhai dūr hatē kī usai dēkh-kē bāpu-kī dāvā
And he yet far-off was that him seen-having the-father-to pity
 lagī auru daurī-kē us-kā garē lagāy-lāō, auru chūmō Bītā-
was-attached and run-having him on-neck embraced, and kissed The-son-
 nē us-sē kahī kī, 'hē pitā, māī-nē Dāw-kō auru tumhīrō pāpu
by him-to it-was-said that, 'O father, me-by God-of and thy son
 karō auru ab is lāik nāhī kī phiri tumhīrō lārikā
was-done and now this worthy not that again thy son
 kahāñ' Bāp-nē ap'nē naukaran-sē kahī kī 'achchhi-ē
I-may-be-called' The-father-by his-own servants-to it-was-said that 'good-than
 achchhi pōsāk nikās-lāwau auru is-kā pahirāwau, auru ham-sab khāñ
good dress bring-out and this-one-on put, and (let-)vs-all eat
 auru khusī manāwañ, kāhē-sē kī hamārō yahu lārikā marō-lātō,
and merriment make, what-from that my this son dead-was,
 sō ab jō-hai, khui-gaō-hatō, ab mih-gaō-hai' Tab bē khusī
he now alive-is; lost-gone-was, now found-gone-is' Then they merriment
 karan lāgē
to-make began

Us-kō barō lārikā khēt-māī hatō Jab ghar-kē nagich āwō auru
His elder son field-in was' When house-of near he-came and
 gaibō auru nāchibō sunō, tab ek naukār-kō bulāv-kī
singing and dancing was-heard, then one servant called-having
 pūchhī kī, 'yan kā hai?' Us-nē us-sē kahī kī
it-was-asked that, 'this what is?' Him-by him-to it-was-said that
 'tumhārō bhāī āwō-hai, auru tumhārē bāpu-nē bari jeonār karī-hai,
'thy brother come-has, and thy father-by great feast made-is,
 kāhē-sē kī usai bhalō changī pāo' Us-nē
what-from that him well healthy it-has-been-found' Him-by
 risāy-kē bhitar jānō nāhī chāhō Tab us-kē bāpu-nē
become-angry-having inside to-go not it-was-wished Then his father-by
 bāhur āy-kē bāhur-kā manāō Uhi-nē bāpu-ē kahī
outside come-having him it-was-appeased Him-by the-father-to it-was-said,
 'dēkhō, it'nī bar'san-sē ham tumhārī sēwā karat-haī auru kab-hū
'see, so-many years-from I you service doing-am and ever-ereen
 tumhārē aggrivā-kī bāhur nāhī chalat-haī, parantu tum-nē kab-hū ek
you orders-of out not going-am, but you by ever-ereen one
 bak'ri-kō bachchā hamaī nāhī dāo kī ap'nē milāpū-lē
goat-of young-one to-me not was-given, that my-own friends-of with

khusī manātē 'Auru jab tumhārō yahu larikā āwō
merriment I-might-have-made And when your 'this son came
 jin-nē tumhārō mālu paturian-maĩ urāō, tum-nē uhi-kī barī
whom-by your fortune harlots-in was-wasted, you-by his great
 jeonār karī' Uhi-nē us-sē kahī, 'arē bētā, tum sadā hamārē
feast was-made' Him-by him-to it-was-said, 'O son, you always me
 tīr rahē, aurū jō-kuchhō hamārō hai sō tērō-ī hai par khusī
near were, and whatever mine is that thine-veryly, is but joy
 manaibō aurū rājī hōibō chāhiyē kāhē-sē ki tumhārō yahu
to-celebrate and pleased to-be is-proper what-from that your this
 bhāī marō-hatō, sū jō-hai, aurū khui-gaō-hatō sō, ab milo-hai'
brother dead-was, he alive-is, and lost-gone-was he now found-is'

In the north-western portions of Farukhabad, the language is also Kanauji,—not Antarbēdī or Braj Bhākhā as has been hitherto supposed. This will be evident from the following specimen, which is the first few lines of the Parable. The language is identical with that of the corresponding portion of the preceding specimen.

[No 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

KANAUJĪ.

(WEST OF DISTRICT FARUKHABAD)

एक मनई-के दोए लड़िका हते । छोटे लड़िका-ने बाप-सन कही कि हमारे हींसा-को बाँटु करि देखो । बाप-ने उस-को हींसा बाँटि दओ । थोड़े दिन पाछे छोटे लड़िका-ने अपनो सब धनु इकट्ठो करि-के परदेस निकसि-गओ । हुआँ सवरो माल-टाल खोंटि राह-माँ उड़ाय-दओ । जब सब खर्च हुइ-गओ तब उस देस-माँ अकाल पड़ो और बहु भूखन मरन लगे ॥

TRANSLITERATION AND TRANSLATION.

Ek	manai-kē	dōē	larikā	hatē	Chhōtē	larikā-nē	bāp-san
One	man-of	two	sons	were	The-younger	son-by	the-father-to
kahi	ki,	'hamārē	hīśā-kō	bāṭu	kari	dēō'	Bāp-
it-was said	that,	'my	share-of	division	having-made	give'	The-father
nē	us-kō	hīśā	bāṭu	daō	Thōrē	din	pāchhē
by	his	share	availing	was-given	A-few	days	after
larikā-nē	ap'nō	sab	dhanu	ikattḥō	kari-kē	par-dēs	
son-by	his-own	all	fortune	together	made-having	a-foreign-land	
nikasi-gaō	Huā	sab'rō	māl-tāl	khōtē	rāh-mā	urāy-daō	Jab
went-away	There	all	riches	exd	way-in	was-squandered-away	When
sab	kharch	hu-gaō.	tab	us	dēs-mā	akāl	perō
all	expenditure	became,	then	that	country-in	famine	fell
	bhūkhan	maran	lagō				And
	from-hunger	to-die	began				

KANAŪJ (PACHARUĀ) OF ETAWAH.

The language spoken over the greater part of the district of Etawah is Kanaŋjī. Only in the south in the Doh of the Chambal and the Jamna do we hear the Bhadani dialect of Bundel. To the north-west of Etawah lies the district of Mainpuri, the language of which is Braj Blākhi or Antabādī. To its north lies Farukhabad and to its east Cawnpore, in both of which Kanaŋjī is spoken. As might be expected the Kanaŋjī of Etawah shows traces of the influence of Braj Blākhi and of Bhadani, but on the whole it is fairly pure.

In the original Bengali list of the languages of this district, what is now stated to be Kanaŋjī was wrongly shown as Antabādī. That it is Kanaŋjī will not be doubted after a perusal of the specimens which follow.

The district of Etawah is divided into two nearly equal parts by the river Sonag, which runs north-west and south-east parallel to the course of the Jamna. There are therefore (if we exclude the Chambal-Jamna Doh) two main tracts, a south-western, between the Sonag and the Jamna, and a north-eastern beyond the former river. The latter tract is locally known as the *Pachār* and local officials distinguish between the Kanaŋjī of the Pachār, which they call *Pacharuā*, and that of the rest of the district. Bundel shows more traces of the influence of Braj Blākhi, and less of that of Bhadani than does the Kanaŋjī of the unnamed south-western tract.

The following is the estimated number of speakers of these two forms of Kanaŋjī:—

Bundel	250,000
Kanaŋjī of south-west	151,000
Total	401,000

In 1891 the total population of the district was 727,629, and the balance is mainly made up by 35,000 speakers of Bhadani and 282,000 people who are reported to speak Urdu. The latter figures appear to be a needlessly large estimate, but no better one is available. I proceed to give specimens of both forms of Kanaŋjī.

For *Pacharuā* I give a few lines of a version of the Parable of the Prodigal Son. It will be seen that there are very few local peculiarities. We have *kā*, *kō*, and *kaū* for the sign of the accusative-infinitive, and *vē* or *noī* (Bhadani) for the agent. The sign of the comparative participle is *kā*, as we also find in Bhadani. We meet the form *ai* for *hai*, the latter which properly belongs to Braj Blākhi. The third personal pronoun is *hā*, with an oblique form *ih* or *hō* (again Bhadani). There is also the tendency to eliminate the reduplicative element which is a marked peculiarity of Bhadani. Thus *kharokha* for *kharokhar*, *expāḍā* for *paḍā*, a foreign country. The form *juā* there is noteworthy.

[No 3]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

KANAUJĪ (PACHARUĀ)

(DISTRICT, ETAWAH)

एक मनई-कें दुइ लरिका हते । उन-में-तैं छोटे-ने वाप-तें कहीं ए
 वाप धन-में-ते जो हमारी हौंसा होय सो हमें दै-देउ । तव वा-ने वा-को
 अपनो धनु बाँटि-दओ । कहु बहुत दिन नाही भये-ऐ की छोटी लरिका सब
 कहु जोरि-वटोरि-कें पहेस निकरि-गओ और जुआँ लच्छई-में दिन काटत अपनो
 धनु उड़ाय-भड़ाय-दओ । जव वा-को सब खच्चु हुय-चुको और वा देस-में वडो
 भारी अकालु परो औ वू कगालु हुइ-गओ तव वू जाय-कें वा मुलिक-के रहै-
 यन-में-तैं एक-की हियाँ रहन लगो जा-नैं वा-को अपने खेत-में सूअर चरैवे-को
 पठओ ॥

TRANSLITERATION AND TRANSLATION.

Ek	manai-kē	du	larikā	hatē	Un-mē-taī	chhōtī-nē
A-certain	man-to	two	sons	were	Them-in-from	the-younger-by
bāp-tē	kahī,	'ē	bāp,	dhan-mē-tē,	jō	hamārō hīsā
the-father-to	it-was-said,	'O	father,	property-in-from,	which	my share
hōr,	sō hamē	dar-dēu'	Tab	wā-nē wā-kaū	ap'no	dhanu
may-be, that	to-me	give-away'	Then	him-by	him-to	his-own substance
bān	daō	Kachhu	bahut	din	nāhī	bhavē-aī kī chhōtō
having-divided	was-given	Some	many	days	not	become-were that the-younger
larikā	sab-kachhu	jōri-batōri-kē	paddēs	nīkari-gaō	aur	juī
son	all-anything	collected-having	another-country	out-went	and	there
luhchhai-mē	din	kātat	ap'nō	dhanu	urāy-bharāy-daō	Jab bā-kō
debauchery-in	days	passing	his-own	fortune	was-squandered	When him-of
sab	khachhu	huy-chukō	auru	wā	dēs-mē	barō bhārī
all	expenditure	was-completed	and	that	country-in	greatly
parō	au	bū	kangālu	huy-gaō	tab	bū jāy-kē
fell	and	he	poor	became	then	he gone-having
rahaīyan-mē-taī	ēk-kē	huyā	rahan	lagō,	jī-naī	bā-kō
inhabitants-in-from	one-of	near	to-live	began,	whom-by	him-as-for
khēt-mē	sūar	charaibē-kō	pathaō			
field-in	sow	feeding-for	it-was-sent			

KANAUJĪ OF SOUTH-WEST ETAWAH

The dialect spoken in the south-west of Etawah hardly differs from that which prevails in the Pachār tract. The influence of Bhadaurī is felt a little more strongly, and that is all. To this we may attribute the use of *bā* (and not *icā*) for the oblique form of the third personal pronoun. To the same influence is due the use of *bā* (Bhadaurī *bā*) for the nominative as well as *icāh*. We may also note the use of the Agent case for the subject of an *intransitive* verb in the past tense. In this case the verb is used impersonally. Thus *ōchhē laṛhā-nē chalō*, the younger son went, literally, by the younger son it was gone. This of course is altogether contrary to the rules of Standard Hindī, but is all the same quite common in this part of India. It is an instance of the preservation of a very old idiom. Compare the Sanskrit *tēna chalitam*.

[No. 4]

INDO-ARYAN FAMILY

CENTRAL GROUP.

WESTERN HINDI

KANAUJĪ

(SOUTH-WEST OF DISTRICT ETAWAH)

कोई आदमी-के दो लड़का हते । दोऊ-में-से नन्हें-ने वाप-से कही
 कि अरे वाप रुपया पैसा-में-से जो मेरो हिसा होय सो मो-को देओ । तव
 वा-कों हिसा रुपया पैसा वाँट दओ । धोरे दिन भये कि ओछे लड़का-ने
 सब चीजें जोर-कर परदेस चलो और हुआँ वुरे काम रोज रोज करत रहो ।
 और रुपया पैसा अनो खोय दओ । जब वा-ने सब कौड़ी पैसा खोय दओ
 तव परदेस-में भारी काल परो और वह गरीब हुइ-गयो । और वह जाय-के
 हुअन-के आदमियों-में-से एक-के हियाँ रहन लगो जने वा-को अपने खेतों-में
 सूअर चराइवे-को पठओ । और वा उन कौंसों-को जो सूअर खात-हते आपो
 खायो चाहत-हतो और कोऊ वा-कों कुछ नहीं देत-हतो ॥

TRANSLITERATION AND TRANSLATION.

Kōi ād'mī-kē dō lar'kā hatē Dōū-mē-sē nanhē-nē
A-certain man-of two sons were The-two-in-from the-younger-by
 bāp-sē kahī ki, 'arē bāp, rupavā paisā-mē-sē jō mīrō
the-father-to it-was-said that, 'O father, rupees piec-in-from what my
 hīsā hōy sō mō-kō dēō ' Tab bā-kō hīsā rupavā paisā bēit-daō
share may-be that me-to give ' Then his share rupees piec was-divided
 Thōrē din bhayē ki ōchhē lar'kā-nē sab chijē jūr-kar
A-few days became that the-younger son-by all things collected-having
 par-dēs chalō aur huā burē kām rōj-rōj karat-rahō
a-foreign-country-to it-was-started and there evil deed daily he-doing-was
 Aur rupavā paisā ap'nō khōy-daō Jab bā-nē sab kaurī paisī
And rupees piec his-own was-lost When him-by all couries, piec
 khōy-daō, tab par-dēs-mē bhārī kāl parō, aur wah garib
was-lost, then the-foreign-country-in heavy famine fell and he poor
 hu-gavō Aur wah jāy-kē huan-kē ād'mivō-mē-sē ek-kē hūvī rahān
became And he gone-having there-of men-in-from one-of near to-his
 lagō jā-nē bā-kō ap'nē khētō-mē sūar charābhē-kō pathān Aur
began, whom-by him his-own fields-in swine feeding-for it-was-sent And

tē m hēśō-ō jō śar khāt-katē āpan khāyan chākat-katō
 he those fruits which were eating-were himself-also to-eat visiting-was.
 am hō hē-ō kuchh kahi dēt-hatō.
 And anybody him anything not giving-was

KANAUJĪ OF HARDOI.

Crossing the Ganges from the district of Farukhabad we come to Hardoi, the only western district of Oudh of which the language is not Awadhī. Here it is everywhere Kanaujī. Local authorities recognise three or four sub-varieties, but the differences are merely as to the amount of Awadhī with which the Kanaujī is mixed.

The number of speakers of Kanaujī in Hardoi is estimated at 1,030,500. The district has to its east Unao and Lucknow, and to its north Sitapur and Kheri, in all of which the language is Awadhī. It is hence natural to expect a certain infusion of that form of speech in the local Kanaujī. This infusion varies from place to place, but is generally very slight in amount. Only in the extreme east of the district, in Tahsil Sandila and the neighbourhood is the infusion so strong as to form a mixed dialect requiring separate treatment. We may estimate the number of speakers of each of the two forms of Kanaujī employed in Hardoi as follows —

Standard Kanaujī slightly mixed with Awadhī	. 890,500
Mixed dialect of Sandila	150,000
	<hr/>
TOTAL	1,030,500
	<hr/>

The mixed dialect of Sandila will not be considered here. It will be found dealt with, together with other mixed dialects, on p. 411 ff. At present I confine myself to the Kanaujī of the rest of the district. As a sample I give an abstract of the main story of the Parable of the Prodigal Son, which illustrates the dialect of the centre and south of the district. This is locally known as *Bangrahī* from the name (Bangar) of one of the Parganas in which it is spoken. Illustration of the dialects of other parts of the district (except Sandila) is quite unnecessary.

We may trace the influence of Awadhī in the rare use of the typical Kanaujī termination *u* of weak masculine nouns, in the employment of *tehi* as the oblique form of *sō*, that, and in the locative *par-dēsāi* (Awadhī *par-dēsahī*), in a foreign country.

Note also the way in which the letter *r* is added to a word ending in a consonant, as in *khusāmadi*, entreaty. This addition of *r* is common in the Kanaujī spoken north of the Ganges, and in Cawnpore.

[No 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

KANAUJĪ

(CENTRAL AND SOUTH-WEST OF DISTRICT HARDOL.)

एक आदमी-के दुइ लरिका हते । तेहि-माँ-ते जो छोटी लरिका हतो
 सो अपने वाप-पर कहन लागो कि जो कुछ रुपया हमारे हींसा-को होइ सो
 बाँटि देउ । तव वाप-ने वहि-के हींसा-को रुपया बाँटि दओ । तव छोटी
 लरिका अपने हींसा लेइ-के परदेसइ चलो-गओ और हुआँ सब रुपया कुचाल-
 में उड़ाइ दओ । और जब वनाइ-के खरखीन हुआ-गओ तव कुछ दिनन-के
 पीछू वहि देस-माँ अकाल परो । तव बहु केहु बड़े अमीर-के दुआरे गओ ।
 तव वहि-ने वहि-का खेतन-माँ सुअरी चरैवे-पर करि दओ । जब बहु हुआ-जँ
 व्याकुल भओ तव फिर अपने घर लौटि आओ और अपने वाप-की खुसामदि
 करी और कहन लागो कि हमारी खता माफु करौ । तव वाप आनंद
 हुआ-गओ और कसूर माफु करि-दओ ॥

TRANSLITERATION AND TRANSLATION.

Ek	ād'mī-kē	dui	larikā	hatē	Tehu-mā-tē	jō	chhōtō	larikā	
One	man-of	two	sons	there	Them-in-from	who	younger	son	
hatō	sō	ap'nē	bāp-par	kahan	lāgō	ki,	'jō	kuchhu	rupayā
was	he	his-own	father-to	to-say	began	that,	'what	anything	money
hamārē	hīsā-kō	hōi	sō	bāti	dēu	'	Tab	bāp-nē	wahī-kē
my	share-of	may-be	that	dividing	give	'	Then	the-father-by	him-of
hīsā-kō	rupayā	bāti	daō	Tab	chhōtō	larikā	ap'nō		
share-of	money	dividing	was-given	Then	the-younger	son	his-own		
hīsā	lēi-kē	par-dēsāi		chalō-gaō,	aur	huāi	sab	rupayā	
share	taking	to-a-foreign-country		went-away,	and	there	all	money	
kuchāl-mē		urāi-daō		Aur	jab		banāi-kē		
evil-conduct-in		was-wasted-away		And	when		made-having	(i.e. very)	
khar-khīn	huī-gaō,	tab	kuchhu	dīnan-kē	pīchhū	wahī-dēs-māi	akāl		
indigent	became,	then	some	days-of	after	that-country-in	famine		
parō	Tab	wahī	kēhu	barē	amīr-kē	duārē	gaō	Tab	wahī-nē
fell	Then	he	some	very	rich-man-of	at-door	went.	Then	him-by

wahi-kā khētan-mā̃ suarī charaibē-par kari-daō Jab wahu hua-ū
him-to fields-in swine feeding-on it-was-made When he there-too
 byākul bhaō tab phiri ap'nē ghar lautī āō, aur
distraught became then again his-own house-to returning he-came, and
 ap'nē bāp-kī khusāmadi karī, aur kahan lāgō ki, 'hamāri
his-own father of entreaty was-made, and to-say he-began that, 'my
 khatā māphu karau ' Tab bāp ānand hui-gaō, aur kasūr
sin forgiveness make ' Then the-father happy became, and fault
 māphu kari-daō
forgiveness was-made

KANAUJĪ OF SHAHJAHANPUR

To the west of the districts of Hardoi and Kheri lies the district of Shahjahanpur in the province of Rohilkhand. It is commonly stated that this province has a dialect of its own. This is a mistake. The language of Eastern Rohilkhand is Kanaujī, and that of the west is the same as that of Meerut and Muzaffarnagar, or else Braj Bhākhā.

It will be seen from the following specimen that the dialect of Shahjahanpur is ordinary standard Kanaujī. There are hardly any local peculiarities. We may mention the forms *kā*, the sign of the accusative-dative, *nē*, the sign of the agent; and *mā* or *mahiyā*, the sign of the locative, as local forms of the case suffixes. The use of *ohi* instead of *uhī* for 'him,' is probably due to the influence of the Awadhī of Kheri. We may also notice the tendency to add the vowel *i* to a word ending in a consonant, as in *bādi*, after, *dēti*, giving, which is characteristic of north Gangetic Kanaujī, and of that of Cawnpore. Finally, note the way in which an intransitive verb can be used impersonally with the subject in the agent case, as in *larīkā-nē chālō*, it was gone by the son, *i e* the son went.

The specimen consists of the first few lines of the Parable of the Prodigal Son.

[No 6]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

KANAUJĪ

(DISTRICT, SHAHJAHANPUR)

एक आदमी-के दुइ लरिका हते । उन-में-से छोटे-नें बाप-से कही कि हे बाप माल-को हीसा जो हम-का मिलिबो चाहिये सो हम-का दै-देउ । तब ओहि-नें मालु उन-का बाँटि दओ । और धोरे दिन बादि छोटे लरिका-नें सबु एक-हाओ करि-के एक दूर-के देस-को चलो और हुँआँ अपनो मालु कुचालि-में उड़ाइ-दओ । और जब सबु खर्चु हुइ-गओ तब ओहि देस-में बडो अहाल परो और बहु वनाइ-के सखत हाल होन लगो । तब ओहि देस-के एक भागमान-के हियाँ जाइ लगो । ओहि-नें उसै अपने खेतन-महियाँ सूकर चराओन-का पठओ । और ओहि-को मनु भओ कि उन वकलन-में जो मृकर खात-हैं हम-हैं अपना पेट भरि लेहिँ कि कोई ओहि-का नाहीं देति हतो ॥

TRANSLITERATION AND TRANSLATION.

Ek	ād'mi-kē	dui	larikā	hatē	Un-mē-sē	chhōtē-nē
One	man-of	two	sons	were	Them-in-from	the-younger-by
bāp-sē	kahī	ki,	'hē bāp	māl-kō	hīsā jō	ham-kā
the-father-to	it-was-said	that	'O father	property-of	share which	me-to
milibō	chahivē.	sō	ham-kā	dai-dēu'	Tab	ohi-nē
to-be-got	is-proper,	that	me-to	give-away'	Then	him-by
un-kā	bāṭi	daō	Aur	thōrē	din	bādi
them-to	having-divided	was-given	And	a-few	days	after
larikā-nē	sabu	ēk-hāō	karī-kē	ēk	dūr-kē	dēs-kō
son-by	all	in-one-place	made-having	a	distant	country-for
aur	hūā	ap'nō	mālu	kuchālī-mē	urāi-daō	Aur
and	there	his-own	property	evil-conduct-in	was-wasted-away	And
sabu	kharchu	hu-gāō	tab	ohi	dēs-mā	harō
all	expenditure	became	then	that	country-in	great
wahu	banāi-kē	sakhat	hāl	hōn	lagō	Tab
he	made-having	(i.e. extremely)	lard	condition	to-be	begin
ohi	dēs-kē	ēk	bhāg'mān-kē	hūṛē	jāi	lagō
that	country-of	one	rich-man-of	near	having-gone	he-joined
					He	by

ap'nē khētan-mahiyā sūkar charāon-ka pathaō. Aur ohī-kō manu
his-own fields-in swine feeding-for it-was-sent And his mind
 bhaō kī, 'un bak'lan-sē jō sūkar khāt-haī ham-hū ap'nō
became that 'those husks-with which swine eating-are I-too my-own
 pēt bharī-lēhī,' kī kōī unī-kā nāhī dētī-hatō.
stomach will-fill,' because anybody him-to not giving-was

KANAUJĪ OF PĪLIBHIT

The District of Pilibhit, to the north of Shahjahanpur, was originally a portion of Bareilly. The dialect of the latter district is Braj Bhākhā. That of Pilibhit is Kanaujī in the main, but with here and there a Braj inflexion. For instance while the Kanaujī *thō*, was, is quite common, we have also the Braj *hō*. Thus, in a witness's deposition received from Pilibhit, we have *baiyār-bānī sōat-hī*, my women folk were sleeping, and again, a few sentences lower down, *vā-nē mō-kō bulāō-thō*, she had called me. With the exception of these few borrowed Braj expressions the language is the same as the Kanaujī of Shahjahanpur, and it is unnecessary to give any specimen of it.

MIXED DIALECTS

KANAUJĪ OF CAWNPORE

The district of Cawnpore has Farukhabad and Etawah, of which the language is Kanaujī, to its north-west. To its east, across the Ganges, lies the district of Unao, in which Eastern Hindī is spoken. To its south-east, in the Doab between the Ganges and the Jamna we have Fatehpur, of which the language is also Eastern Hindī. To its south, across the Jamna, in order from east to west are Hamirpur and Jalaun, of both of which the dialect is Bundēlī. Being thus surrounded by three different dialects, we may naturally accept that the local form of speech is a mixed one, and so it is. It is everywhere based on Kanaujī, but is generally mixed with Eastern Hindī. Eastern Hindī prevails on both banks of the Jamna as far as the common boundary of Hamirpur and Jalaun. Here it is nowhere pure, and is known as Tīrhārī, or the language of the River Bank. In Hamirpur it is infected with Bundēlī, but is still based on Eastern Hindī. In Fatehpur, to the south-east of Cawnpore, it also preserves its Eastern Hindī character, but in Cawnpore, the infusion of that language is weaker than elsewhere, and the Tīrhārī is like the Kanaujī of the rest of the district, only more strongly infected with Eastern Hindī. I therefore do not class it under the latter language as has been done with the Tīrhārī of Hamirpur, Bandā, and Fatehpur, but consider it as a form of Kanaujī. The following are the estimated numbers of the speakers of Kanaujī and Tīrhārī in Cawnpore —

Kanaujī	1,000,000
Tīrhārī	400,000
	<hr/>
TOTAL	1,400,000
	<hr/>

The following specimen of the Kanaujī of Cawnpore is a folktale. I here give a brief sketch of the chief peculiarities of the dialect which differentiate it from Standard Kanaujī.

In pronunciation, we may note the way in which *ē* optionally becomes *vā*, *e* optionally becomes *ya*, *ō* optionally becomes *icā*, and *o* optionally becomes *ica*. Thus, we have *ēku* or *yāku*, one *jehi* or *yāhi*, this (obl. form), *tōrō* or *tīrārō*, thy, and *tohi* or *tīcahi*, thee. These peculiarities also occur in Eastern Hindī.

Nouns are declined as in ordinary Kanaujī. The termination *u* of work nouns, as *ghar* or *gharu*, a house, is very common. The sign of the accusative-dative is *lō*, *laihā* or (Eastern Hindī) *kā*. *Nitin* is 'for'. The instrumental-ablative has *sī*, *tē*, or *tē*. The genitive has the standard Kanaujī *kō* (*lē*, *lī*), and also the Eastern Hindī forms *kēr* or *kyār* (not changing for form or gender), and *lēiō* or *lvārō* (obl. -rī, fem. -rī). The locative has *mē*, *mā*, or (Eastern Hindī) *mahā*, in, *par*, *pat*, on, *lō*, up to.

The **Pronouns** are,—

1st person,—*maī*, I, *mōrō*, my, *ham*, *hamu*, or *hamāī*, we, *ham'rō*, or *hamārō*, our

2nd person,—*tū*, thou, *tōiō*, thy; *tum* or *tumh*, you, *tumh'rō* or *tumhārō*, your

3rd person,—*icah*, *icuh*, *icahu* (often written *balu*), or *icau* (often written *basu*), he, that, obl. sing. *icahi*, *icuhī*, *icohī*, or *ui*; agent, *icahī*, *icuhī*, *icohī*, or *uī*, No n plur. *icē*, *ui*, obl. plur. *uu*

This,—*i*, *yah* (or *jah*), *yahu* (or *jahv*), or *yau* (or *jau*), obl sing *i*, *yahi*, *jahi*, or *jyahi*; agent, *yahī*, *jahī*, or *jyahi*; nom plur *yē*, *jē*, obl. plur *in*

In all the above, especially in the first and second persons, the plural is commonly used for the singular

The Relative pronoun is *jaunu* etc, and the Interrogative *launu*, etc, as in standard Kanaujī 'What' is *lāhā*, obl. *lāhē*

The Verb is irregular in the first person plural, which may optionally end in *anu*. This seems to be a combination of the Eastern Hindi *-an*, with the favourite Kanaujī termination *-v*. The Verb substantive is thus conjugated. —

PRESENT		PAST	
Sing	Plur	Sing	Plur
1. <i>hau</i>	<i>īanu</i> or <i>hai</i>	<i>rahaū</i>	<i>rahanu</i> or <i>rahai</i>
2. <i>īai</i>	<i>hau</i>	<i>rahas</i>	<i>rahai</i>
3. <i>hai</i>	<i>īai</i>	<i>rahai</i>	<i>rahai</i>

We sometimes find present forms borrowed from Eastern Hindi, such as *ham āhinu* (for *ham āhen*), we are

For the past we have also the typical Kanaujī *thō*, and I have met one or two instances of forms like *mai thō*, I was. *Rahī* (plur fem of *rahō*) is used to mean 'she remained.'

In the Active Verb, the infinitive is *māran*, *māranu*, *mārⁿnō*, *mārab*, *mārabu*, or *mar^tbō*. The Present Participle is *mārat*, *māratu*, or *mār^ttō*. In three or four instances I have met a masculine form *māratī*. Thus *larikā āwatī-hai*, the boy is coming; *tū saugandh khātī-hai aurū tayai-lā bāpū banāwatī-hai*, thou art taking an oath and making only the devotee your father. Similar additions of *i* are found in other forms of Kanaujī used north of the Ganges. The Past Participle is *mārō*. The Conjunctive Participle is *māri-kai*.

The Present tense, 'I strike,' or 'I may strike' is—sing *māraū*, *mārai*, *mārai*, plur *māranv* or *mārai mārau*, *mārai*. *Mārat-haū*, etc, is also common.

The Future is *marikaū*, *marikai*, *marikai*; *marihanu* or *marikaī*, *marikau*, *marikai*. Note that the first vowel is shortened, as in Eastern Hindi, owing to its falling in the penultimate. Here and there I have met instances of the Eastern Hindi future, of which the typical note is the letter *ō*. Thus, *ham maribē*, I shall strike.

In other respects, the conjugation of the verb follows standard Kanaujī. Sometimes we meet stray Eastern Hindi forms, such as *dinheni*, he (or they) gave

[No 7]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

KANAUJĪ (MIXED DIALECT)

(DISTRICT, CANNORE)

याकैँ हते राजा वीर विकरमाजीत । तिन-के याक रानी रहै । उइ राजा औ रानी-माँ बाजी लागी कि याक चिरैया बोलति-रहै । तौन राजा तौ कहत-रहैँ कि हंस बोलतु-है । औ रानी कहती-हतीं कि कौनवाँ बोलतु-हुइहै । ऐसी हुज्जत रहै कि वहै चिरैया पेंडे-पै-से उड़ि भाजी । तौ कौनवै निकसो । तव तो सरमाय-कै राजा रानी-कइहाँ निकारि दीन्हें । रानी-के उइ राजा-ते अढ़ाई महिना-को औधान हतो । उइ रानी-का चलत चलत याक मड़ैया मिली । तौन तया-केरी मड़ैया कहावति-हती । तौने-माँ जाय-कै रहैँ-जाय और मड़ैया-माँ ठटिया लगाय-लीन्हें । जब धोरी विरियाँ-माँ तया उइ मड़ैया-के नेरे आये तव कहन लागे कि ई मड़ैया-माँ लरकिनी होय तौ लरकिनी औ लरिका होय तौ लरिका होय । तव वहि-माँ-से उइ रानी-ने जवाबु दओ कि हम फलानी आहिनु । और अपनु सब विधा तया-मे कहि-डारी । तया वहि-की लरकिनी-ही-की नाईँ रच्छा कीन्हें ॥

फिरि नवयें महिना-माँ उइ रानी-के एकु लरिका भओ । जब बहु लरिका बड़ो भओ तव औरे लरिकावन-माँ खेलिवे-का जान लागो । और जब अनवादु करै तव उइ लरिका-ते सौगंधें खाय कि हम ऐसी नाहीं करो-है । तव सब लरिका-वहि-के धौलें मारैँ । तव फिरि हर दायतयै-की सौगंध खाय औ कहै कि हम अनवादु नाहीं करो-है । आखिर-का उइ सब लरिका-वहि-से कहैँ कि अपने बाप-को नाईँ बताव । तव वहि-ने तयै-को नाउं बताय-दओ । तव फिरि उइ लरिका-वहि-से कहैँ कि धा समुर तयै-की सौगंध खाति-है और तयै-का बापु बनावति-है और वैसे तौ तया-केरो गुलामु है । तव फिरि महेँ सरमाय-करि-कै अपनी मैया-से बापु-को नाउं पूछो । तव वहि-की मैया-ने बापु-की नाईँ विकरमाजीत बताय दओ । दुमरे दिना विकरमाजीत-की सौगंध खाई । तव उइ लरिकावन वहि-से कहो कि समुर-ज औरै कव-हँ विकरमाजीत-को नाईँ सुनो-है कि अब-ही जानत-है । तव

फिरि सरमाय-गओ और अपनी मैया-से कहो-जाय कि हम अपने बाप-के तीरा जेवे और कहि-के चलो-गओ ॥

जाय-के उइ देस-माँ पहुँचो-जाय । हुवाँ याक कुआँ-माँ पानी भरतौ-हतौ । उन-ते कहो कि हम-का पानी पियाय-देउ । उइ कहन लागीँ कि पियाय देतौ-हनु । तव फिरि वहि-ने कहो कि हम-का जल्दी पियाय देव । तौ उइ कहन लागीँ ऐसे जल्दी होय तौ कुआँ-माँ कूदि परौ । तव कूदि परो । तौ वहि-माँ देखो कि याक वहि-माँ बहुतै नीकी लरिनिनी दैतुर-केरी बैठी-है । तौन दैतुर बारा कोस उंगे और बारा कोस उंगे मानुस-केरी महुँक तक नाहीं राखति-रहै । तौन मानुस-की महुँक पाय-कर अपनी लरिनिनी-से पूछो कि ह्याँ मानुस-की महुँक जानि-परति-है । लेकिन वहि-ने भुनगा बनाय-के लुकाय राखो । जब दैतुर चलो-गओ तव भेदे-भेद उइ लरिका-ने लरिनिनी-ते उइ दैतुर-केरे मरिबे-की जुगति पूँछि-लई औ ओही जुगति-ते वहि-का मारि-डारो और वहि-का ओही कोनवाँ से ऐँचि लाओ और वहि-के साथ बिआह करि-लओ और विकरमाजीत-को लरिका बनि-गओ ॥ जा मैया अढ़ाई मानिक-केरी कथा कहवावति है ॥

[No 7]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

KANAUJĪ (MIXED DIALECT)

(DISTRICT, CANNOR)

Yākaĩ hatē Rājā Bīr Bīkar'mājīt Tin-kō yāk
One-only there-was King the-mighty Vikramāditya Him-of one
 Rānī rahaī Uī Rājā au Rānī-mā bājī lāgī kī vāk
Queen was That King and Queen-in a-wager was-made that one
 chiraīyā bōlatī-raham Taun Rājā tau kahat-rahamī kī,
bird calling-was Therefore the-King on-the-one-hand saying-was that,
 'hans bōlatu-hai,' au Rānī kahatī-hatī kī, 'kāūn'wā bōlatu-
'a-swan calling-is,' and the-Queen saying-was that, 'a-crow calling-
 huihai' Aīsī hujjat rahaī kī wahaī chiraīyā pūrē-pai-sē
will-be' Such discussion was when, that-very bird the-tree-on-from
 uī bhājī, tau kāūnawai nik'sō Tab tō
flying departed, then a-crow-veryly it-turned-out-to-be Then indeed
 sar'māy-kai Rājā Rānī-kailā nikār-dīnhenī Rānī-kī uī
become-ashamed-having the-King the-Queen turned-out The-Queen-of that
 Rājā tē arhāī mahinā-kō audhān batō Uī Rānī-kā chalat
King-by two-and-a-half months-of pregnancy was That Queen-to walking
 chalat yāk maraīyā mili Taun tayā-kērī maraīyā kahāwatī-
walking one hut was-found That the-devotee-of hut being-called-
 hatī Taunē-mā jāy-kai rahī-jāy, auru maraīyā-mā
was That-very-in gone-having she-remained-having-gone, and the-hut-in
 tatīyā lāgāy-līnhenī Jab thōrī biriyā-mā tayā uī maraīyā-
the-sceen fastened When little time-in the-devotee that hut-
 kē nērē āyē, tab kahan lāgē kī 'ī maraīyā-mā larikīnī
of near came, then to-say he-began that 'this hut-in (if-)a-girl
 hōy, tau larikīnī, au larikā hōy, tau larikā hōy' Tab
be, then a-girl, and (if-)a-boy be, then a-boy will-be' Then
 wahi-mā-sē uī Rānī-nē jawābu daō kī, 'ham phalānī ānūnū,
that-in-from that Queen-by answer was-given that, 'I so-and-so am,'
 auru apanū sab bithā tayā-sē kahī-dārī Tayā wahi-kī
and her-own all suffering the-devotee-to was-told The-devotee her-of
 larikīnī-hī-kī nāī rachchhā kīnhenī
a-daughter-even-of like protection made

Phiri nawayē mahinā-mā in rānī-kō ēku larikā bhaō. Jab
 Again month month-in that Queen-to one son was-born. When
 wahu larikā barō bhaō, tab aurē larikawan-mā khelāhē-kā jān
 that boy big became, then other children-among playing-for to-go
 lāgō Aun jab an^awādu karai, tab in larikan-tō
 he-began And when a-wickedness he-used-to-do, then those boys-to
 saugandhaī khāy ki, 'ham aisō nāhī karō-hai' Tab
 oaths he-used-to-eat that, 'me(-by) such not done-has-been' Then
 sab larikawā wahu-kō dhulaī mārāī. Tab phiri har dāy
 all children him cuffs used-to-strike Then again every time
 tayai-ki saugandh khāy au kahaī ki, 'ham
 the-devotee-even-of oath he-used-to-eat and used-to-say that, 'me(-by)
 an^awādu nāhī karō-hai' Ākhir-kā in sab larikawā wahu-sē
 wickedness not done-has-been' At-last those all children him-to
 kahaī ki, 'ap^{nē} bāp-kō nāū batāw' Tab wahu-nē
 used-to-say that, 'thy-own father-of name tell' Then him-by
 tayai-kō nāū batāy-daō Tab phiri in larikawā wahu-sē
 the-devotee-even-of name was-told Then again those children him-to
 kahaī ki, 'dhā, sasur, tayai-ki saugandh
 used-to-say that, 'away, father-in-law, the-devotee-even-of(-on) oath
 khāti-hai aurū tayai-kā bāpu banāwati-hai Aurū waisō
 (thou-)eating-art and the-devotee father (thou-)making-art And thus
 tau tayā-kērō gulānu hai' Tab phiri mahāī
 indeed the-devotee-of slave thou-art' Then again, very-much
 sar^amāy-kari-kai ap^{nī} māyā-sē bāpu-kō nāū pūchhō
 become-ashamed-having his-own mother-from father-of name was-asked
 Tab wahu-ki māyā-nē bāpu-kō nāū Bikar^amā-jit batāy-daō
 Then his mother-by the-father-of name Vikramāditya was-told
 Dus^{rē} dinā Bikar^amājī-ki saugandh khāī. Tab in
 The-second on-day Vikramāditya-of oath was-eaten Then those
 larikawan wahu-sē kahō ki, 'sasur-ū, aurū kab-hū
 (by-)children him-to it-was-said that, 'father-in-law, other-also ever
 Bikar^amājī-kō nāū sunō-hai, ki ab-hī jānat-hai' Tab phiri
 Vikramāditya-of name was-heard, or now knowing-are-you' Then again
 sarmāy-gaō, aurū ap^{nī} māyā-sē kahō jāy ki, 'ham
 he-was-ashamed, and his-own mother-to it-was-said having-gone that, 'I
 ap^{nē} bāp-kē tirā jāibē,' aurū kahu-kai chālō-gaō
 my-own father-of near will-go,' and said-having he-went-away
 Jāy-kai in dēs-mā pahūchō-jāy Huwā yāk kuā-inā
 Gone-having that country-in he-arrived-going There one well-in
 pānī bhar^{ti}-hai Un-tō kahō ki, 'ham-kā pānī
 water (women-)drawing-were Them-to it-was-said that, 'me water

piyāy-dēu' Uī kahan lāgī kī 'piyāy-dēti-hānu Tab
give-to-drink' They to-say began that, 'giving-to-drink-were' Then
 phiri wahi-nē kahō kī, 'ham-kā jaldī piyāy-dēw' Tau uī
again him-by it-was-said that, 'me-to soon give-to-drink' Then they
 kahan lāgī, 'aisai jaldī hōy, tau kuñ-mā kūdi parū
to-say began, 'such haste (if-)there-be, then well-into jumping fall'
 Tab kūdi parū Tau wahi-mā dēkhō kī jāk wahi-mī
Then jumping he-fell Then that-in it-was-seen that one that-in
 bahutai nīkī laukini dantur-kērī baithī-hai Tau dantur bāri
very-indced beautiful daughter one-of seated-is That one twelve
 kōs ingē aurū bārā kōs ungē mānus-kērī mahāk tāk
kōs on-this-side and twelve kōs on-that-side man-of smell even
 nāhī rākhati-rahai Tau mānus-kī mahāk piy-kar apnī laukini-
not keeping-was Him(-by) man-of smell finding his-own daughter-
 sē pūchhō kī, 'hī mānus-kī mahāk jāni-parati-hai' Lēkh
from it-was-asked that, 'here man-of smell felt-is' But
 wahi-nē bhunḡā banāy-kai hukāy rākhō Jab dantur
her-by a-mosquito made-having having-concealed was-kept When demon
 chalō gāo tab bhēdai-bhēd uī laukā-nē laukini-tē uī
went away then secret-by-secret that boy-by the-girl-from that
 dantur-kērē maribē-kī jugutī pūchhi-lai Au ōhī jugutī-tē
demon-of the-killing-of scheme was-asked And that-very scheme-by
 wahi-kā māri-dāū, aurū wahi-kā ōhī kon'wā-sē rīchi-lāū,
him it-was-killed, and her that-very well-from he-dragged-out,
 aurū wahi-kē sāth biāh kari-lāū, aurū Bikar'mājit-kō laukī
and her-of with marriage he-did, and Vikramāditya-of son
 bani-gāo
became

Jā bhayā 'arbāi mānik-kērī kathā' kahīwati-hai
This story 'two-and-a-half gem-of story' being-called-is

FREE TRANSLATION OF THE FOREGOING

Once upon a time the mighty Vikramāditya was king. He had a queen, and one day they had a dispute about a bird they heard singing. The king said it was a swan, and the queen said that she thought it was probably a crow. While they were discussing the matter, the bird flew off the tree on which it was sitting, and it turned out to be a crow after all. The king was so ashamed at being put in the wrong that he turned the queen out of doors, although she was two and a half months gone with child by him.

She walked on till she came to a hut known as 'the hut of Tayā', the devotee.' She went into it and shut the mat door on herself. In a short time the devotee came home and when he found the door shut he said, 'if there's a girl inside, she will be my daughter, and if there's a boy, he will be my son.' Then the queen answered from inside that she was so-and-so, and told him the tale of all her woes, and the devotee took her under his² protection as if she were a daughter.

In due course the queen had a son who grew up and began to play with the other children of the neighbourhood. When he did anything wrong he used like the other children to take oath that he had not done it. Then the children would cuff him and each time he used to swear by the devotee (as the other children swore by their fathers) that he had not done it. At last the children asked what was his father's name. He gave the name of the devotee. 'Away, foul one³ you are swearing by the devotee and making him out to be your father while you are really his slave.' At this he was much ashamed and asked his mother who his father was and she told him that his father's name was Vikramāditya. So next day he swore by Vikramāditya and the children said to him 'foul one, did you ever hear the name of Vikramāditya before, or have you learnt it just now?' At this he was again ashamed and he went to his mother and said, 'I'm going to my father,' and started off.

As he went along he came to his father's country, and found some women drawing water from a well. He asked them to give him to drink and they said, 'yes, we will.' Then he asked them to give the water quickly, and they replied 'if you are in such a hurry, you can jump into the well.' So he did jump in and there he saw a very beautiful ogre's daughter sitting. Now this ogre could not stand the smell of a man if he was even twelve *kōs* off on this side, or twelve *kōs* off on that. So he said to his daughter, 'I smell the smell of a man.' But she turned the boy into a mosquito, and so concealed him. Then the ogre went out and the boy asked the damsel all the secrets by which he could devise some scheme for killing him. So he made his scheme and killed the ogre. Then he hauled the damsel out of the well and married her and became known as the son of Vikramāditya.

This story is known as the 'Tale of the two and a half gems'

¹ Tayā is said to be a local form of tapā, a devotee. It may possibly be a proper name.

² Wāḥ - *āyā* *prati* *āyā* *āyā* - made protection of her

³ *Saur*, father-in-law, is a - term of abuse.

TIRHĀRĪ OF CAWNPORE

As explained in the introduction to the preceding specimen the Tīrhārī of Cawnpore is spoken on the banks of the Jamna opposite the district of Hamirpur by some 40 000 people. Its basis is Kanaujī but it is much mixed with Eastern Hindi and also with the form of Bundēlī spoken in East Hamirpur which we may call Bundiprati.

A few sentences from a version of the Parable of the Prodigal Son will show the nature of this dialect. The mixture of speech is purely mechanical. Thus in one sentence we have the Kanaujī *lar lā* and in the next the Eastern Hindi *lar lā*. We have the Kanaujī *lā lā* said and the Bundēlī *ār lā* gave *lā lā* and *lā lā*, then away. *Potions* sent is a contraction of the Bundēlī *potions*. Other Eastern Hindi forms are *oh him* : *mo*, me, and the oblique plurals *jo* & persons *lāne* & c.

[No. 8]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

KANAUJI (TIEH-LI).

(DISTRICT, CAWNPORE.)

याक मनई-के दुइ लड़िका हते । उन-माँ-ते छोटे लड़िका-ने कहे
अपने बाप-तन कि माल-को जौन हीसा मोह-का चाहिये वह मोह-का दे-दे ।
तब बाप-ने उन दूनों जनेन-का वह मालु अलग-अलग कै दीन । और फिर
योरै दिनन-में जब छोटे लड़िका-ने सब मालु इकठौरी कै-लीन्होस तब एक
बड़ी दूर-के सुलुक-का चलो और हुन पहुँच-कै सब मालु खराब खराब कामेन-
माँ उठाय-डागेस । और फिर जब ओई सुलुक-माँ सूखा परो और वह पिटागेन
सर्वे लाग तब फिर ओई सुलुक-माँ याक ठिकाने याक तालिवर रहत-रहै ।
ओ-खी इहाँ चाकरी करै गा । ओह-ने यह-का सोरियाँ चरावै अपने खितवा-
माँ पठौस ॥

TRANSLITERATION AND TRANSLATION.

Yāk manai-kē dui larikā hatē Un-mā-tē chhōtē larkā-nē
One man-of two sons were Them-in-from the-younger son-by
kahō ap'nē bāp-tan ki, 'māl-kō jāun hīsā moh-kā chahiyē
it-was-said his-own father-to that, 'property-of which share me-to is-proper
wah moh-kā dai-dē' Tab bāp-nē un dūnāi janen-kā wah
that me-to give-away' Then the-father-by those both persons-to that
mālu alag-alag kai-dīn. Aur phir thōrē dinan-mē jab chhōtē
property separate was-made. And again a-few days-in when the-younger
larikā-nē sab mālu ik-thaurī kai-linhōs, tab ēk barī dūr-kē
son-by all property one-place was-made, then one-very distant
muluk-kā chalō, aur hun pahūch-kai sab mālu kharāb kharāb
country-to he-started, and there arrived-having all property evil evil
kāmen-mā uṭhāy-dārōs Aur phir jab ōi muluk-mā sūkhā parō
deeds-in was-squandered And again when that country-in famine fell
aur wah pitāgen marai lāg tab phir ōi muluk-mā yāk thikānē
and he by-belly-fire to-die began then again that country-in one in-place
yāk tālēbar rahat-rahai Ō-khī ihā chāk'ri karaī gā Oh-nē
one rich-man was-living. Him-of near service to-do he-went. Him-by
yah-kā soriyā charāwāi ap'nē khit'wā-mā pathaus
him slave to-feed his-own fields-in it-was-sent.

THE MIXED DIALECT OF EAST HARDOI

The principal dialect of the district of HarDOI is Kanauji slightly mixed with the Awadhī dialect of Eastern Hindī. Specimens of it will be found on pp 395 ff. In the eastern portion of the district, i.e. in Tahsil Sandila and the neighbourhood which has on three of its sides the districts of Unao, Lucknow, and Sitapur, all of which are Awadhī speaking. The dialect is, it is true, based on Kanauji, but is largely mixed with Awadhī. We may estimate that this form of speech is employed by, roughly speaking, 150,000 people.

As an example of this dialect, I give below an abstract of the main story of the Parable of the Prodigal Son, and from this, and from some other materials, I have noted the following peculiarities. In the first place the termination of strong masculine nouns, adjectives, and participles is no longer *ō*, but is the Awadhī *ā*. Thus we have *ghōrā*, a horse, not *ghōrō*, *ghōrē-kā*, not *ghōrē-kō*, of a horse, *hatā* (this is a Kanauji form with an Awadhī termination), not *hatō*, he was, *gavā*, *gā*, not *gāō*, he went; *bhavā*, *bhā*, not *bhāō*, he became.

In the conjugation of the past tense, we have both the Kanauji principle of using the past participle alone (*māi ā*, I, thou, he, she, it struck), or else the conjugated form peculiar to Awadhī. Thus, (masculine)—

	Sing	Plur
1	<i>māi eū</i>	<i>māi a</i>
2	<i>māi is</i>	<i>māreā</i>
3.	<i>māi is</i>	<i>mārin</i>

The conjugation of the future in Awadhī differs only from that in Kanauji in the third person singular. In the dialect under consideration the Awadhī custom is followed. Thus (I shall strike)—

	Sing	Plur
1	<i>mai ihaū</i>	<i>mai ihaī</i>
2	<i>mai ihai</i>	<i>mai ihai</i>
3	<i>māi ī</i> (not <i>mai ihai</i>)	<i>mai ihaī</i>

In the specimens we may also note the following miscellaneous Awadhī forms,—*lā*, as the sign of the accusative-dative *dīnh*, the past participle of *dīnā*, to give the formation of a verbal noun in *āī*, as in *kahāī lāg*, he began to say.

We may also note the manner in which the letter *i* is added to words ending in a consonant, as in *bādī*, after, *bar-bādī*, ruined. This occurs elsewhere in HarDOI and has also been pointed out in the case of present participles in Cawnpore.

[No. 9]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

KANAUJĪ (MIXED DIALECT)

(TAHSIL SANDILA, DISTRICT HARDOL.)

एक मनई-के दुई लरिका हते । वहि-माँ-से जौन छोटका लरिका
हता सो अपने बाप-पर कहै लाग कि जो हमार हिस्से-का रुपया होई
सो हमार बाँटि देव । तब वहि-के बाप-ने बाँटि दीन्ह । रुपया लै-के
छोटका लरिका कहूँ बिदेस-का चला-गा । हुँआँ अपन सब रुपया
बद-चलनी-माँ खरच कइ-डारैसि औ बनाव-के बरवादि हुइ-गा । धीरे
दिन-के बादि हुँआँ सूखा परि-गा । फिरि बहु केहूँ अमीर-के दुवारे गा ।
तब वहि अमीर-ने अपने खेतन-में सोरी चरावै-पर करि दीन्ह । जब बहु
हुँआँ कायल भवा तब बहु अपने बाप-के तीर आइ-के कहै लाग कि
हमार खता माँफ कौ-देउ । तब वहि-के बाप-ने खता माँफ कीन्ह और
खुसी भा ॥

TRANSLITERATION AND TRANSLATION.

Ek manāī-kē dui larikā hatē Wahi-mā-sē jaun chhot-kawā larikā
One man-of two sons were Them-in-from who the-younger son
hatā, sō ap'nē bāp-par kahaī lāg kī, 'jō hamār hissē-kā rupayā
was, that his-own father-to to-say began that, 'what my share-of money
hōī sō hamār bāṭī dēw' Tab wahi-kē bāp-nē bāṭī dīnh
will-be that mine dividing give' Then his father-by dividing it-was-given.
Rupayā lai-kē chhot-kawā larikā kahū bidēs-kā chalā-gā
Money taken-having younger son somewhere foreign-country-to went-away
Huā apan sab rupayā bad-chal'ni-mā kharach kaī-dāresi, au
There his-own all money evil-conduct-in expenditure he-made-away, and
banāi-kē baī'bādī hu-gā Thōrē din-kē bādī huā
made-having (i.e. extremely) ruined he-became A-few days-of after there
sūkhā pari-gā Phiri wahu kehū amir-kē duwārē gā Tab wahi
drought fell Then he a-certain richman-of on-door went Then that
amir-nē ap'nē khētan-mē sōri charāwaī-par kari-dīnh Jab wahu
richman-by his-own fields-in sicine feeding-on he-was-employed When he
huā kāyal bhawā tab wahu ap'nē bāp-kē tīr āi-kē kahaī
there continced became then he his-own father-of near come-having to-say

lāg kī, 'hamār khatā mǎph kai-dēu' Tab wahī-lē bāp-nē
he-began that, 'my fault forgiveness make' Then his father-by
khatā mǎph kīnh, aur khusī bhā
fault forgiveness was-made, and glad he-became

BUNDĒLĪ OR BUNDĒLKHANDĪ.

BUNDĒLĪ OF JHANSI.

The district of Jhansi is situated in the heart of Bundelkhand, and the dialect there spoken may be taken as the Standard form of Bundelī. Out of a total population of 683,619 (according to the Census of 1891) 679,700 have been reported as speaking it. I therefore give the two following specimens from that district,—one a version of the Parable of the Prodigal Son, and the other a folktale —

[No 1]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

BUNDĒLĪ

(DISTRICT, JHANSI)

SPECIMEN I.

एक जने-के दो मोड़ा हते । ओर ता-में-सें लोरे-ने अपने दहा-से कई धन-में-सें मेरो हिस्सा मो-खों देइ राखो । ता-के पीछे जँ-ने अपने धन बरार दओ । बिलात दिना नई भये हते लोरो मोड़ा सब कछू जोर-के पछे मुलक चलो गओ ओर हुना वा-ने कुकर्मन-में अपने सबरो धन गमा-दओ । जब वा-ने सब कछू उड़ा-दै वैठो तब वा मुलक-में बड़ो काल परो ओर वो माँगनो हो गओ । ता-खों पीछे वा-ने उस मुलक-के रहाइयन-में से एक जने-के ढिगा रन लगे । वा-ने वा-खों अपने खेत-में सुँगरा चरावे-के लाने पठै-दओ । ओर वा-ने जो भुस सुँगरा खात-तो ता-सों अपने पेट भरो चाउत-तो । कोऊ वा-खों कछू नई देत-तो । तब वा-खों होस भओ ओर वा-ने कई मेरे वाप-के कतेक मझँदार-खों खैवे-के लाने बिलात रोटीं होत-हैं ओर वच रतीं हैं ओर मैं भूखन-के मारे मरो-जात । मैं उठ-के अपने वाप-के ढिगा जेहीं ओर वा-सों केहीं दहा-ए मैं-ने स्वरग-के उल्लो ओर तेरे आँगें पाप करो । मैं फिर तुमारो छोरा कुआवे-के लाक नईआ । मी-खों आपनो कमीनन-के विरोवर लेखो । रायी का की वो उठो ओर वाप-के हिना चलो । वो अपने दहा-से दूर हतो अतेक-में वा-के वाप-ने वा-खों देख-लओ ओर भागत गओ ओर वा-खों गले-से लगाओ ओर मुँह चूमो । तब मोड़ा-ने वाप-सों कई दहा-ए मैं-ने स्वरग-के उल्लो ओर तेरे आँगें पाप

करो । मैं तेरो छोरा कुआवे-के लाक नइआँ । वा-के वाप-ने चाकरन-सें कई सब से नोने उन्ना लाओ ओर जा-खों पैरा देओ ओर हात-के नुगग्गिन-में मुदरिया ओर पाओ-में पनइया पैरा देओ । अब सब जने जुर-के पाँत करें ओर वधाई करें । काये-सें कि वो मोड़ा मरो हतो अब जो उठो । जात रओ तो फिर-के मिल गओ ॥

रायी का की वा-को वड्डो भइया खेत-में हतो ओर जब वा आउत-के बेरे घर-के नेरे आ गओ तब वाजो ओर नाच-के बोल सुनो । वा-ने अपने चाकरन-में-सें एक-खों दै-टेरो ओर वा-सें वूझन लगो कि जो सब का होत । वा-ने कई तेरो भैया आओ सो तेरे वाप-ने पाँत करी जा-के लाने कि वा-खों जियत अच्छो पाओ । ता पै वो रिस-में भर गओ ओर भीतर जावे-खों वा-खों मन ना भओ । ता-पै वा-खों वाप-ने आ-के धराई करी । वा-ने अपने बाप-सों जुआव करो के देख-लो मैं तुमारे कतेक दिनन-सें सेवा करत-हो । कभ-जँ आप-की कयी-खों नयी टारो । तज आप-ने मोए कभजँ एक बुकरिया भी ना दई के मैं अपने हेतिओ-के संग हँसी खिल करूँ । अब देख-लो अपने-खों जो मोड़ा जो हुरकिनिन-के संग अपने धन खा-गओ तज आप-ने वा-खों आउत-यी पाँत करी । तब वाप-ने वा-से कयी ए वेटा तँ मेरे ठिँगा आठों पहर रउत ओर जो कछू मो-नो है सो सब तेरो है । तज वधाई करनो चाउनो हतो काये कि तेरो लोरो भइया मरो हतो उठ जिओ ओर जात रओ तो फिर मिलो ॥

[No 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDÉL.

DISTRICT, JEANSELY.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek janā-hā dō mōyā harā. Or tā-mē-sē jōrē-nā apnā
 One man-of two sons were. And elder-in-front the-younger-ly his-own
 ādās-sē koī 'āhan-mē-sē mēō hīssā mō-khōī dāi-sāhō' Tā-hā
 father-to it-was-said 'property-in-front my share me-to give-ly.' That-of
 pūchhā tē-nē apnō āhan bārān dō. Bān dīnā nā
 after him-ly his-own property having-divided was-given. Now days not
 bāpā-harā. Jōrō mōyā sō bāchhā jōr-sē pālā
 become-were the-younger so all anything having-collected after-ly
 mālak chālō-gō or hūmā bā-nē kō-hammā-mē apnō sātō
 country-(to) went-away. and there him-ly still-collecting in-own all
 āhan gamā-dō Jāō bā-nē sō bāchhā pū-dō bāpā. nō hā
 fortune was-wanted. When him-ly of anything having-wanted it-was-not, then of
 mālak-mē bāpā bāī pūō, aur 'tē māpānō hō-gō Tā-hāī pūchhā
 so very-in great family jēt. and 'he bigger became. That-to after
 bā-nē us mālak-hā mālakpān-mē-sē ēr jōnā-hā āpā nā jēt.
 him-ly the country-of mālakpān-in-front one person-of near to-me it-was-lypā.
 Bā-nē bā-khō apnā khar-mē sūgā chāhō-bā-lānā pūchhā-dō. Or
 Him-ly him-lyon his-own fields-ly, some feeding-ly-for it-was-very-ly. And
 bā-nē jō bhus sūgā khar-ly tā-sō apnō jēt jhāt
 him-ly what fields the-same used-to-ēr it-was-lypā his-own stomach, for-ly
 chām-ly. Kāā bā-khō bāchhā nā dēn-ly. Tō bā-khō lās
 rēd-ly. Any-lypā him-to anything or used-to-give. Then him-to some
 bāhō. Or bā-nē hā 'mānā bāpā khar mālak-hāī
 become. and him-ly it-was-said him father-ly for-lypā labourers-to
 mālak-hā-lānā hāt rōpē lōr-hā. Or bāh māh-hā. Or māī
 having-lypā nōī losses labouring-are. and sūgā remaining-are. and I
 bāh-lānā-kā-mān māh-jān. Māī up-hā apnō bāpā āpā jēt.
 younger-lypā āpā-ly. I having-lypā. aur 'lypā, father-ly near with-ly
 Or bā-sē bāī 'ādās-sē mā-nē sūgā-hā jōr Or tā-sē jōr
 and him-to it-was-lypā, father-O. nōī God-ly apnā and the bān

mai tumāre karāṭe dīnan-ṣē sēwā karat-hō. Kabha-ñ āp-ñ
 I thy how-much days-since services doing-am. Ever-*ever* your-forgiveness
 karī-ññī mai tāt. Tāt āp-ñ mō kabha-ñ ē
 saying not was-disobeyed. Ever-*then* your-forgiveness-by me ever-*ever* one
 bhāṭiyā hī mā cāi kō mai āp-ñ karī-ññē sāṅ hāṭ-ññā
 I-be-got even not was-given that I my-own friends-of with rejoicing
 karīññī ab dāṭ-ññī apun-ññī jō mōṣa karīññī-ññē sāṅ
 may-do Now see your-forgiveness-to what you promise-of in-company
 āp-ñ dhan bhāṭ-ññī. tāt āp-ñ bhāṭ-ññī āma-yī pēt
 his-own fortune at-least. ever-*then* your-forgiveness-by him-for just-as-he-came-afloat
 karīññī. Tāt bāp-ññē bē-ññē karīññī. 'ē bhāṭ, mā mīrē dūṭā
 was-made. Then I-be-father-by him-to it-was-said, 'O son, thou me rec-
 āṭ-ññī-pāṭṭar māñ cā jō-bhāṭ-ññī mō-ññī hāi sō sō tāt hāi
 I-be-eight-watches lived and what-*ever* mine is that all there is.
 Tāt bhāṭ-ññī māññī dāṭ-ññī hāṭ hāṭ hī tāt hāṭ bhāṭ-ññī
 Therefore rejoicing to-much proper was, because that thy younger brother
 māñ hāṭ. māñ jōṭ; cā jō-bhāṭ-ññī tāt mō.
 dead was, having-taken lived; and had-been-late, again was-found.'

[No 2]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDELI ~

(DISTRICT, JHANSI)

SPECIMEN II

एक गाँव-के माते-की छीर-के टिगाँ एक गरीब किसान-की खेती ठाढ़ी-ती । ता-खों लख-कें माते बोली कि काये-रे तैं-ने हमारी खेती अपने ढोरन-सेँ चरा लयी । तो-खों देख नयी परत कि हम रगुवारी करे-हैं । किसान बोली कि माते कक्षा ढोर तो मेरे भुन्सारे-से हारे वरेदी लड़-गयो । माते-ने सुन-के कयी कि काल तेरो वाप हमारी फिराद-के लाने चकतरे जात-तो । किसान-ने जुआव दओ कि वाप मेरो तीन मड़ना-से परदेस-में है । तव माते-ने कयी के तो तेरी मतायी हुए । किसान बोली मतायी मेरी बेजारी-से मर-गयी । तव मैं नन्नो हतो । वा-की मो-खों खवर नदय्या । माते-ने दौर-के वा-खों तीन चार लातें ओर गतकिन-से भौत मारो । फरेव-से मवरी खेती वा-की काठ-के अपने ढोरन-सों चरा-लयी ओर कयी के जो तैं फिराद-के-लाने राज-में जेहे तो हमारे मारे गाउँ-में वसन ना पेहे । किसान हार-सों अपने घरे आओ ओर अपने मानसन-सेँ माते-की सवरी हकीगत कयी । तव सब-की सम्मत भयी के चलो राज-में फिराद करें । हुना हाकिम-के आंगें सवरो ठीक हो-जेहे । ओर जो मोंगे बैठ रहें तो गाँवों-में निजो वड़ी दारें हुहे । तव किसान सब-की मुँह की कुदाई हेर-के बोली कि सुनो भदय्या तला-में रेड़-के मगरा-सों बैर करवो भलो नदय्याँ ओर अब तो हम-ने जा ठान-लयी कि खेती पाती जा गाँव-में ना करें । वन्जी-भोरी कर-के अपना पेट भरहे ओर अपनी मड़य्या-में डरे तो रहें ॥

वा बेरा हुना सुतके मान्स जुरे ते । किसान-की बातें सुन-के मोंगे हो-गये । उन-में-सेँ एक जने-ने कयी के सुनो भैय्या जवर फरेवी-के आंगें निबल बे-अपराधी-की बात काम नई आउत । ता-सेँ भदय्या गम खाओ ओर अपने घरे बैठ-रओ ॥

[No 2]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

BUNDĒLĪ

(DISTRICT, JHANSI)

SPECIMEN II

TRANSLITERATION AND TRANSLATION.

Ēk gāw-kē mātē-kī chhīr-kē dhigā ēk garīb kīsān-kī
 One village-of headman-of sīr-land-of near one poor cultivator-of
 khētī thārhi-tī Tā-khō lakh-kē mātē bōlō kī, 'kāyē
 fields standing-were Them having-seen the-headman spoke that, 'why
 rē, taī-nē hamāī khētī apⁿē dhōran-sē charā-layī Tō-khō
 O, thee-by my crops thy-own cattle-by were-caused-to-be-grazed Thee-to
 dēkh-nayī-parat kī ham rakhⁿwāri kaīē-haī? ' Kīsān bōlō kī,
 the-seeing-not-does-fall that I watch doing-am? ' The-peasant spoke that,
 'mātē kakkā, dhōr, tō, mērē bhunsārē-sē hārē barēdi
 'headman uncle, cattle, verily, my morning-from fields(-to) the-herdsman
 laī-gāo ' Mātē-nē sun-kē kayī kī, 'kāl tērō
 took-away ' The-headman-by having-heard it-was-said that, 'yesterday thy
 bāp hamārī phuād-kē-lānē chaūt^rrē jā-tō ' Kīsān-nē juāb
 father my complaint-of-for court-to going-was ' The-cultivator-by answer
 daō kī, 'bāp mērō tīn maīnā-sē par-dēs-mē hai. ' Tab
 was-given that, 'father my three months-from foreign-land-in is ' Then
 mātē-nē kayī kē, 'tō tēri matāyī huē ' Kīsān
 the-headman-by it-was-said that, 'then thy mother it-may-be ' The-cultivator
 bōlō, 'matāyī mēri bējārī-sē mar-gayī Tab maī nannō hatō
 spoke, 'mother my illness-from died Then I small was
 Bā-kī mō-khō khabar naīyyā. ' Mātē-nē daur-kē bā-khō
 Her to-me remembrance is-not ' The-headman-by having-run him-to
 tīn chār lātē ōr gatⁿkin-sē bhaut māiō Pharēb-sē sab^rī
 three four licks and thumps-with much it-was-beaten Deceit-by all
 khētī bā-kī kāt-kē apⁿē dhōran-sō charā-layī, ōr
 crops him-of cut-having his-own cattle-by were-caused-to-be-grazed, and
 kayī kē, 'jō taī phirād-kē-lānē rāj-mē jāihē, tō hamārē-mārē
 it-was-said that, 'if thou complaint-of-for the-state-to will-go, then me-of-by
 gāū-mē hasan nā pēhē ' Kīsān hār-sō apⁿē
 village-in to-live not thou-wilt-be-allowed ' The-peasant fields-from his-own

gharē āō, ōr ap'nē mām'san-sē mātē-kī sab'rī hakigat
house-to came, and his-own men-to the-headman-of all true-account
 kayī Tab sab-kī sammat bhayī kē, 'chalō, rāj-mē phurād karē
said Then all-of opinion became that, 'go, state-in complaint let-us-make
 Hunā hākīm-kē āgē sab'rō thik hō-jēhē Aur jō mōgē bāṭh-raṭhē,
There ruler-of before all right will-become And if mute we-will-sit,
 tō gāō-mē nibbō barī dārē hūhē' Tab kisān sab-kī
then village-in to-live-safely great time will-be' Then the-peasant all-of
 mūh-kī kudāī hēr-kē bōlō kī, 'sunō, bhaiyyā, "talā-mē rī-kē
face-of leaping having-seen spoke that, 'hear, brother, "tank-in living
 magrā-sō bair kar'bō bhalō naiyā" Or ab, tō, ham-nē jā
crocodile-with enmity to-do good not-is" And now, verily, me-by this
 thān layī kī khētī-pāṭī jā gāw-mē nā karē,
determination has-been-taken that cultivation this village-in not I-may-do,
 banjī-bhōī kar-kē ap'nō pēt bhar'hē, ōr ap'nī marayyā-mē
trade-etcetera having-done my-own stomach I-shall-fill, and my-own cottage-in
 dāē tō rēhē'
I-being verily will-remain'

Bā bārā hunā mutkē māns jurē tē Kisān-kī hūē
That time there many persons collected were The-peasant-of words
 sun-kē mōgē hō-gayē. Un-mē-sē ēk janē-nē kayī kī
having-heard silent they-became Them-in-from one person-by it-was-said that,
 'sunō, bhaiyyā, jabar pharēhī-ke āgē nibal hē-ap'rādhi-kī bāt
'hear, brother, strong deceiver-of before weak innocent-of words
 kām-nai-āut Tā-sē, bhaiyyā, gam-khāō ōr ap'nē gharē bāṭh-raō'
do-not-avail Therefore, brother, endure and thy-own house-at sit'

FREE TRANSLATION OF THE FOREGOING

The headman of a village, having seen a poor farmer's harvest standing by his air land, said to him, 'how, fellow, is that you let loose your cattle in my field? Do you not happen to see that I keep watch on it?' The farmer replied, 'uncle headman, why, at daybreak the herdsman took away my cattle to the pasture' On hearing this the headman said, 'yesterday your father went to court¹ to complain against me' Replied the farmer, 'my father has been away from home for the last three months' Then said the headman, 'it may have been your mother' Answered the other, 'my mother died of sickness long ago, when I was a boy I do not even remember her' Then the headman fell upon him, kicked him three or four times and gave him a pounding with his fists After that, he artfully got the farmer's crop cut and grazed down by

¹ The council of village elders. It is not recognised by law but meets in the evening on a small platform somewhere in the centre of the village and settles petty disputes.

his cattle, and said to him, 'if you go to court¹ about this, I'll take care that you won't be able to stay in the village any longer' So the farmer went home, and told his people all that had come to pass between him and the headman Said they all with one voice, 'let us go to the court, and the magistrate will make everything all right Otherwise it will be long before we shall be able to live at ease in the village'

But the farmer, seeing that all this was only lip-courage, said, 'look here, brothers, it is not wise to live in water and to make an enemy of the crocodile. I have made up my mind not to till lands in this village any longer I had rather earn my livelihood by some trade or other which will at least allow me to live at peace in my own hut'

There were many people present there at the time, and when they heard what he said they became silent, until one of them replied, 'listen, brothers, there is no good in the weak and harmless facing those who are strong and wily Forbear, therefore, and let us sit quietly at home'

¹ This time it is the regular court, not the council of village elders

BUNDĒLĪ OF JALAUN.

Immediately to the north of the district of Jhansi lies the district of Jalaun. The dialects spoken on the eastern border are Nibhattā (see p 529) and Lodhāntī (see p 165), but over the rest of the district the dialect is the same as that of Jhansi, slightly influenced by the Kanaui spoken in Cawnpore. It is spoken by 360,129 people. It may be taken as practically pure Standard Bundēlī, although in the north of the district it is more affected by Kanaui than in the south. To the west of the district it varies slightly.

The following specimen comes from Central Jalaun, and illustrates the form of Bundēlī spoken by the great mass of the Bundēlī-speaking population. The influence of Kanaui is most evident in the pronunciation. This is not so broad as in Bundelkhand proper. The vowel *ē* is preferred to *a* and *ō* to *au*. Thus we have *ēsō* instead of *aīsō*, of this kind, *pē* for *pai*, on, *jēhai* for *jaihai*, he will go, *ōi* for *aur*, and, *lōlan* for *lautan*, to return, *ōrat* for *aurat*, a woman.

Vowels seem to be interchanged under the influence of a neighbouring *h*. We have *sahu* for *sahar* or *shahr*, a city, *pih'rān* for *pahurān*, to clothe, *kik'hai* for *kali'hai*, he will say, *buhut* for *bahut*, much.

In nouns the oblique form in *an* is often used for the singular, as in *dēran-pē*, at the house. This is more common in Hamirpur immediately to the south-east. In the specimen, the Kanaui form *tumhē*, to you, once occurs.

Note how commonly the past tense of the verb meaning 'to say' is put in the feminine (to agree with *bāt* understood) when used impersonally. Thus we have *lahī*, it was said. Very good instances of this idiom are *jā lahī*, he said this, *lit* this was said. Here *jā*, the feminine of *jō*, this, agrees with *bāt* understood. So *tis'rē din-lī lahī* for *tis'rē din-lī bāt lahī*, the (word) of the third day was said, *i e* the third day was fixed.

The following are revised figures for the dialects spoken in Jalaun —

Bundēlī (Standard)	360,129
„ (Nibhattā)	10,200
„ (Lodhāntī)	8,000
Hindōstānī	10,244
Other languages	7,783
Total (1891)	396,356

The following specimen is a folktale from Jalaun —

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDIA.

(DISTRICT, JALAUH)

घासी-राम बाबा-नें पृत-बुलाकी नाऊ-सें कही के हमारे संग तीरथन-याँ चलो । तब नाऊ-नें अपनी नाइन-में मलाह कर-के जा कही के हमारे थिमानन-याँ बुढ़त आमदनी हुइहे सो मारी जेहे । बाबा-नें कही जो आम-दनी हुइहे सो हम देखें । तब नाऊ-नें फिर बात बनाई के हम दुनियाँ-दारी-में जो चरित्र देख आयहें सो तुम्हें बतावने परहे । जम-ई नहीं बताया सो तब-ई लोट आयहें । तब दोऊ एसी कह-के चल-दये ।

एक मुकाम-पे नाऊ बाजार-सें सब सामान ले-के बाहर कढ़ो । तब बा-नें काही के कोन-ऊँ चरित्र हम-नें नहीं देखो-हे । तो का देखत-हे के एका एका चली-जात-हे ओर डाँक-कों सिपाई चला-चल कहत चलो-जात-हे । एसी देख-के वो डरन-पे आओ ओर जब दो-ऊ जनें रोटी बनाय खाय-के राग्यार भये तब नाऊ-नें कही के बाबा एक बात हम देख आये हैं सो बताओ । उन-नें काही कही । तब बा-नें कही के एक डाँक चली जात-हे ओर सिपाई चला-चल कहत चलो-जात-हे । ता-को मायनो बताओ । उन-नें काही तुम पाँच दाबो हम कहत-हैं । सुनो । जा सहिर-में एक साहूकार-की बरगड़ी बाबूल सूरत है ओर बा-को खामिंद पहेस-में है । बा एक दिन अपनी बिरादरी-में बुलौआँ गई-हती । जब उतें-सें लोटी तो आँधी पानी आओ । बा एक मुसलमान-के घर-में अपने घर-के धोखे-सें घुस गई । जब बा-नें जानी के जो हमारे घर नहियाँ तब बिलबिलाय-के अपने घर-कों भजी । दूते-में मुसलमान निकरो । बा-नें कही जा कौन-की ओरत हमारे भगवान-में घुस आई । देखें चहियें । तब वो बाही-की पीछूँ-पीछूँ चल-के बा-के घर-पे जाय-के पता सुराक लगाओ । देखी के जा ओरत-के घर-में थोड़ा आदमी नहियाँ । कोऊ एसी उपाय करें चहियें जा-सें जा-कों अपने घर-में डार-ले । वो सहिर-में जाय-के एक भटियारी-के मोड़ा-कों एस पचीस रुपया दे-के बाय सिखओ ओर जनाने उटना परिराय-के बाद-

साह-के दरवार-में पीनस-में वैठाय-कों लिवाय-गओ । साहकार-की वझ-के नाँव-से अजीं दर्द के में साहकार-सों राजी नहीं हों । में मुसल्मान-सों राजी हों । बादसाह-ने कही के हिंदू-कों एसे मुसल्मान न भयें चहियें । जब न मानौ तब कही के काल फिर अजीं दियो । तब फिर दूसरे दिन वा-नें अजीं दर्द । बादसाह-ने फिर तीसरे दिन-की कही । अब साहकार-की वझ-कों खबर भई के मेरे नाम-से मेरे लेवे-की अजीं दर्द गई-है । वा-नें अपने खामिंद-कों लिवायवे-कों डाँक रमाने करी-है ।

सो घासी-राम बाबा कहत-हैं के दूती बात तो हुइ-गई जो हम-नें कही । अब जो नई हुइ-है सो हम कहत-हैं के सवेरें वो साहकार आय-जेहै ओर बादसाह-के दरवार-में बा ओरत-के नाम-से अजीं लगहै सोई साहकार पुहुँच-जेहै ओर बादसाह-सों हाँत जोर-कों किहहै के हजूर जा ओरत हमारी माल जो जहाँ धरो-है बताय-दे फिर चली-जाय । जब बा ओरत निकरहै तब साहकार किहहै के हजूर जा हमारी ओरत नहियाँ । देखें चहियें के कोन है । जब बादसाह देखहैं तो भटियारे-को मोड़ा निकरहै । तब बादसाह बा मुसल्मान ओर मोड़ा-कों धरती-में गड़ाय देहैं ओर साहकार अपनी घर-कों चलो-जेहै ॥

[No 3]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

BUNDĒLĪ

(DISTRICT, JALAUT)

TRANSLITERATION AND TRANSLATION:

Ghāsi-rām bābā-nē Pūt-bulākī nāū-sē kahī kē, 'hamārē sang
Ghāsi-rām saint-by Pūt-bulākī barber-to it-was-said that, 'me-of with
 tīrthan-kō chalō ' Tab nāū-nē ap'nī nāū-nē salāh
holy-places-to go' Then the-barber-by his-own barber's-wife-from counsel
 kar-kē jā kahī kē 'hamārē kisānan-kē buhut ām'danī huihai,
made-having this was-said that, 'my clients-to great income will-be,
 sō mārī jēhai ' Bābā-nē kahī, 'jō ām'danī huihai sō
that destroyed will-go' The-saint-by it-was-said, 'what income will-be that
 ham dēhai ' Tab nāū-nē phur bāt banāī kē,
we (I) will-give' Then the-barber-by again word (excuse) was-made that,
 'ham duniyādārī-mē jō charitra dēkh-āy-haī, sō tumhē
'we (I) worldly-affairs-in what actions having-seen-shall-come, that to-you
 batāw-nē parhai. Jabha-ī nahī batāy-hō, tabha-ī lōt-āy-haī.
to-explain will-fall- When-even not you-will-explain, then-even I-shall-return'
 Tab dō-ū ēsī kah-kē chal-dayē
Then both such said-having went-off

Ēk mukām-pē nāū bajār-sē sab sāmān lē-kē
One place-at the-barber the-market-from all materials taken-having
 bāhar karhō. Tab bā-nē kahī kē, 'kōna-ū charitra ham-nē nahī
out came Then him-by it-was-said that, 'any action me-by not
 dēkhō-hai. Tō kā dēkhat-hai kē ēk dāk chali-jāt-hai, ōr
been-seen-has' Then what seeing-he-is that a post going-along-is, and
 dāk-kō sipāī 'chalā-chal' kahat chalō-jāt-hai. Esō dēkh-kē
the-post-to a-peon 'get-on-get-on saying going-along-is Such seen-having
 bō dēran-pē āō ōr. jab dō-ū janē rōtī banāy-klāy-kē tayyār
he lodging-to came, and when both persons bread made-eaten-having ready
 bhayē. tab nāū-nē kahī kē, 'bābā, ēk bāt ham
became, then the-barber-by it-was-said that, 'Holy-Sir, one thing I
 dēkh āyē-haī sō batāō. Un-nē kahī, 'kahō' Tab bā-nē
having-seen come-am that explain' Him-by it-was-said 'say' Then him-by
 kahī kē, 'ēk dāk chali-jāt-hai ōr sipāī 'chalā-chal'
it-was-said that, 'a post going-along-is, and a-peon "get-on-get-on"

kahat chalō-jāt-hai Tā-kō māy-nō bataō ' Un-nē kahī
saying going-along-is That-of the-meaning explain' Him-by it-was-said,
 'tum pāy dābō, ham kahat-hai Sunō Jā sahur-mē ik
'you (my-)feet shampoo, I telling-am Hear This city-in a
 sāhūkār-kī bahū bari kabūl-sūrat hai, or bā-kō khāmīnd paddē-mē
merchant-of wife very beautiful is, and her-of the-husband far-country in
 hai Bā ēk din ap'nī birādārī-mē bulauā gāi-hatī Jab utē-ē
is She one day her-own relations-in on-urcitation gone-had When there-from
 lōtī, tō ādhī pīnī āō Bā ēk Musalmān-kē ghar-mē ap'nē
she-returned, then storm rain came She a Musalmān-of house-in her-own
 ghar-kē dhōkhē-sē ghus-gāi Jab bā-nē jānī kī jō hamirō
house-of mistake-from entered When her-by it-was-known that this my
 ghar nahīyā, tab bil'bilāy-kē ap'nē ghar-kō bhaji Ittē-mē
house is-not, then horrified-being her-own house-to she-fled Meanwhile
 Musalmān nik'rō Bā-nē kahī, "jā kaun-kī ōrat hamirī
the-Musalmān came-out Him-by it-was-said, "this whom-of wife my
 makān-mē ghus-āi Dēkhē chahīyē" Tab bō bāhī-kī pichhū-pichhū
house-in entered To-see is-proper" Then he (by-him) her-of after-after
 chal-kē bā-kē ghar-pē jāy-kē patā surāh lḡāō Dēkhī
gone-having her-of house-on gone-having elue trace was-applied It-was-seen (-by him)
 kē, "jā ōrat-kē ghar-mē kōū ād'mī nahīyā Kōū cō up'ī l'at
that, "this woman-of house-in any man is-not Some such device to-male
 chahīyē jā-sē jā-kō ap'nē ghar-mē dār-lē" Bō
is-proper which-from this-one my-own house-in I-may-put" He (by-him)
 sahur-mē jāy-kē ēk bhativārī-kē mōrā-kō das pachīs rupay i
the-city-in gone-having an innkeeper's lad ten twenty-five rupees
 dē-kē bār sikhaō, or janānē urh'nā pih'rāy-kē bād'sāh-kī
given-having him it-was-taught, and woman's clothing put-on-having the-ling-of
 dar'bār-mē pīnas-mē bāthār-kē libāy-gāō Sihūkār-kī
court-in palanquin-in caused-to-sit-having got-him-taken-away The-merchant-of
 bahū-kē nāw-sē arjī dāi kē, "mē sāhūkār-sō rājī
wife-of name-by a-petition was-given that, "I the-merchant-with content
 nahī hō Mē Musalmān-sō rājī hō" Bād'sāh-nē nahī kī,
not am I the-Musalmān-with content am" The-ling-by it-was-said that,
 "Hindū-kō ēsē Musalmān na bhavē chahīyē" Jab na nahī
"a-Hindū-to thus a-Musalmān not to-become is-proper" When not she-decided,
 tab kahī kē, "kāl phur arjī dāō Tab phir
then it-was-said that "to-morrow again petition give" Ther again
 dūs'rē din bā-nē arjī dāi Bād'sāh-nē phir nahī
(ou-)the-second day him-by petition was-giver The-ling-by again the-third
 din-kī kahī Ab sāhūkār-kī bahū-kō khabar bhāi kī "nahī
day-of it-was-said Now the-merchant-of wife-to news became that 'r

nām-sē mērē lēbē-kī arī dāi-gai-hai." Bā-nē ap'nē khāminā-kē
rate-by my telling-of petition given-been-has. Her-by her-own husband
 libāy-bā-kō dāk ramānē karī-hai.
calling-to-tale-for a-post dispatched been-made-has.

Sō Ghāsi-rām tārā kahat-hai kē. 'itī bāt tō hui-gai,
 So Ghāsi-rām the-saint saying-is that, 'so-much affair indeed been-has,
 jō ham-nē kahi. Ab jō nāi huihai sō ham kahat-hai kē,
 what we-by was-said Now what new will-be that I telling-am that,
 sabārē bō sākār āy-jēhai. or bād'sāh-kē dar'bar-mē bā
 in-the-morning that merchant will-arrive. and the-king-of court-in that
 orat-kē nām-sē arī lag'hai. Sōi sākār pahūch-jēhai. or
 woman-of name-by petition will-be-brought-up. That merchant will-arrive. and
 bād'sāh-sō hāt jōr-kē kih'hai kē. "hajūr. jā orat
 the-king-to hands folded-having will-say that, "Your-Majesty, this woman(-by)
 hamārō māl jō jahā dharō-hai. batāy-dē; phir chālī-jāy.'
 my property which where been-placed-has let-her-show; again let-her-go-away."

Jab bā orat nikar'hai tab sākār kih'hai kē. "hajūr,
 When that woman will-come-out then the-merchant will-say that. 'Your-Majesty,
 jā hamārī orat nahiyā. Dekhē chahiye kē kōn hai." Jab bād'sāh
 this my wife is-not. To-see is-proper that who she-is" When the-king
 dek'h'hai. tō bhāṭiyārē-kō mōṛā nikar'hai. Tab bād'sāh bā
 will-see. then the-innkeeper-of lad will-come-out. Then the-king that
 Musalmān or mōṛā-kō dhar'ī-mē gayā-dēhai, or sākār ap'nē
 Musalmān and lad the-ground-in will-bury, and the-merchant his-own
 ghar-kō chālō-jēhai.
 for-see-to will-go'

FREE TRANSLATION OF THE FOREGOING.

The Saint Bābā Ghāsi-rām once asked his barber, Pūt-bulāki to accompany him on a pilgrimage. The barber took counsel with his wife, and refused on the ground that he would lose the large income which he got from his other clients. The Saint replied that he would make good any loss on that account. Then the barber tried to get off by saying he would go on condition that the Saint promised to explain every circumstance which he might see on the way, and that if he ever failed to do so he would immediately let him return. To this the Saint agreed.

At one place at which they stopped, the barber went to market to buy provisions, and saw nothing about which he could ask the holy man, till on the way home he noticed a postman going along, urged by a peon, who kept saying 'hasten, hasten.' So when he had come to their lodging and both had finished their meal, he said to the Saint, 'Holy Sir, I have seen something which I wish you to explain.' 'What is it,' was the answer. Said the barber, 'I saw a postman going along, and a peon urging him.'

saying "hasten, hasten" What is the meaning of that?' The Saint said, 'I will tell you while you shampoo my feet Now, listen In this city there is a very beautiful merchant's wife, whose husband is away on a journey One day she went on invitation to her own people, and on the way home was overtaken by a heavy storm of wind and rain The consequence was that she mistook her road, and went into a Musalmān's house instead of her own As soon as she discovered her mistake she was horrified and ran off to her own house The Musalmān saw her, and wondered who she could be So he made up his mind to find out, and followed her to her home There he made enquiries, and found out that there was no man there So he determined to make up some device by which he could get her into his own house He went into the city and got hold of an innkeeper's lad, to whom he gave ten or twenty rupees, and instructed him as to how he should act Then he dressed him in women's clothes and brought him to the court of the king in a palanquin There the pretended woman put in a petition under the name of the merchant's wife to this effect, "I am tired of the merchant, and want to live with the Musalmān" The king said that it was not right that a Hindū should become a Musalmān, but when the pretended woman would not listen to his remonstrances, he told her to come to-morrow The next day the lad put in a petition again, and the king told him to come again the next day In the meantime the news came to the merchant's wife that a false petition had been put in in her name, so she has dispatched a postman to call her husband'

The Saint continued, 'So much for what has occurred I have told you what has happened Now I shall tell you what is going to happen To-morrow morning the merchant will come, and the petition in his wife's name will again be presented At the same moment the merchant will arrive, and with folded hands will say, "Your Majesty, if this woman will tell me where she has stowed away my property, she may go her way" Then the false woman will have to get out of the palanquin, and the merchant will say, "Your Majesty, this is not my wife Justice demands that you should enquire who she is" Then the king will enquire, and she will turn out to be the innkeeper's lad Then the king will bury alive the Musalmān and the lad, and the merchant will go in peace to his own house'

BUNDĒLĪ OF WEST JALAUN.

The following folktale comes from western Jalaun, and illustrates the patois of that portion of the district. Out of the 360,129 speakers of Standard Bundēlī in Jalaun, it is estimated that about 20,000 speak this patois. It was incorrectly entered as Bhadaurī in the original Rough List of the Jalaun dialects. It has nothing to do with that dialect, which is a mixture of Bundēlī and Braj.

The principal distinction between the dialect of the west of Jalaun and that of the rest of the district is that the pronunciation is much broader. *ai* and *au* are preferred to *ē* and *ō* respectively. Thus, we have *pai* not *pē* on; *lav* as well as *lō* of, *laū* as well as *lō*, the sign of the accusative-dative; *hav* you are; *chalav* and *gaav* he went: *bā'thav*, he sat; *larav*, he was made; *ba'rau* great. There is the same fluctuation of vowel sounds that we have noticed in Central Jalaun. Thus, *sib* all; *buhut*, many; *pu'ūchan*, to arrive. In the pronouns, 'he, that,' is *ba*, not *bō* and 'this' is *ja*, not *jō*. The oblique forms are *bā* and *jā* as in the Standard Dialect. The plural of *ja*, who, is *jāy*.

The specimen is a folktale relating one of the wit-contests between the Emperor-Akbar and his famous minister Birbal.

[No 4]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDELI

(WEST OF DISTRICT JALAIN)

एक बेर बास्माय और वीरन बैठे-हते । बास्माय-ने वीरन-में पृछो कै पट कौन-को बड़ो है । तब वीरन-ने कही कै महराज जा-कौ जैसी डोल ता-कौ तैसी पेट । तब बास्माय-ने फिर कही कै नइँ वताओ भव-तें बड़ो पेट कौन-को है । तब वीरन-ने कही कै सिव-तें बड़ो पेट तौ जिमीदारन-को है । अब बास्माय-ने कही कै वताओ जिमीदार-को पेट कैसें बड़ो है । अच्छो वतायहैं । ज कह-कें वीरन एक दिना काज गाँव-के जिमीदारन-के हिंयाँ जाय दुके । जब वीरन दरवार-में न गये तब बास्माय-ने बुलाइवे-को आदमी पठओ । जब न मिले तब अपने राज-भर-में और और-ज देसन-में ठुंडीया पुहुँचाये । जब ठूँड़ ठूँड़-कें छार-गये और न मिले तब बास्माय-ने बुहुत-से बुकरा मँगाये और उन-कों तौल-कें गाँवन गाँवन-के जिमीदारन-के हिंयाँ पठये और कही कै इन-कों छे सहिना-लों खूब चरावें । अकेलों तौल-में न बढन पावें । तौल बढहै तो बड़ो डंड देहैं । सिव जिमीदार अपनी अपनी उपाव सोचन लगे । जा गाँव-में वीरन हते हुँआँ-के जिमीदार उन-के टिगाँ गये और उन-सों कही कै जा-कौ जतन वताओ । वीरन-ने कही वेहड़ा-में-तें एक भिडा मँगाय-के बुकरा-के आगे बँधाय देव । फिर वाय खूब चराओ । व डर-के मारें कम-ऊँ न चेतहैं न तौल-तें जादाँ बढहै । उन लोगन-ने ऐसो-ई करौ । जब छे सहिना-में सिव बुकरा मँगाये और तौले-गये तो सिव तौ तौल-तें बढे और जा-में बोरन हते वा गाँव-के जिमीदारन-कौ बुकरा तौलउतें पौआ-भर कम कढौ । तब बास्माय-ने उन जिमीदारन-सों कही कै तुमारे हिंयाँ वीरन हैं । उन-को लिआओ । उन-ने कही हमारे हिंयाँ नइँया । बास्माय-ने बड़ो दुरकी टिगाई तौ-ज उन-ने न वताये । तब बास्माय-ने कही कै बुकरा काये कम भर्था । उन-ने कही कै हमारे हिंयाँ रोगी बुकरा पठओ-हतो । वा-ने चारौ-मारो कछु नईँ खाओ । अभै नेक चेतौ-है । ता-सेँ कम भर्था-है । फिर बास्माय-ने ऐम्-ई काइयक उपाव करे अकेलों वीरन-कौ पतौ न लगौ । तब कही कै जो जोज वीरन लिआवे ता-कों एक हजार रुपैया इनाम देहैं । तब वे जिमीदार

वीरन-को लिये-नाये । वास्दाय वीरन-में उठ-जें सिने और पृथ्वी है तुम वही
 दुख है । हम-ने तो सिव सुन्दर दूँड़-डागै । तब वीरन-ने कही के हम तो वही
 आस-भर-ये इन जिम्मीदारन-के घर-में दुके-ते । देखो जिम्मीदार-को कितना
 बड़ी पेट है के हम-को दुकायें रहे और तुम-ने सुन्दर-भर दूँड़-डागै तो-ज
 हम न पाओ । तब वास्दाय-ने कही के वीरन तुम साँची कहत-हो जिम्मी-
 दार-को पेट सिव-तें बड़ी है । और उन जिम्मीदारन-को बहुत इनाम दओ ।

[No 4]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

BUNDĒLĪ

(WEST OF DISTRICT JALAU)

TRANSLITERATION AND TRANSLATION.

Ēk bēṛ bāssāy aur Bīran baithē-batē Bāssāy-nī
One time the-Emperor and Bīrbal seated-were The-Emperor-by
 Bīran-sē pūchhī kai, 'pēt kaun-kō barau hai?' Tab Bīran-nī
Bīrbal-to it-was-asked that, 'belly whom-of large is?' Then Bīrbal-by
 kahī kai, 'Mahārāj, jā-kau jaisau dil tā-kau taisau pēt'
it-was-said that, 'O-great-king, whom-of as-large form him-of so-large belly'
 Tab bāssāy-nē phir kahī kai, 'nai, batō sab-tē barau
Then the-Emperor-by again it-was-said that, 'no, tell all-than large
 pēt kaun-kau hai?' Tab Bīran-nē kahī kai, 'sab-tē barau
belly whom-of is?' Then Bīrbal-by it-was-said that, 'all-than large
 pēt tau jīmīdār-kō hai' Ab bāssāy-nē kahī kai
belly then the-landholder-of is' Now the-Emperor-by it-was-said that
 'batō, jīmīdār-kō pēt kaisē barau hai' 'Achelihi, batāy'hai.'
'tell-me, the-landholder-of belly how large is' 'Very-good, I-shall-tell,'
 jīy kah-kē Bīran ēk dinā kāū gāw-kē jīmīdāran-kē hīy
this said-having Bīrbal one day a-certain village-of landholders-of near
 jīy dukē Jab Bīran darbār-mē na gayē tab bāssāy-nē
going hid-himself When Bīrbal comt-in not went then the-Emperor by
 bulābē-kō ādmī pathaō Jab na milē, tab jīy
calling-for men were-sent When not he-was-found, then his-of
 rāj-bhar-mē, aur aurā-ū dēs-in-mē dhūrauā puhūchāvī. Tab
kingdom-entire-in, and other-too countries-in searhers were-despatched When
 dhūr-dhūr-kē hār-gayē aur na milē tab bāssāy-nē
searched-searched-having they-were-tried and not he-was-found then the-Emperor-by
 buhut-sē bukrā māgāyē, aur un-kāū taul-kē, gāwan-gāwan-
many-very goats were-sent-for, and, them weighed-having, villages-villages of
 jīmīdāran-kē hīy pathayē, aur kahī kai, 'in-tō chh
landholders-of near they-were-sent, and it-was-said that, 'these are
 mahinā-lō khūb charābē. Akēlō taul-mē na barhan pāw
months-for well feed But weight-in not to-increase they are get
 Taul barh'hai, tō barau dand dāhāī' Sab jīmīd
(If-)weight increase, then great punishment I-will-give All the jīmīd

ap'nau ap'nau upāw sōchan lagē Jā gāw-mē Biran hatē,
their-own their-own device to-think began What village-in Bīrbal was,
 hūā-kē jumidār un-kē dhigā gayē, aur un-sō kahī kai, 'jā-kau
there-of landholders him-of near went, and him-to it-was-said that, 'this-of
 jatan batāo' Biran-nē kahī, 'beh'rā-mē-tē ēk bhīrā māgāy-kē
means tell' Bīrbal-by it-was-said, 'forest-in-from 'one wolf sent-for-having
 buk'rā-kē āgē bādhāy-dēw Phū bāy khūb charāo Ba dar-kē
goat-of before tie-up Then 'him well feed He fear-of
 mārē kabha-ū na chet'hai, na taul-tē jādā barh'hai '
on-account ever-even not will-be-healthy, nor weight-by much 'will-increase'
 Un lōgan-nē aisō-i karau Jab chhē mahinā-mē sib 'buk'rā
Those people-by so-even it-was-done When six months-in all goats
 māgāyē aur taulē-gayē, tō sib tau taul-tē barhē, aur
were-sent-for and weighed-were, then all verily weight-by increased, and
 jā-mē Biran hatē, bā gāw-kē jumidāran-kau buk'rā taulaūtē
which-in Bīrbal was, that village-of landholders-of goat by-weighing
 pauā-bhai kam kaihai Tab bāssāy-nē un
one-quarter-of-a-seer-full less came-out Then the-Emperor by those
 jumidāran-sō kahī kai, 'tumārē hīyā Bīran hai, un-kō hāo '
landholders-to it-was-said that, 'you-of near Bīrbal is, him bring'
 Un-nē kahī, 'hamārē hīyā naīyā ' Bāssāy-nē barī
Them-by it-was-said, 'us-of near he-not-is' The-Emperor-by much
 ghur'ki dikhāi, tau-ū un-nē na batāyē Tab bāssāy-nē
browbeating was-shown, then-he them-by not was-told Then the-Emperor-by
 kahī kai, 'buk'rā kāyē kam bhaau?' Un-nē kahī kai,
it-was-said that, 'the-goat why less became?' Them-by it-was-said that,
 'hamārē hīyā rōgī buk'rā pathāo-hatō Bā-nē chāu-sāu kachhū
'us-of near diseased goat sent-was Him-by grass, etc anything
 naī khāu Abhai nēk chētau-hai, tā-sāī kam bhaau-hai ' Phir
not was-eaten Now well well-it-is, that-from less become-has' Then
 bāssāy-nē aisē-i kaīyak upāw. kaiē Akēlō
the-Emperor-by of-this-nature-even several devices were-employed But
 Bīran-kau patau na lagau Tab kahī kai, 'jō kōū
Bīrbal-of clue not was-found Then it-was-said that, 'if anybody
 Bīran hābē tā-kō ēk hajār rupayā mām daihai ' Tab
Bīrbal will-bring him-to one thousand rupees reward I-will-give' Then
 bē jumidār Bīran-kō hbāy-gayē Bāssāy Bīran-sō uth-kē
those landholders Bīrbal produced The-Emperor Bīrbal-with arisen-having
 milē, aur puchhī kai, 'tum kahā dukē-tē Ham-nē tau
met, and it-was-asked that, 'you where concealed-were Me-by verily

sib mulak dhūr-dārau' Tab Biran-nī kahī kai, 'ham
all countries have-been-searched-out' Then Birbal-by it-was-said that, 'I
tau hēi kōs-bhar-pai in jumidāran-kē ghar-mē dukī-tī Dīkhō,
verily here a-kōs-full-at these landholders-of house-in had-was See,
jumidār-kau kit'nō barau pēt hai kai ham-kū dukīyē-rakī,
a-landholder-of how large belly is that me they-concealing-remained;
aur tum-nē mulak bhar dhūr-dārau, tau-ū hamaī na pāo'
and you-by country whole was-searched-out, then-even for-me not it-was-found'
Tab bāssāy-nē kahī kai, 'Biran, tum āchī kahat-hau
Then the-Emperor-by it-was-said that, 'Birbal, you truth speaking are.
Jumidār-kau pēt sib-tē barau hai' Aur un jumidāran-kō bulhut
The-landholder-of belly all-than large is' And those landholders-to great
inām dāo
reward was-given

FREE TRANSLATION OF THE FOREGOING

Once upon a time the Emperor Akbar and Birbal were seated together, and the Emperor asked Birbal what people had big bellies. Birbal replied that it depended on the size of the man. 'But,' said the Emperor, 'who has the biggest belly of all?' 'A landlord,' said Birbal. 'Tell me,' said the Emperor, 'why you say that a landlord has the biggest belly?' 'Very well, I shall tell,' and with these words Birbal went and hid himself in a village close by owned by some landlords. When he did not appear in court next day, the Emperor sent for him, but he could not be found. Then he had search made throughout his own kingdom, and other countries also, but without avail.

Then the Emperor got a lot of goats, and after having them weighed, had one sent to each village, owned by landlords, in his kingdom with this order, 'Feed this goat well for six months, but take care that it does not increase in weight. If its weight increases, I shall punish you severely.' All the landlords began to think of some device or other for carrying out His Majesty's behest, and those who owned the village in which Birbal was hidden came to him, and asked him what they were to do. 'Send,' said he, 'to the jungle and fetch a wolf. Tie it in front of the goat, to whom you must offer plenty of food. His fear of the wolf will prevent his eating, and he will pine away and won't increase in weight.' They followed his advice, and at the end of the six months all the goats were sent for by the Emperor and weighed in his presence. All the other goats had increased in weight, but the one brought by the landlords of the village in which Birbal was hidden was a quarter of a seer less than it was before. Then the Emperor felt sure that Birbal was hiding with them and told them to produce him. They denied that he was with them, and, no matter how much the Emperor browbeat them, they stuck to their denial. Then he asked them how it was that their goat had become less in weight. 'Because,' said they, 'it was sick when it was sent to us.'

In the same way the Emperor tried several other tricks but failed to get a clue as to where Birbal was. Finally he offered a reward of one thousand rupees to whoever

brought Birbal to him, and those very landlords did so. As Birbal approached the Emperor rose and embraced him, and asked him where he had been hidden. 'I searched in every land for you, but without result.' 'Sire,' replied Birbal, 'I have been the whole time in the house of one of these landlords, a couple of miles from this palace. See, now, how big is the belly of a landlord. These men kept me safely concealed, while Your Majesty searched out the whole country, and could not find me.' Then the Emperor replied, 'Birbal, you speak the truth. A landlord's belly is the biggest of all.' He then gave rich rewards to these landlords.

BUNDĒLĪ OF HAMIRPUR

The language of the central portion of Hamirpur is the same as the standard Bundēlī of Jhansi. This will be evident from a perusal of the first few lines of a local version of the Parable which are given below. We may note the form *mau-lā̃*, to me, which in Jhansi would be *mō-lhō̃*. The change of *mō* to *mau* is merely a matter of spelling as explained in the introduction to the dialect. The *lā̃* instead of *lhō̃* is due to the influence of the corrupt Awadhī spoken immediately to the East. So is *mūrō* instead of *mērō*.

The dialects spoken in Hamirpur are as follows —

Standard Bundēlī spoken by	384,000
Ikōdhāntī	28,000
Kundrī	11,000
Banāpharī	5,000
Tīrhārī	3,000
Hindōstānī	12,000
Other languages	720
	<hr/> 513,720 <hr/>

Of these Banāpharī and Tīrhārī are (in this district) not forms of Bundēlī, but are based on Eastern Hindī mixed with Bundēlī forms. They have been already dealt with under the head of Eastern Hindī (see Vol VI, pp 140, 142, and 146). Kundrī is spoken both in Hamirpur and Banda, on the banks of the Ken, which forms the boundary between the two districts. On the Banda side it is Eastern Hindī mixed with Bundēlī, and has been described under the former language (Vol VI, pp 152 ff). The Kundrī of Hamirpur is described below on pp 527 ff as it has a Bundēlī basis, though mixed with Eastern Hindī.

[No 5]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDELI.

(DISTRICT, HAMIRPUR)

एक जने-के दो कुवँर ते । लौरे-ने मालकान-तें कई कि ऐं जू मौ-काँ,
 धन-में-से जो मोरो हीसा होय सो मिलवै आवै । तव उन-ने अपनो धन
 बाँट द्यो । कछू दिनन भये-ते कि लौरे कुवँर वोत धन जोर-के परदेस जात
 रये । माँ लुचपन-में दिन खोये और अपनो धन बड़ा डारो ॥

TRANSLITERATION AND TRANSLATION.

Ek	janē-kē	dō	kuwār	tē	Laurē-nē	māl-kān-tē	kaī
One	man-of	two	sons	were	The-younger-by	father-to	it-was-said
ki,	'aī	jū,	mau-kā	dhan-mē-sē	jō	mōrō	hisā hōy, sō
that,	'O	sr,	me-to	wealth-in-from	what	my	share may-be, that
mil ¹ bai-āwai	Tab	un-nē	ap ¹ nō	dhan	bāt	daō	
let-it-be-obtained	Then	him-by	his-own	wealth	having-divided	was-given	
Kachhū	dīnan	bhayē-tē	ki	laurē	kuwār	bōt	dhan jōi-kē
Some	days	been-had	that	the-younger	son	much	wealth having-collected
par ¹ dēs	jāt	rayē	Mā	luch ¹ pan-mē	dīn	khōyē	aur ap ¹ nō
far-country	going	was	There	debauchery-in	days	were-lost	and his-own
dhan	warā-dārō						
wealth	was-squandered.						

BUNDĒLĪ OF EAST GWALIOR

To the west of the District of Jhansi lies the Gwalior Agency of Central India. Along the northern half of the border it is separated from that Agency by the State of Datia which belongs to the Bundelkhand Agency, but towards the south, in what formed the old District of Lalitpur, it marches directly with the Gwalior State.

The Gwalior Agency now includes the old Guna Agency, which lies to its south. We may say, as a broad statement that the main language of the original Gwalior Agency (excluding the old Guna Agency) is the mixed form of BundĒlī known as Bhāḍaurī, to be described later on, and that of the old Guna Agency is the Mālwi dialect of Rājasthānī. The old Gwalior Agency principally consists of what may be called the home districts of the Gwalior State. The main language of these districts is therefore Bhāḍaurī.

Where, however, the Gwalior State marches with the District of Jhansi, *i.e.* along the western border of the old District of Lalitpur, and, again, going south along the western border of the Saugor District, the language is the standard BundĒlī of Jhansi. It is spoken in the Gwalior Districts of Chanderī, Mungīoli, and in the eastern half of Bhilsa District, by an estimated number of 200,000 people.

The following folk-tale comes from the Bhilsa District, and may be taken as a specimen.

[No 6]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDELI

(STATE, GWALIOR)

एक साहूकार तो । बा-की चार बेटा ते और धन सुतकेरो तो । बा-ने अपने जीयत-में अपनो धन चारौ बेटन-को बराबर बाँट दथो । और चार लाल अपनी मौत जिन्दगी-को निआरे रख छोड़े । पनमेसर-की सरजी-से साहूकार मर-गओ । और बे चारों लाल बेटन-ने एक टिपारी-में धर दए ।

जब कुछ दिन बीत गए तो बड़े बेटा-ने टिपारी-को देखो । बा-में एक लाल कम હતो । तब आपस-में चारों-ने विचार करो कि सिवाय हम चारन-के और काहू-को खबर न ती । लाल कौन ले-गयो । ता-पै राजा-के पास निआव-को गए और कही हे राजा हमारो निसाफ कर और लाल ऐसे हेर कि लाल मिले और चोर-की लाज रहे । राजा-ने अपने दीवान-से कही कि जा-को निसाफ कर नहीं-तो अन पानी न खाजँगो ।

राजा जा-ही सोंच-में तो कि बा-की मोड़ी-ने कही कि अरे बाप जा निआव मोए सौँप-दे । और मोड़ी-ने उन चारन-के पाछे सुखबर छोड़ दए कि बे विन-की बात-चीत सुन-के खबर देत-रहें । सुखबरन-ने विन चारन-के मन-में भर-दर्द कि राजा-की बेटा अन्तर-गियानी है कोई बात बा-से डोकी नहीं रह-सकत-है । जब मोड़ी-ने अपनो भय उन चारन-के मन-पर खूब जमाए लओ तो चारन-को टिपारी और लालन सुझाँ अपने सामने बुलाय-के कही कि हम आज रात-को लाल हेरेंगे । और रात-के बखत अँधेरे-में लाल निआरे कर-के और कुछ अपने-पास-से मिलाए-के विन-को दए कि बे टिपारी-में डालत-जाएँ । तब सबन-ने लालन-को टिपारी-में डालो और जब गेने तो एक लाल बढो । जा सुरत-से लाल मिल गओ और चोर-की लाज रही ॥

[No. 6]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDĒLĪ

(SĪATI, GWĀTIHĪ)

TRANSLITERATION AND TRANSLATION.

Ek sāhūkār tō Bā-kē chār bētā tē, aur dhan mut'kārō
One banker was Him-to four sons were, and fortune plenty
 tō Bā-nē ap'nē jiyat-mē ap'nō dhan ebārau bētan-kō barāhar
was Him-by his-own living-in his-own wealth the-four sons-to equally
 bāt daō; aur chār lāl ap'nī maut jind'gi-kō
having-been-divided was-given, and four rubies his-own death life-for
 nuārē rakhi-chhōrē Pan'mēsar-kī mar'ji-sē sāhūkār mar-gao
separately were-kept-apart God-of will-from the-banker died
 Aur bē chārō lāl bētan-nē ek tipāri-mai dhar-daē
And those four rubies sons-by one basket in were-kept

Jab kuchh din bīt-gaē tō barē bēti-nī tipāri-kō
When some days had-passed then the-elder son-by the-basket
 dekho Bā-mē ek lāl kam hatō Tab āpas-mē
was-seen That-in one ruby less was Then themselves among
 chārō-nē bichār karō ki, 'sibāy ham chārān-kī aur
the-four-by consideration was-made that, 'except us four other
 kīhū-kō khabar na ti. Lāl kaun lē-gayō? Tē-jī
anyone-to information not was The-ruby who took-away? There-upon

Rājā-kē pās niāw-kō gaē, aur kahi 'hē Rājā i lam'ro
the-king-of near justice-for they-went, and it-was-said 'O King, our
 nisāph kar. aur lāl aśē hēr ki lāl milē aur
justice do and ruby so serve the the-ruby may-be-for do and
 chōr-kī lāj rahē. Rājā-nē ap'nē dīvan-kī lāl
the-thief-of honor may-endure The-king-by his-own minister-to it-was-said
 ki 'jā-kō nisāph kar nahī-tō an pāni na lē-jā'gā
that 'this-of decision do otherwise food water not I-will-get'

Rājā jā-hī sīch-mē tō ki bē-lī mīn'ān ki
The-king thereon satisfied-in was that he do not-let it-remain
 ki 'aśē bāp jā niāw mōē sūj-d' Aur aśē
that. 'O father this do-for time enough do it-also for'
 un chārān-kī pāchhē mukh'bar chāp-dā ki hī lāl milē
those four-of after spoke were-said that 'he lāl milē'
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sun-kē khabar dēt-rahẽ Mukh*baran-nē bīn chāran-kē man-mẽ
hearing information might-be-giving The-spies-by those four-of mind-in
 bhar-dai kī, 'Rājā-kī bēti antar-giyānī hai, kōi bāt
it-was-filled that, 'the-king-of daughter internal-knower is, any thing
 bā-sē dōkī nahī rah-sakat-hai ' Jab mōri-nē ap'nō
her-from concealed not remain-can ' When the-daughter-by her-own
 bhay un chāran-kē man-pai khūb jamāe-laō, tau chāran-kō
fear those four-of mind-on well had-been-impressed, then the-four-to
 tipārī aur lālan suddhā ap'nē sām'nē bulāy-kē kahī kī, 'ham
basket and rubies along-with herself before calling it-was-said that, 'I
 āj rāt-kō lāl hērẽgē ' Aur rāt-kē bakhat ādhērē-mẽ
to-day night-at rubies will-search ' And night-of - time darkness-in
 lāl mārē kar-kē, aur kuchh ap'nē-pās-sē milāy-kē
rubies separate made-hating, and some her-own-near-from mixed-having
 bīn-kō daē kī bē tipārī-mẽ dālat-jāẽ Tab
them-to they-were-given that they basket-in dropping-may-continue Then
 sabar-nē lālan-kō tipārī-mẽ dālō aur jab
all-by rubies-with-reference-to basket-into it-was-dropped and when
 genē tō ek lāl baihō Jā sūrat-sē lāl
they-counted then one ruby increased. This manner-from rubies
 mil-gaō, aur chōr-kī lāj rahī
were-found, and the-thief-of honor remained

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a banker, with four sons and great wealth. While he was yet alive he divided his property equally amongst his four children, except four rubies which he kept for himself as long as he lived. At God's appointed time the banker died, and his sons put the four rubies by in a basket. After some time had elapsed, the eldest son looked into the basket and found one ruby missing. So he and his brothers discussed who could be the thief, and came to the conclusion that he must have been one of the four, as no one else had been aware where the jewels had been put. So they agreed to go to the king, and they made the following petition to him: 'Your Majesty, do justice among us and have the ruby found, but in such a manner that the face of the thief may be saved.' The king told his minister to comply with the request, and added that he would neither eat nor drink till the matter was settled.

Seeing His Majesty troubled over the affair his daughter addressed him, and said, 'O father, make over the settlement of this to me.' She then set spies to watch the brothers, and to report to her what they might be saying amongst themselves. The spies were moreover instructed to fill the minds of the four with the idea that the princess could read a man's inmost thoughts. When the princess had thoroughly filled their hearts with the fear of her supernatural power, she sent for them and directed

them to bring along the basket and the three remaining gems. When they came she told them that she intended to look for the missing stone that night. Accordingly when night fell and it was quite dark, she took the three rubies out of the basket and mixed them up with some of her own. She then gave them all to the four brothers and told them to drop the whole lot into the basket. They did so, and after they had finished, the rubies were counted, and one more was found than the princess had given. In this way the stolen ruby was recovered, and at the same time the face of the thief was saved.

[No 7]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDELĪ

(STATE, ORCHHA)

TRANSLITERATION AND TRANSLATION.

Ēk bērai ēk hāthī ' mar-gawō-tō Jab ū-kau jī Jam-rāj-kai
One time one elephant died-had When his soul Jamrāj-to
 gawō, tau un-naī pūchhī kai, 'taī it'nau baiāu hai aur ād'mī
went, then him-by it-was-asked that, 'thou so large art and man
 jō it'nau hal'kau hai, ū-kē bas-maī kāyē iāt' Hāthī-kau
who so small is, his subjection-in why livest' The-elephant-of
 jī bōlō kī, 'tumāī mur'dan-saī kām parat-hai, ' abai
soul spoke that, 'to-thee dead-bodies-with business falls, now-ever
 jindan-saī kām nahī parō' Jam-rāj sōchē kī, 'jindā kaisē
living-beings-with business not fell' Jamrāj thought that, 'living how
 hōt hūhaī?' Ap'nē Jam-dūtan-khā hukam dawō kī, 'jāw,
being will-be?' His-own death-angels-to order was-given that, 'go,
 sinsāi-saī ēk jindā lai-āwō' Bē gayē aur ēk musaddi-kaū
world-from one living-being bring' They went and one writer
 lai-āyē jō ap'nī khāt-mē sab ap'nē kāgad āgad dhaiē sōwat-tō
brought who his-own cot-on all his-own papers etc putting sleeping-was.
 Jab Jam-purī-mē pahūchai tau musaddi-khā ēk jāgā
When Jampurī-in he-reaches then the-writer-as-for one place(-in)
 'utāi-dawō, au apun Jam-rāj-kaī gayē It'naī-bich-maī
it-was-put-down, and themselves Jamrāj-to went In-the-meantime
 musaddi-naī uth-kaī ap'nē sab kap'rā pahinē aur ēk
the-writer-by arisen-having his-own all dress was-put-on and one
 par'wānau Bis'nu-kī kachah'rī-kō lkhō kī 'Jam-rāj khāraj wa
letter Vishnu-of court-of was-written that 'Jamrāj dismissed ana
 Siv-rāj bahāl,' aur tyāi hō-kaī bath-rahē Jab Jam-rāj-kē
Sivraj appointed,' and ready become-having sat-down When Jamrāj-of
 sām'naī gayē tab jhat par'wānau unaī dawō Jam-rāj-naī
before he-went then suddenly the-letter' to-him was-given Jamrāj-by
 par'wānau dēkh'tana-ī sab ap'nī jāgā-kau kām Siv-rāj-khā
the-letter seeing-on-even all his-own office-of work Sivraj-to
 saūpō aur apun Bis'nu-kaī gayē Au bint'wārī kaiī
was-made-over and himself Vishnu-to he-went And petition was-made

kī, 'mō-saī kā kām hūg'io kī māī bar'khās-kar-dawo-gawo'
that, 'me-by what work was-spoiled that I dismissed-made-was'
 It'naī-bīeh-māī Siv-rāj-naī ap'naī hētī hyaw'hārī mur't-lōk-saī
In-the-meantime Siv-rāj-by his-own friends companions the-mortal-world-from
 bulā-kaī khūb sukh karō au phir utaī pathmwā-dawō
called-having well merriment was-done and again thither were-sent-away
 Bi'snu Jam-rāj-khā sangai la-kaī Siv-rāj-kē pās āc aur
Vishnu Jamrāj with(-him) taken-having Siv-rāj-of near came and
 bōlē Siv-rāj-saī kī, 'tun-naī ab khūb kām kar-lawō-hai' Aur
spoke Siv-rāj-to that, 'you-by now well work been-done-has' And
 phm Siv-rāj-khā mur't-lōk-inč pathmwā-dawō Am Jam-rāj-saī kahī
again Siv-rāj-to mortal-world-in was-sent-away And Jamrāj-to it-was-said
 kī, 'dēkhau, jindā kaisē hōt-haī,' aur phm Jam-rāj-khā m-kau
that, 'see, living-beings how are,' and again Jamrāj-to his
 kām saūp-kaī ap'naī lōk-khā chālē-gayē
office entrusted-having his-own world-to went-away

FREE TRANSLATION OF THE FOREGOING.

HOW THE WRITER CHEATED THE GOD OF DEATH

Once upon a time an elephant died. When he appeared before Jamrāj, the God of Death,¹ the latter asked him how it came to pass that a huge creature like him lived in subjection to a puny creature like man. The elephant replied, 'All you have to do is with dead bodies. You have nothing yet to do with living beings (and what can you know about them)'. Jamrāj thought to himself that he would like to see what sort of thing a living being was, so he sent his angels to bring one down for his inspection from the World Above. They went off and brought down a writer as he was sleeping on his bed surrounded by his papers and his writing materials. When they reached Jampurī, they set him down and went off to report their arrival to His Majesty. In the meantime the Writer (whose name was Seorāj) got up and put on his clothes. He then wrote a forged order from Vishnu to this effect, 'Jamrāj is dismissed and Seorāj is appointed in his place,' and when he had made it ready sat down to await his summons. As soon as he was brought before Jamrāj, he presented his forged order, and the King of the Dead on seeing it made over his office to Seorāj, and hurried off to Vishnu's Court, where he humbly made a representation asking what fault he had committed to earn his dismissal.

In the meantime Seorāj sent for his friends and companions from the World Above, gave them a great feast, and sent them home rejoicing. On the other hand,

¹ Jamrāj or Yama, is the king of the Land of Shades. His realm is called Jampurī, a well-known place. He is assisted by his messengers or Angels are called Jamdūt. According to the story Jamrāj is a subordinate of Vishnu. He is created by a man of the writer caste. This caste plays in stories such as this much the same part that a lawyer plays in the English folklore.

Vishnu took Jamrāj with him, and came down to Seorāj, whom he congratulated on his cleverness and sent back to the Land of Mortals. Then said he to Jamrāj, 'now you have seen what sort of thing a living being is,' and after reappointing him to his former duties, went off to his own heaven.

BUNDELI OF SAUGOR.

South of Jhansi and Orchha lies the Central Provinces District of Saugor. Here also the language is standard Bundeli. This will be evident from the following specimen, which consists of the first few lines of the Parable of the Prodigal Son.

[No 8]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

' WESTERN HINDI.

BUNDELI

(DISTRICT, SAUGOR)

एक जने-के दो लरका हते । और उन-में-से लुहरे-ने अपने वाप-सें
कही, दहा, जाजात-को हेंसा जो कछू मोरो कडे मो-खों दे देउ । और ज-ने अपनी
गिरस्ती उन-खों वाँट दई । और भीत दिना ने बीते नने लरका-ने सवरो डग्वटो
समेटो और अपनी गैल आन मुलक-खों धरी । और उते अपनी धन गुडोई-में गमा
दयो । और जब ऊ सब उड़ा चुको, तवई-के ऊ देस-में एक बड़ोभारी काल
परो और ऊ तंग होन लगे ॥

TRANSLITERATION AND TRANSLATION.

Ek	janē-kē	dō	lar'kā	hatē	Aur	un-mē-sē	luh're-nē
One	man-of	two	sons	were	And	them-in-from	the-younger by
ap'nē	bāp-sē	kahi,	'daddā,	jājāt-kō	hēsā	jō	kachhū
his-own	father-to	it-was-said,	'father,	properly-of	share	what	anything
mōrō	karē,	mō-khū	dē-dēū'	Aur	ū-nē	ap'nī	gīrasti
mine	may-come-out,	me-to	give away'	And	him-by	his-own	property
un-khō	bāt	daī.	Aur	bhaut	dinā	nē	bītī
them-to	having-divided	was-given	And	many	days	not	passed
lar'kā-nē	sab'rō	ikhattō	samūtō	aur	ap'nī	gail	ān
son-by	all	together	was-gathered	and	his-own	way	another
dhari,	aur	utē	ap'nō	dhan	gundōī-mē	gamā-dāō	Aur
was-taken,	and	there	his-own	fortune	debauchery-in	was-wasted	And
jab	ū	sab	urā-chukō	tabaī-kē	ū	dēs-mē	ek
when	he	all	had-wasted	then	that	country-in	one
parō,	aur	ū	tang	hōn	lagō		
fell,	and	he	poor	to-be	began		

BUNDĒLĪ OF NARSINGHPUR

To the East of Saugor lies the District of Damoh in which Bundēlī is also spoken. There it is an Eastern variety of the dialect similar to the Khatōlā spoken in Panna (see pp 457 and 464). South-East of Damoh, and separated from it by the Bhānrēr range of Hills, lies the District of Jabalpur. The Dialect of Jabalpur is a mixed one, and has been described under the head of Baghēlī (see Vol. VI, pp 172 ff). In the South-Western part of this last-named District, the dialect may be classed as Bundēlī with equal propriety, and shades off into pure Baghēlī in the North-East.

To the West of the Saugor District lie the States of Gwalior and Bhopal. The main language of Bhopal is the Mālwi dialect of Rājasthānī but along the Saugor border standard Bundēlī is spoken by about 67,000 people. It gradually fades off into Mālwi. In Gwalior the main language is the Bhadaurī form of Bundēlī, but along the Eastern frontier, we have, to the north, where it marches with the state of Datā, Pāwārī Bundēlī, and further south, on the borders of Jhansi and Saugor, standard Bundēlī spoken by about 200,000 people.

South of Saugor lies the district of Narsinghpur, which is separated from it by the Vindhya range, and consists of the upper half of the Narbada valley proper. Here also, as in Saugor, the language is ordinary Bundēlī. As in the case of that district, I give a few lines of the Parable as a specimen.

[No 9]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDĒLĪ

(DISTRICT, NARSINGHPUR)

कोई आदमी-की दो मोड़ा हते । तिन-में-से नन्हे-ने अपने बाप-से कहीं
के ए दादा घर-की धन-में-से जो मेरो हींसा ही सो मो-खों दे-दो । तव बाप-
ने उन-खों अपनी धन बाँट द्यो । कछू दिनों-की पीछे नन्हो मोड़ा अपनी धन-
दीलत ले-कों दूर देस-खों चलो गयो और भाँ गवाँरी चाल-से सब खो द्यो ।
जब सब धन बढ़ा-गयो तब वा देस-में बड़ो काल परो और वो भूखों मरन लगे ॥

TRANSLITERATION AND TRANSLATION.

Kōi	ād'mi-kē	dō	mōrā	hatē	Tin-mē-sē	nanhē-nē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-in-from</i>	<i>the-younger</i>
ap'nē	bāp-sē	kahī	ke,	'ē	dāda,	ghar-kē
<i>his-own</i>	<i>father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>O</i>	<i>father,</i>	<i>house-of</i>
mērō	hīsā	hō	sō	mo-khō	dē-dō	Tab
<i>my</i>	<i>share</i>	<i>may-be</i>	<i>that</i>	<i>me-to</i>	<i>give</i>	<i>Then</i>
ap'nō	dhan	bāt		dao	Kachhū	dinō-kē
<i>his-own</i>	<i>fortune</i>	<i>having-divided</i>	<i>was-given-away</i>		<i>Some</i>	<i>days-of</i>
nanhō	mōrā	ap'nī	dhan-daulat	lē-kē	dūr	dēs-khō
<i>the-younger</i>	<i>son</i>	<i>his-own</i>	<i>property</i>	<i>taking</i>	<i>distant</i>	<i>country-to</i>
aur	bhā	gawārī	chāl-sē	sab	khō-dāō	Jab
<i>and</i>	<i>there</i>	<i>bad</i>	<i>conduct-by</i>	<i>all</i>	<i>was-wasted-away.</i>	<i>When</i>
barhī-gaō	tab	bī	dēs-mē	barō	kāl	parō
<i>was-spent</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>great</i>	<i>famine</i>	<i>fell</i>
maran	lagō					aur
<i>to-die</i>	<i>began</i>					<i>and</i>

BUNDĒLĪ OF HOSHANGABAD.

Immediately to the west of Narsinghpur lies the district of Hoshangabad, which lies between the Narbada valley and the Mahadeo Hills. In the Rough List of Languages of the District, its main dialect was shown as Mālwi. This was an error. The language of the Western, or Harda Tahsil is, it is true, Mālwi, but that of the rest of the district is good Bundēlī. This will be evident from the following extract from a version of the Parable of the Prodigal Son, for which I am indebted to Mr L. N. Chowdhri. A few traces of foreign influence appear, such as the occasional use of the Hindōstānī *wah* for 'that' and of the Mālwi *thō* (as well as the Bundēlī *hatō*) for 'was'. The sign of the accusative-dative is *lhō* or *lhā*. It is worth noting that here, as in the broken Bundēlī of Chhindwārā, there is a tendency to use the past tense of an intransitive verb impersonally, with the subject in the agent case, as in *mōrā-nē chalō-gaō*, by-the-son it-was-gone-away, for the son went away. So, in Sanskrit we should have *putrēna gatam*. We may estimate the number of Bundēlī speakers in Hoshangabad as 300,000.

[No 10]

INDO-ARYAN FAMILY

CENTRAL GROUP.

WESTERN HINDI

BUNDELI

(DISTRICT, HOSHANGABAD)

(Assistant Surgeon L N Chowdhri, 1899.)

‘ कोई आदमी-के दो मौड़ा हते । उन-में-से नेंने-ने वाप-से कई दादा
 धन-में-से मेरो बाँटो होय सो मोय दे-दो । तव वा-ने अपनो धन बाँट दओ ।
 मुतके दिन नईँ भए कि नेंने मौड़ा-ने अपनो बाँटो सवरो समेट कर-के दूर देस
 चलो-गओ और हॉ गँमारी-में दिन काटते अपनो धन उड़ा-दओ । जब सवरो
 धन उड़ा दओ तव वा देस-में बड़ी काल पड़ी और वह गरीब हो-गओ ।
 और वो जा-के हॉ-के रैनवारों-में-से एक-खाँ रैन लगो जे-ने वा-के खेत-में सुअर
 चरान-खों भेजो । और वो उन छीमियों-में-से जिने वे सुंगर खात-धे अपनो
 पेट भरन चाहत-धो । और वाय कोई कछू नहीं देत-धो ॥

TRANSLITERATION AND TRANSLATION,

Kōi	ād'mī-kē	dō	mōrā	hatē	Un-mē-sē	nēnē-nē			
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>there</i>	<i>Them-in-from</i>	<i>the-younger by</i>			
bāp-sē	kaī,	'dādā,	dhan-mē-sē	mērō	bītō	hōy sō			
<i>the-father-to</i>	<i>it-was-said,</i>	<i>'father,</i>	<i>property-in-from</i>	<i>my</i>	<i>share</i>	<i>may be that</i>			
mōy	dē-dō	Tab	bī-nē	ap'nō	dhan	bīt	dāō		
<i>to-me</i>	<i>give</i>	<i>Then</i>	<i>him-by</i>	<i>his-own</i>	<i>fortune</i>	<i>having-decided</i>	<i>was-given</i>		
Mut'kē	din	naī	bhaē	ki	nēnē	mōrā-nē	ap'nō	bītō	sab'ro
<i>Many</i>	<i>days</i>	<i>not</i>	<i>became</i>	<i>that</i>	<i>the-younger</i>	<i>son-by</i>	<i>his-own</i>	<i>share</i>	<i>all</i>
samēt-kar-kē	dūr	dēs	chalō-gaō,	aur	whī	gūmārī-mē			
<i>having-been-collected</i>	<i>foreign</i>	<i>land-to</i>	<i>it-was-gone-away,</i>	<i>and</i>	<i>there</i>	<i>profligacy-in</i>			
din	kāt'tē	ap'nō	dhan	urā-dāō	Jab	sab'ro	dhan		
<i>days</i>	<i>passing</i>	<i>his-own</i>	<i>property</i>	<i>was-casted-away</i>	<i>When</i>	<i>all</i>	<i>property</i>		
urā-daō	tab	bā	dēs-mē	barō	kāl	parō	aur	wah	garīb
<i>was-spent</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>great</i>	<i>famine</i>	<i>fell</i>	<i>and</i>	<i>he</i>	<i>indigent</i>
hō-gaō	Aur	bō	jā-kē	whī-kē	rain-wārō-mē-sē	ek-khī	rain	ligō,	
<i>became</i>	<i>And</i>	<i>he</i>	<i>going</i>	<i>there-of</i>	<i>inhabitants-in-from</i>	<i>one-with</i>	<i>to-live</i>	<i>began,</i>	
jē-nē	bā-kē	khēt-mē	sūr	charīn-khō	bhājō	Aur	bō	un	
<i>each-by</i>	<i>he</i>	<i>fields-in</i>	<i>some</i>	<i>to-feed</i>	<i>was-sent</i>	<i>And</i>	<i>he</i>	<i>there</i>	

chhimiṃṭ-mē-sē jīnē bē suṅgar khāt-thē ap'nō pēt bharan-
husks-in-from chief those wine eating-were his-own stomach to-fill
 chāhat-thō, aur bāy kōī kachnū nahī dēt-thō.
wished, and to-him anybody anything not giving-was.

BUNDĒLĪ OF SEONI.

South-east of Narsinghpur lies the district of Seoni. Bundēlī is spoken in the northern two-thirds of this district. South of this the language is Marāṭhī. At the same time it must be noted that in the part of the district immediately round the town of Seoni there are some 8,000 people, mainly Musalmāns, whose vernacular is Urdū.

The number of Bundēlī-speakers in Seoni district is estimated at 195,000. Immediately to the East lie the districts of Mandla and Bulaghat in which the vernacular is a form of Baghēlī, so that Seoni District is the extreme south-eastern limit of Bundēlī. As will be seen from the few lines of the Parable of the Prodigal Son given below, the language is quite ordinary Bundēlī. The only sign of Baghēlī influence is the use of *lḥō* instead of *lḥō* as the sign of the accusative-dative.

In the Rough List of Languages originally compiled for Seoni, the vernacular was wrongly shown as Baghēlī, not Bundēlī.

[No II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDĒLĪ

(DISTRICT, SEONI).

कोई आदमी-के दो लरका हते । ऊ-में-से नन्हें-ने अपने ददा-से कही,
अरे ददा धन-में-से जो मोरे हींसा बाँटा-को हो सो मोरो मोँ-कों दे-दे । तब
ऊ-ने ऊ-कों अपना धन बाँट दओ । बहुत दिना नहीं भये-हते के नन्हों लरका
सब हींसा बाँटा-को धन ले-के दूर मुलक-कों चलो गओ और हुआँ खोटे
कामों-में सबरो हींसा-बाँटा-को धन खो दओ ।

TRANSLITERATION AND TRANSLATION.

Kōi	ad'mi-kē	dō	lar'kā	hatē	Ū-mē-sē	nanhē-nē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-in-from</i>	<i>the-younger-by</i>
ap'nē	daddā-sē	kahī,	'aīē	daddā,	dhan-mē-sē	jō mōrē
<i>his-own</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>'O</i>	<i>father,</i>	<i>property-in-from</i>	<i>which my</i>
hīsā-bātā-kō	hō	sō	mōrō	mō-kō	dē-dē'	Tab ū-nē ū-kō
<i>share-divided-of</i>	<i>may-be</i>	<i>that</i>	<i>mine</i>	<i>me-to</i>	<i>give-away'</i>	<i>Then him-by him-to</i>
ap'nō	dhan	bāt	daō	Bahut	dinā	nahī bhayē-hatē
<i>his-own</i>	<i>fortune</i>	<i>having-divided</i>	<i>was-given</i>	<i>Many</i>	<i>days</i>	<i>not had-become</i>
kē	nanhō	lar'kā	sab	hīsā-bātā-kō	dhan	lai-kē dūr
<i>that the-younger</i>	<i>son</i>	<i>all</i>	<i>share-lot-of</i>	<i>property</i>	<i>taking</i>	<i>distant</i>
mulak-kō	chalō-gaō	aur	hūā	khōtē	hamō-mē	sab'rō hīsā-bātā-kō
<i>country-to</i>	<i>went-away</i>	<i>and</i>	<i>there</i>	<i>evil</i>	<i>deeds-in</i>	<i>all share-lot-of</i>
dhan	khō-daō.					
<i>property</i>	<i>wasted-away</i>					

KHAṬŌLĀ BUNDĒLĪ OF BUNDELKHAND

Leaving the Central Provinces, we now return to Bundelkhand proper. The Bundēlī spoken in the South-centre and West-centre of the Bundelkhand Agency, i.e. in the Bijawar and Panna States, and in the Parganas of Rampur and Maharajpur belonging to the State of Charkhari, in the Chhattarpur, Man, Deora, and Rajnagar Parganas of the Chhattarpur State, and in the Jagirs of Lugasi, Garauli, Alipura, Bilhat, and Bilahri, is locally called Khatōlā. It is practically the same as that spoken round Orchha in the western part of the Agency, as will be evident from the following folk tale, for which I am indebted to Rai Sahib Kashi Pershad of Charkhari. The number of speakers of Khaṭōlā is said to be 569,200.

We may note the following local peculiarities,—*nahiyā*, are not, *dashau*, you will give, and *jaihar*, he will go. *Jō*, this, has a nominative feminine *jā*.

[No 12]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDĒLĪ (KHATŌLĀ)

(STATE, PANNA)

(Bar Sahib Kashi Pershad.)

एक राजा-कैँ एक बेटी हती । राजा पूजा-के लाने एक बाबा राखे-हते । और बाबा-को कही बहुत मानत-हते । राजा-की बेटी बहुत सुन्दर हती । जब हुस्यार भई तब राजा-नेँ ऊ-के ब्याह-को विचार करो । बेटी-को नुनार्ई-पै बाबा जो राजा पूजा-के लाने राखे-हते मोहत-हतो । बाबा-नेँ राजा-सेँ कही कै ई बेटी-के लखिन अच्छे नहियाँ और जो ई-कोँ अपने दूते रहन देहो तो राज छूट जैहै । सो आप-कोँ चाहिये कै ई-कोँ अपने राज-सेँ निकार देव । राजा-नेँ कही अच्छी और पूँछी कै कैसेँ निकारै । बाबा बोलो एक कठारा वनवा-कैँ ऊ-में खेवे-खाँ धर देव और बेटी-कोँ ऊ-में बैठार देव और नदी-में बहा देव । बाबा-नेँ दूते तो राजा-सेँ जा कही और माँझ नदी-के नीचेँ दो चार कोस-के फासले-पर जो चेला रहत-हते उनँ दूसरौ लगा-राखो कै नदी-में जो कौनउँ कठारा कड़े तो रोक-राखिऔ और बिना हमारे आए ना खोलिऔ । राजा-नेँ बेटी-कोँ कठारा-में बंद कर-कैँ और खेवे-खाँ धर-कैँ नदी-में बहा दओ । कठारा बहत बहत एक दूसरे राजा-के गाँउ हो-कर जो नदी-के किनारें थोड़ी दूर-पै हतो निकरो । राजा-नेँ जो कठारा बहत देखो मँगवा लओ और जो खोलो तो ऊ-में-सेँ बेटी निकर आई । राजा-नेँ पूँछी तुम को हौ । बेटी-नेँ बतायो कै हम फलाने राजा-की बेटी आँय । राजा-नेँ कही कै जैसी उन-की बेटी तैसी हमारी । जाव रनवास-में रहौ और राजा-नेँ एक घर-मूँआ बाँदर सँगा-कैँ ऊ कठारा-में बंद कर-कैँ छुड़ा दओ । कठारा बहत बहत जब चेलन-के ऐंगर हो-कर कड़ो तो उन-नेँ पकर लओ और बाबा-खाँ खबर दई कै कठारा रोक राखो-है । बाबा राजा-सेँ कौनउँ मिस-सेँ कुटी लै-कर चेलन-कैँ गओ और कठारा धरो देख-कैँ बहुत खुसी भओ । बाबा चेलन-सेँ बोलो कै आज रात भर खूब भजन गाव और जो कोई टेरै वा चिल्लाव तो काज-की ना सुनिऔ । चेला खूब भजन गाउन लगे और बाबा कठारा उठा-कैँ एक घर-में लै गओ और घर-के

किंवारे खूब वंद कर-कैं जो कठारा खोलो तौ ज-मैं-सैं वांदर निकर आओ ।
 बाबा जानत-तो कै बेटी हूँ और बाबा-खाँ चीयन लगो । रात भर चौंधो
 और बाबा खूब चिह्लात रहो अकेलैं काज-नैं ना सुनौ । जब अंधयारी भई
 और बाबा बड़ी देर-लौं ना निकरो तब चेलन-नैं जो किंवारे टारे तौ एक बडा
 वांदर निकर-कैं भगग गओ और बाबा एक कौनै-मैं मरो डरो मिलो ॥

कहावत

जो जा-कौं जैसी करै सो तैसो फल पाइ ।
 सुंदर बैठी राज-घर बावै वन्दर खाइ ॥

[No 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDĒLĪ (KHATŌLĀ)

(STATE, PANNA.)

(Rai Sahib Kashi Pershad)

TRANSLITERATION AND TRANSLATION.

Ēk rājā-kaī ēk bēti hatī Rājā pūjā-kē lānai ēk
 One ling-to one daughter was The-ling worship-of for one
 bābā ' rākhē-hatē Aur bābā-kī kahī bahut
 mendicant-priest keeping-was And the-mendicant-of saying much
 mānat-hatē Rājā-kī bēti bahut sundar hatī. Jab husyār
 heeding-was The-ling-of daughter much beautiful was When of-age
 bhāī, tab Rājā-naī ū-kē byāh-kau bichār karō
 she-became, then the-ling-by her marriage-of consideration was-made
 Bēti-kī nunāī-pai bābā, jō rājā pūjā-kē lānai
 The-daughter-of beauty-on the-mendicant, whom the-ling worship-of for
 rākhē-hatē mōhat-hatō Bābā-naī rājā-saī kahī kai,
 keeping-was, enamoured-was The-mendicant-by the-ling-to it-was-said that,
 'ī bēti-kē lachhin achchhē nahiyā aur jō ī-kaū ap'naī itai
 'this daughter-of - signs good not-are and if this-one yourself near
 rahan daihai, tau rāj chhūt-jarhai Sō āp-kaū
 to-remain you-will-allow, then the-kingdom will-be-lost Therefore you-to
 chāhiyē kai ī-kaū ap'naī rāj-saī nikār-dēo ' Rājā-naī
 it-is-proper that this-one your-own kingdom-from you-turn-out ' The-ling-by
 kahī, 'achchhī,' aur pūchhī kai, 'kaisaī
 it-was-said, 'good (word),' and it-was-inquired that, 'how
 nikārai ' ' Bābā bolō, 'ēk kathārā ban'wā-kaī
 may-we-turn(-her)-out ' ' The-mendicant spoke, 'one wooden-chest got-made-having,
 ū-māī khaibē-khā dhar-dēo, aur bēti-kaū ū-māī baithār-dēo, aur
 that-in eating-for put, and daughter it-in to-set-cause, and
 nadī-māī bahā-dēo ' Bābā-naī itai tau rājā-saī
 river-in to-float-away-allow ' The-mendicant-by here on-the-one-hand ling-to
 jā kahī, aur māī nadī-kē nīchāī dō chār kōs-kē
 this was-said, and on-the-other-hand river-of downwards two four lōs-of
 phās'le-pai jō chelā rahat-hatē unaī isārau lagā-rākhō kai,
 distance-on what disciples living-were to-them hint was-arranged that,

'nadi-maĩ jō kaunaũ kathārā kar̄ tau rōk-rākhiau, aur bina
'river-in if any wooden-chest pass then stop(-it), and without
hamārē āē nā khōhau'
my coming not open(-it)'

Rājā-naĩ bēti-kau kathārā-maĩ band kar-karī, aur
The-king-by daughter wooden-chest-in shut-up made-having and
khabē-khā dhar-karī, nadi-maĩ bahā-daō Kathārī
eating-for put-having, river-in to-flow-away-it-icas-given The-wooden-chest

bahat-bahat ēk-dūs-rē rājā-kē gāu hō-kar jō
floating-floating another king of village been-having (ie through) which
nadi-kē kinārāĩ thōrī dūr-pai batō nik-rō Rājā-naĩ jō
river-of side little distance-at was came-out The-king-by when

kathārā bahat dēkhō māg-wā-laō aur jō khōlō tū
wooden-chest floating was-seen it-icas-sent-for and when it-icas-opened then
ū-maĩ-sai bēti nikar-āi Rājā-naĩ pūchhi, 'tum ko
that-in-from the-daughter came-out The-king-by it-icas-asked, 'you who
hau?' Bēti-naĩ batāyō kai, 'ham phalānai rājā-ki
are?' The-daughter-by it-icas-explained that, 'I such-and-such king-of

bēti āy' Rājā-naĩ kahī kai, 'jaisi un-ki bēti tūsi
daughter am' The-king-by it-icas-said that, 'as his daughter so
hamārī Jāo raṇ-wās-maĩ rahō,' aur rājā-naĩ ek ghar-mū
mine Go seraglio-in live,' and the-king-by one house-faced

bādar māgā-karī ū kathārā-maĩ band kar-karī
monkey having-sent-for that wooden-chest-in shut-up made-having
chhurā-daō Kathārā bahat-bahat jab chūlan-ki
was-let-loose(-into-the-river) The-wooden-chest floating-floating when disciples-of

aigar hō-kar karō, tau un-naĩ pakar-laō, aur bhī-bhī
near become-having passed, then them-by it-icas-caught, and the-mendicant-to

khabar dai kar, 'kathārā rōk-rākhō-hai' Bābī
information was-given that, 'the-wooden-chest stopped-been-has' The-mendicant

Rājā-saĩ kaunaũ mis-saĩ chhutī lai-kar chūlan-karī gao
the-king-from some pretence-from leave taken-having disciples-to went
aur kathārā dharō dēkh-karī bahut hūsi bhū
and the-wooden-box put seen-having much pleased leave

Bābī chēlan-saĩ hōlō kai, 'ij rīt-bhar hūb
The-mendicant the-disciples-to spoke that, 'to-day the-whole-night well

bhajan gō aur jō kōi tūrai wā chullai tū hū-ki
hymns sing and if anybody call or cry-out then a body-of(-words)

nā sunau' Chēlā khūb bhajan gūn lagē aur hūb
not listen' The-disciples well hymns to sing began and the-mendicant

kathārā uthā-kaĩ ēk ghar-maĩ lai-gaō aur ghar-kē
the-wooden-chest lifted up-having one room-into took-away and room-of
 kibārē khūb band kar-kaĩ jō kathārā khōlō tau
shutters well shut made-having when the-wooden-chest was-opened then
 ū-maĩ-saĩ bādar nīkar-āō, (bābā jānat-tō lai,
that-in-from a-monkey came-out, (the-mendicant thinking-was that,
 'bēti hūhai,') aur bābā-khā chīthan lagō Rāt-bhar
'the-daughter will-be,') and the-mendicant to-rend began The-whole-night
 chīthō aur bābā khūb chillāt rahō, akēlaĩ kāū-naĩ
he-was-rent and the-mendicant much screaming remained, but anybody-by
 nā sunī Jab ādh'yārī bhaĩ aur bābā barī
not he-was-listened-to When morning became and the-mendicant a-long
 dēr-laū nā nīk'rō, tab chēlan-naĩ jō kibārē tārē
time-for not came-out, then the-disciples-by as the-shutters were-opened
 tau ēk barā bādar nīkar-kaĩ bhagg-gaō, aur bābā
then one large monkey come out-having ran-away, and the-mendicant
 ēk kaunai-maĩ marō darō milō
a corner-in dead thrown-down was-found

KAHĀWAT SAYING

Jō jā-kaū jaisī karai sō taisō phala pāi,
Who whom-to as he-does he such fruit obtains,
 Sundara baithī rāja-ghara bābai bādarā khāĩ
The-beautiful-one sat (in-)a-king's-house the-mendicant indeed a-monkey eats..

FREE TRANSLATION OF THE FOREGOING

THE PRINCESS AND THE CHEST

Once upon a time there was a king who had one daughter. His family chaplain was a mendicant devotee who had great influence over him. The princess was very beautiful, and when she came to years of discretion her father began to think about getting her married. But the wicked chaplain himself became enamoured of her loveliness, and so, in order to keep her for himself, he persuaded the king that her birth marks were unlucky, and that the only way to save his kingdom from ruin, was to turn her out of it. The king was quite taken in by his evil counsel, and asked how he was to get rid of her. 'Shut her up,' said the devotee, 'in a wooden chest with some food, and set her floating off down the river.' Now he had some disciples living some five or six miles down the stream, and he sent word to them to look out for any wooden chest they might see floating on the river, and to bring it ashore, but not to open it till he came.

So the king shut the princess up in a wooden chest with some food, and sent her floating away. It chanced to float by the capital of another king which was also on the river bank. This king saw the chest and had it brought ashore and opened. What was his surprise to see a beautiful young princess come out of it. He asked her who she was, and she explained to him her sad fate, and that she was the daughter of such-and-such a king. 'Never mind, my dear,' said the other king. 'As you were his daughter, now you have become mine. You must live in my palace with the other women of my family.' He then got hold of a horse-faced monkey, shut it up in the chest, and sent it floating away down the river. By and bye it passed the place where the mendicant & disciples were watching, and they saw it and brought it ashore, and sent word to him that it had been successfully stopped. So he took leave from the king on some pretext or other, and hastened to his disciples. He was filled with joy when he saw the chest, and said to his disciples, 'now, you must sing hymns throughout the whole night, and if you hear any screams or calls for help, you must not pay any attention.' So they began to sing hymns at the tops of their voices, and the mendicant took up the chest and carried it into a room, where he shut the doors and windows tight, and hastened to open his box. He, of course, expected to find the princess inside, but instead there came out a monkey who at once savagely attacked him and began to tear him to pieces. The mendicant screamed out loudly for help, but the disciples remembered his instructions, and no one paid any heed to him. In the morning,¹ as there was no sign of their preceptor, the disciples at length broke open the door of the room. As they did so, a huge monkey rushed out, and, thrown in a corner, they found the mangled corpse of the mendicant.

So the Saying runs—

As a man deals with others, so will he reap himself,

The fair one sat in a king's house, but the monkey ate the chaplain

¹ *Adhagiri* is so translated, and this meaning is required, but the word really means 'darkness'.

KHAṬŌLĀ BUNDĒLĪ OF DAMOH.

In the Central Provinces District of Damoh, the vernacular is a form of Bundēlī closely agreeing with the Khatōlā spoken immediately to its north in the State of Panna. This will be evident from the following short extract from the Parable of the Prodigal Son

[No 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDĒLĪ (KHAṬŌLĀ)

(DISTRICT, DAMOH.)

कोई मनखि-की दो लरका हते । ज-में-से लुहरे-ने अपने ददा-से कई कै
ए ददा धन-में-से जो मोरो हींसा होय सो मो-खाँ वाँट दवै । तव ज-ने ज-
खाँ अपनो धन वाँट दवो । भौत दिन नईं भये कै लुहरो लरका सवरो धन
समेट-के दूर मुलक-में कड़ गयी और उतै वदमासी-में अपनो धन बढ़ा-डारो ।
जव ज-ने सवरो धन बढ़ा-डारो तव उतै काल परो और ज गरीब
हो-गयो ॥

TRANSLITERATION AND TRANSLATION.

Kōi	man ^{khē} -kē	dō	lar ^{kā}	hatē.	Ū-rē-sē	luh ^{rē} -nē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-in-from</i>	<i>the-younger-by</i>
ap ^{nē}	daddā-sē	kai	kai,	‘ē daddā,	dhan-mē-sē	jō mōrō
<i>his-own</i>	<i>father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>O father,</i>	<i>property-in-from</i>	<i>which my</i>
hīsā	hōy	sō	mō-khā	bāt	dawai	Tab ū-nē
<i>share</i>	<i>may-be</i>	<i>that</i>	<i>me-to</i>	<i>dividing</i>	<i>give</i>	<i>Then him-by</i>
dhān	bāt-dawō	Bhaut	din	naī	bhayē	kai luh ^{rō}
<i>fortune</i>	<i>having-divided-was-given</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>became</i>	<i>that the-younger</i>
lar ^{kā}	sab ^{rō}	dhān	samēt-kē	dūr	mulak-mē	kar-gayau aur
<i>son</i>	<i>all</i>	<i>property</i>	<i>having-collected</i>	<i>distant</i>	<i>country-into</i>	<i>went-out and</i>
utai	badmāsī-mē	ap ^{nō}	dhān	barhā-dārō.	Jab	ū-nē sab ^{rō}
<i>there</i>	<i>bad-conduct-in</i>	<i>his-own</i>	<i>fortune</i>	<i>wasted-away.</i>	<i>When</i>	<i>him-by</i>
dhān	barhā-dārō,	tab	utai	kāl	parō,	aur ū garib hō-gaō
<i>property</i>	<i>had-been-spent,</i>	<i>then</i>	<i>there</i>	<i>famine</i>	<i>fell,</i>	<i>and he poor became</i>

LODHĀNTĪ OR RĀTHŌRĀ BUNDĒLĪ OF HAMIRPUR AND JALAUN

The north-western portion of the district of Hamirpur and the neighbouring country of Pargana Urai in Jalaun, across the river Betwa have a population consisting largely of the Lōdhā caste. The tract is accordingly known as Lodhānt. The most important fiscal division in it is Pargana Rāth of Hamirpur, and the form of Bundēlī here spoken is known as Lodhāntī or Rāthōrā. In the heart of the Hamirpur district there are portions of the native states of the Bundelkhand Agency, *viz.* Pargana Bawan Chaurasi of the Charkhari State, the Sarila State, and the Jigni Jagir. Here also the language is Rāthōrā.

We thus get the following figures for the number of people speaking Lodhāntī or Rāthōrā. They are not the same as those originally published in the Rough Lists of languages of these districts.

Jalaun	800
Hamirpur	95,000
Bundelkhand Agency	77,500
TOTAL	145,500

The Lodhāntī dialect is nearly pure Bundēlī. It has all the peculiarities of the Bundēlī of Orchha described above, such as *laū* or *lāū*, the sign of the accusative-dative, *saī*, the sign of the instrumental-ablative, and *kaī*, the sign of the conjunctive participle. The vocabulary is peculiar. The following words occurring in the specimen (a folktale provided by Rai Sahib Kashi Pershad of Charkhari) and elsewhere are worth taking as examples —

anuā, a false accusation, a calumny. In ordinary Hindōstānī this is considered a woman's word.

upadrāi, a quarrel. Cf. Hindōstānī *upadrar*, a calamity.

baīyar, a woman, a wife.

chunātū, a box for holding lime, Hindōstānī *chunautī*.

khālaī, below.

baīran, to imprison, *bīran*, to be imprisoned. Cf. Hindōstānī *bērā*, a bolt.

mbēran, to decide, discriminate. Cf. Hindōstānī *mbēr'nā*, to divide.

khucāhand (= *khāicand*), a husband.

suānau, gold.

luāhau, iron.

alēlaī, but.

Generally speaking the pronunciation of Lodhāntī is more broad than elsewhere in Hamirpur. The sound of *au* is often preferred to that of *ō*. Thus, we have *lau* instead of *lō* to mean 'of', and *mautī* instead of *mōtī*, a pearl. 'My' is sometimes *muārau*, cf. *suānau*, *luāhau* above. Strong adjectives, also, such as *barau*, great, end in *au* instead of *ō*. Similarly, we have *ap'nai* for *ap'nē*, and *byātā*, a son, for *bētā*. Most strong nouns end in *ō* or *au*, but some, especially nouns of relationship like *byātā* end in *ā*. The oblique form of such nouns in *ā* also ends in *ā*. Thus, accusative *lar'lā-llī*, a boy. So *supēt ghurā-lau palaīchā*, the saddle of the white horse.

nouns are declined as usual. As in many other dialects there are instances of es or instrumentals ending in *ē*. Thus *gharē*, in a house; *bhūlkhē*, in or by hunger persons, is a nominative plural.

Among the pronouns we may note *bau*, he; *bā*, she; oblique *bā* for both genders 'this' *Ūē* is 'him,' and *una-i*, 'them also' 'Anyone' is *kōv*, obl. *kāū* *Āp* or 'Your Honour'

In the case of verbs, again note the use of the feminine agreeing with *bāt* under-
n forms like *bichārī*, it was considered; *lahī* it was said; *pūchhī*, it was asked.
Forms worth noting are *ān*, having come: *lhabā*, having caused to eat; *khāāī*, the
eating, a feminine verbal noun as in Banāpharī; and *pahīnat* for *pahinī*, worn, a
ne in *ai*, again as in Banāpharī

[No 14]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDĒLĪ (LODHĀNTĪ OR RĀTHŌRĀ)

(DISTRICT, HAMIRPUR)

(Rai Sahib Kashi Pershad)

एक कोज साहकार रहै । वा चार जनेँ घर-में हते । साहकार वा साहकारिन वा साहकार-का बह्ज वा व्याटा । जौन गाँव-में साहकार रहत-तो वा गाँव-के राजा-नेँ विचारी कै साहकार-सेँ हजार दो हजार रुपैया कौनउ अनुआ उपद्रे-सेँ लै लओ चाहिये । रात-केँ राजा ज-के घर-की पछीत आन लगे कि साहकार-की बह्ज वा व्याटा रात-केँ जो निकरहै तो एही-में जवाँ डाँड़ लेहौं । अकेलैँ साहकार-के घर-में-में कोज ना गयो आओ । और जहाँ तहाँ पर रहे ॥

साहकार-की बह्ज वा व्याटा जो भीतर परे-ते बह्ज-नेँ अपनेँ स्वामिया-में कही कि सोओ बहुत रात जात-रही-है । ज-नेँ कही कि पान लगा-देव । खा-केँ सो रहैँ । विगर पान खाएँ सोरी आँखी ना लगहै । बड़य-नेँ कही कि चुनाटू-में चूना नही आय । वो बोलो खालें डुकर-की धैलिया-में-में चूना लै-आओ । वा खालें आई । उतईँ चूना ना मिलो । सो जा-केँ ज-नेँ स्वामिया-में कही कि ओईँ धैलिया-में चूना नहियाय । वो बोलो कि विगर पान सोरी आँखी ना लगहै सो अपनी नयुनिया-में जो नौ लाख-की मौता पणिन-है सो ई-खाँ दिया-की जोत-सेँ जरा-देव कि चूना हो-जाय । ज-नेँ मौता-की चूना बना-केँ पान लगाओ और जए खवा-दओ और फिर वे मो-रहै ॥

राजा-नेँ जो पछीतै लगे हते सब मुनौ और मन-में बोलो कि जव एज विगी पान-के लाने नौ लाख-की मौता जरा-दओ-है तो जा-के धन-की जौन मित है ॥

राजा अपनेँ सहलन-कोँ आवत-रहे और जव सकारी भयो तब साहकार-कोँ पकर बुलाओ वा पूछी कि तुम बड़े कि हम बड़े । साहकार-नेँ कही कि मैं नही जानत कै को बड़ी आय । आय-ई जनेँ । राजा-नेँ साहकार-कोँ

हवालात-में वैँड़ दओ और फिर राजा-नेँ साहकारिन वा ज-के लरका-कौ
 बुलाओ वा पूँछी कै हम वड़े हैं कै तुम । उन-ई-नेँ निवेरी ना करो । तव
 उन-ई-कौँ हवालात-में विँड़ा-दओ । फिर साहकार-कौ वड्ड-कौँ बुला-कै पूँछी
 कि हम वड़े कि साहकार वडौ है । ज-नेँ कही कि गरौ-परवर जो मैं
 जान माफ-कर पाजँ तो ज़हौँ । राजा-नेँ कही कि तोरी जान माफ है
 कड्ड । ज-नेँ कही कै ना-तौ अपुन वड़े आय ना मोरी समुर वडौ
 आय । दिन वडौ है । राजा-नेँ पूँछी कि कैसेँ दिन वडौ है । ज-नेँ कही
 देखौ काल मोरे समुर-कौ दिन वडौ हतो कि मोरे खुवाहंद-नेँ नौ लाख-कौ
 चूना एक विरी पान-में खा-लओ । और आज अपुन-कौ दिन वडौ है कि
 अपुन-के हुकम-सेँ मोरे सास समुर वा खुवाहंद भूखे हवालात-में विँड़े-हैं ।
 सो दिन वडौ है । कोज काज-सेँ वडौ नही आय । राजा जा सुन-कै
 खुसौ भए और ज-के सास समुर वा खुवाहंद-कौँ हवालात-में छोड़-दओ वा
 ज-खौँ इनाम दर्द और ज-कौँ ज-के घरे पठवा-दओ ॥

[No 14]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDELĪ (LODHĀNTĪ OR RĀTHŌRĪ)

(DISTRICT, HAMPIRI)

(Rai Sahib Kashi Pershad.)

TRANSLITERATION AND TRANSLATION.

Ek kōū sāhūkār rahai Wā chār janañ ghar-maĩ hatĩ
A certain merchant was And four persons house-in were
 Sāhūkār, wā sāhūkārīn, wā sāhūkār-kī bahū
The-merchant, and the-merchant's-wife, and the-merchant's daughter-in-law
 wā byātā Jaun gāw-maĩ sāhūkār rahat-tō, hā gāw-kĩ
and son What village-in the-merchant living-was, that village-of
 rājā-naĩ bichārī kai, 'sāhūkār-saĩ hajār dō hajār
the-king-by it-was-thought that, 'the-merchant-from thousand two thousand
 rupaiyā kaunā anū upadrā-saĩ lai laō chāhīe'
rupees some pretended quarrel-by having-taken to-take is-proper'
 Rāt-kāĩ rājā ū-kē ghar-kī pachhīt an lagō kī,
Night-at the-king his house-of year having-come stayed that,
 'sāhūkār-kī bahū wā byātā rāt-kāĩ jō nikar'hāĩ,
'the-merchant-of daughter-in-law and son night-by if they-will-come-out,
 tau ēhī-maĩ ū-khā dāĩ laihaũ ' Akēlaĩ sāhūkār-kĩ ghar-maĩ-saĩ
then this-in him-to fine I-will-take' But the-merchant's house-in-from
 kōū nā gaō āō, aur jāhā-tahā par-rahē
anyone not went came, and where-there they-lay-down

Sāhūkār-kī bahū wā byātā jō bhitar parē-tō,
The-merchant-of daughter-in-law and son who inside lying-down-were,
 bahū-naĩ ap'naĩ swāmī-vā-saĩ kahī kī, 'sōō, bahut rāt
the-daughter-in-law-by her-own husband-to it-was-said that, 'sleep, much night
 jāt-rahī-hai ' Ū-naĩ kahī kī, 'pān lagā-dēō, l hī-lāĩ
going-been-has' Him-by it-was-said that, 'betel prepare, eaten-letting
 sō-rahāĩ Bigar pān khāaĩ mōri ākhī nī lag'hāĩ
let-us-go-to-sleep Without betel eating my eye not will-close'
 Baiyār-naĩ kahī kī, 'chunātū-maĩ chūnā nahī iy ' Baū
The-icomān-by it-was-said that, 'the-limebox-in lime not is' He
 bōlō, 'khālaĩ dukar-kī thāilyā-maĩ-saĩ chūnā lai-āō ' Bī khālaĩ nī
s-poke, 'below old-man-of bag-in-from lime bring' She below came

Uta-ī chūnā nā milō Sō jā-kaī ū-naī swāmiyā-saī
There-ereen lime not was-got. Therefore gone-having her-by the-husband-to
 kahī ki, 'ō-ī thāihyā-maī chūnā nahiyāy. Bau bōlō ki.
it-was-said that, 'that-ereen bag-in lime is-not' He spoke that,
 'bigar pān mōrī ākhī nā lag'hai, sō ap'nī nathuniyā-maī
'without betel my eye not will-close, therefore your-own nosering-in
 iō nau lākh-kau maūti pahunai-hai, sō i-khā diyā-kī jōt-saī
what nine lakhs-of pearl worn-is, that this-for lamp-of flame-in
 jarā-dēo, ki chūnā hō-jāy' Ū-naī maūti-kau chūnā banā-kaī
burn that lime may-become Her-by pearl-of lime made-having
 pān lagāō aur ūē khabā-daō aur phir bē sō-rahē.
betel was-prepared, and to-him to-eat-was-given and again they went-to-sleep.

Rājā-naī iō pachhitai lagō-hatē. sab sunau. aur man-maī
The-king-by, who in-the-rear stayed-had all was-heard, and mind-in
 bōlō ki, 'jab ēk birī pān-kē jānai nau lākh-kau maūti
he-spoke that 'when one roll (of) betel-of for-the-sake nine lakhs-of pearl
 jarā-daō-hai tau jā-kē dhan-kau kaun mit hai?
burnt-been-has, then this-(person)-of wealth-of what limit is?'

Rājā ap'nai mah'lan-kaū āwat-rahē, aur jab sakārau bhaō,
The-king his-own palace-to coming-was and when morning became,
 tab sūhūkār-kaū pakar bulāō wā pūchhī ki tum
then the-merchant having-seized was-summoned and it-was-asked that, 'you
 barē ki ham barē?' Sūhūkār-naī kahī ki 'maī nahī
great or we (I) great?' The-merchant-by it-was-said that 'I not
 jānat kai kō barau āy Āp-ī jānai' Rājā-naī
knowing that who great is Your-Honour-alone I-not The-king-by
 sūhūkār-kaū hawālāt-maī baīr daō aur phir rājā-naī
the-merchant-to jail-in imprisoning was-given, and again the-king-by
 sūhūkārin wā ū-kē lar-kā-kaū bulāō wā pūchhī
the-merchant's-wife and his son-to it-was-summoned and it-was-asked
 kai 'ham barē hai kai tum?' Ūna-i-naī niberau nā
that, 'we (I) great are or you' Them-also-by distinguishing not
 karō Tab ūna-i-kaū hawālāt-maī bīrā-daō Phir
was-made Then them-also-to jail-in it-was-imprisoned Again
 sūhūkār-kī bahū-kaū bulā-kaī pūchhī ki 'ham
the-merchant-of daughter-in-law summoned-having it-was-asked that, 'we (I)
 barē ki sūhūkār barau hai? Ū-naī kahī ki, 'garī-par'var,
great or the-merchant great is? Her-by it-was-said that 'poor-cherishes,
 jō maī an mēph'la pāū, tu kahaū' Rājā-naī kahī
if I life prudence-making ge', then I-may-say' The-king-by it-was-said

ki, 'tōrī jān māph hai, kahū' Ū-naĩ kahī hai, 'nā-tau
that, 'thy life pardon is, say' Her-by it-was-said that, 'neither
 apun barē āy, nā mōrau sasur barau āy Din
You-Honour great is, nor my father-in-law great is The-day
 bairau hai.' Rājā-naĩ pūchhī ki, 'kaisāī din barau hai?'
great is' The-king-by it-was-asked that, 'how the-day great is?'
 Ū-naĩ kahī, 'dēkhau, kāl mōrē sasur-kau din barau
Her-by it-was-said, 'behold, yesterday my father-in-law-of the-day great
 hatō, ki mōrē khuwāhand-naĩ nau lākḥ-kau chūnā ēk birī pān-māī
was, that my husband-by nine lakhs-of lime one roll (of) betel-in
 khā-laō Au āj apun-kau din barau hai, ki
was-eaten And today You-Honour-of the-day great is, that
 apun-kē hukam-sāī mōrē sās, sasur, wā khuwāband
You-Honour-of the-order-by my mother-in-law, father-in-law, and husband
 bhūkhē hawālāt-māī būñē-haī Sō din barau hai Kōū
in-hunger jail-in imprisoned-are Therefore the-day great is Anyone
 kāū-sāī barau nahī āy' Rājā jā sun-kāī khusī bhāē,
anyone-than great not is' The-king this heard-having pleased became,
 aur ū-kē sās, sasur, wā khuwāband-kāī hawālāt-sāī
and her mother-in-law, father-in-law, and husband-to jail-from
 chhōr-daō, wā ū-khā ū-kē gharē path'wā-daō
it-was-released, and her-to her in-house it-was-sent

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a merchant, whose family consisted of four persons, himself, his wife, his son's wife, and his son. Now the king of the town in which the merchant dwelt thought to himself, 'I must get up some fictitious quarrel with this merchant, and get one or two thousand rupees out of him.' So one night he went and hid himself in the rear of the merchant's house, expecting to catch his son and daughter-in-law going out, and to be able to get a fine out of him on that account. But no one came in or went out. The good folks went quietly to bed.

After a time, the daughter-in-law said to her husband, the merchant's son, 'it's getting very late, why don't you go to sleep?' Said he, 'first prepare a roll of betel for me,' and after I have had a chew we can go to sleep. I'll never close my eyes unless I first have a chew of betel.' She answered, 'there is no lime in the lime-box.' Then said he, 'go downstairs, and get some lime from the Old Man's (his father's) bag.' She did so, but neither was there any lime there. So she came back and told her husband. Said he, 'if I don't get some betel, I won't close my eyes. There's a pearl worth nine lakhs of rupees in your nose-ring. Make some lime by burning it in the lamp-flame.'

¹ A roll of betel is prepared with betel leaf, arecanut, and spices, of which the most important is lime.

So she made some lime out of the pearl, and prepared some betel, which he chewed, and the two went off to sleep

Now the king, who had been hiding in the rear of the house, heard all this, and he said to himself, 'they've burnt a nine-lakh pearl for the sake of one roll of betel. This man's wealth must be limitless'

So he went home to his palace, and as soon as morning came he had the merchant arrested and brought before him. As soon as he appeared, the king asked him, 'who is the greater, you or I?' The merchant replied, 'I do not know. Your Majesty alone knows'. Then the king put him in jail, and sent for the merchant's wife and son. 'Who,' asked he, 'is greater, I or you?' They also were unable to reply, so he put them, too, in jail, and sent for the merchant's daughter-in-law, and asked her, 'who is the greater, I or the merchant?' She replied, 'Cherisher of the Poor, if you will promise me my life I will tell'. Said the king, 'you have the promise of your life, tell'. Said she, 'neither is Your Majesty great, nor is my father-in-law. It is the day which is great'. The king asked her what she meant. Said she, 'behold, yesterday my father-in-law's day was great, so that my husband was able to eat nine lakhs worth of lime in a single betel roll, but to-day Your Majesty's day is great, for by Your Majesty's order my father-in-law, my mother-in-law, and my husband have been cast into jail, and are now lying there in hunger. Therefore, it is the day which is great. No one person is greater than anyone else'. When the king heard this reply he was much pleased, and released her father-in-law, her mother-in-law, and her husband from jail, and sent her home to her house.

PĀWĀRĪ BUNDĒLĪ OF DATIA AND THE NEIGHBOURHOOD

Pāwārī is the name for the variety of Bundēlī which is spoken in those parts of the Gwalior and Bundelkhand Agencies of Central India, in which the Paramāra or Pāwār Rājput̃s are one of the principal clans. In the Bundelkhand Agency it is spoken in the tract lying to the west of the Jhansi District, which includes the State of Datia, and the Alampur Pargana of the State of Indore. In Gwalior it is spoken in the tract adjoining Datia, i.e. in the east of the Gird Gwalior, and in the Bhandar Districts of that State.

The number of its speakers is reported as follows —

Bundelkhand Agency	203,500
Gwalior	150,000
	<hr/>
TOTAL	353,500
	<hr/>

Pāwārī hardly differs at all from ordinary Bundēlī. It has a few local peculiarities, most of which it shares with the Lodhāntī just described. This will be evident from the following folktale, which, like so many of these Bundēlī specimens, has been prepared by Rai Sahib Kashi Pershad of Charkhari. We may note the following words which do not occur in ordinary dictionaries —

hāi-pīgālā, lamentation

līraiṇā, a fox

kōl-kadaiṇā, carrying on the shoulders

sīkālā, a swing-shelf

We see very strongly in force the Bundēlī tendency to omit a medial *h* and to contract. Thus, we have *kaṛ* for *kahi*, having said; *īaṇṇau*, I shall remain, *raṇ*, remained, similarly *īakat-tō*, he was remaining, becomes *īatō*. Other verbal forms worth noting are *lagṇai*, he will reach, and *lakhaṇ-īatō*, he was remaining gazing. The following causal verbs occur in the specimen, *luān*, to cause to say, *dikhāban* (neuter in sense, really a potential passive), to be visible; *dibān*, to cause to give.

[No 15]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDÉL (PĀWĀRĪ).

(STATE, DATT.)

(Rai Sahib Kashi Pershad.)

एक साहूकार एक तलाव-के किनारे रतो । एक दिन एक कंगाल साहूकार-जे इतै सांगवे-कौं आओ । साहूकार बोलो कि जो तलाव-में सब रात ठाड़ो-रहे बाए में वान रुपैया देव । कंगाल बोलो मैं ठाड़ो रखौंगी और साहूकार-में तीन बेर जुवा-कें रुपयन-की पक्की कर लई । और कंगाल तलाव-में रात-के समैयां जाय-कें ठाड़ो भओ । और हुन-बीचां बाए कोज ना दिखावै अकेलें एक दिया दूर गाँव-के दिवाले-में उजरत दिखावै । सो बाए अपनी नजर-में लखें रतो । सकारें तलाव-में-में कढ़-कें साहूकार-के टिजां गओ और साहूकार-में बोलो कि रुपैया देव । साहूकार बोलो जा तो ब्रता रात भर तो-कौं काज-कौ आसरौ तो नाई रओ । कंगाल बोलो सोए काज-कौ आसरौ नाई रओ । अकेलें दिवाले-में एक दिया उजरत दिखात-रओ । साहूकार-नें कही कि तैं-नें सब रात दिया-में तापो और बाए कछू ना दओ ।

वो हाइ-पिंगला करत चलो गओ । गैल-में बाए एक लिंरैया मिलो और पूछी कि हाइ-पिंगला कैसो करत-जात-है । वानें सब हाल कहि सुनाओ । लिंरैया बोलो कि मैं रुपैया तोए दिवा देहौं । अकेलें तैं सोए कोल-कदैयां धर लै-चल और इत-इ-कौ-इत-ई उतार जाइये । और पैलां गाँव-में कै आ कि वन-कौ राजा आउत-है सो अपने अपने कुत्ता बाँव लेव । कंगाल गाँव-में कै आओ और लिंरैया-कौं लिवा-गओ । लिंरैया-नें जा-कें पंचाइत जोगी और कही कि दो खन्म गार-देव जा-में मौंका बाँध-देव और जा-में चावरन-की हंडी घर-देव और तरें आग वार-देव कि चावर चुर-जावें । पंच बोले जैं हंडी दूर टंगी-है । आँच ना लगहै । चावर कैसें चुरहें । लिंरैया बोलो कि दिया-में तापत कैसें हैं । ऐसैं चावर चुरहें ।

पंच कछू ना बोले । लिरैया बोली कि ना दिया-सैं कंगाल-नैं तापो-है ना
चावर चुरहैं । वाए रुपैया गिन-देव । और साह्रकार-सैं वाए रुपैया गिना-
दए । कंगाल-नैं रुपैया ले-कैं लिरैया-कौ कोल-कदैयाँ धरो और वन-मैं वाए
उतार-आओ और फिर अपने घरे गओ ॥

[No 15]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (PĀWĀRĪ)

(STATE, DATTA)

(Rai Sahib Kashi Pershad.)

TRANSLITERATION AND TRANSLATION.

Ēk sāhūkār ēk talāw-kē kinārai ratō Ēk din ēk
 One merchant one tank-of on-bank living-was One day one
 kangāl sāhūkār-kē itai māḡbē-kaū āō Sāhūkār bōlō ki,
 poor-man the-merchant-of near begging-for came The-merchant said that,
 'jō talāw-maī sab rāt thārō-rahai bāē maī bis rupaiyā
 'who the-tank-in all night standing-may-remain to-him I twenty rupees
 dēw' Kangāl bōlō, 'maī thārō raaūgau,' aur
 may-give' The-poor-man said, 'I standing-up will-remain,' and
 sāhūkār-saī tīn bēr kuwā-kaī rupaiyan ki pakkī
 the-merchant-from three times caused-to-say-having rupees of assurance
 kar laī Aur kangāl talāw-maī rāt-kē samaiyā
 having-made was-taken And the-poor-man the-tank-in night-of at-time
 jāy-kaī thārō bhaō Aur hun-bīchā bāē kōū nā
 gone-having standing-up became And there to-him anyone not
 dikhābai, akēlaī ēk diyā dūr gāw-kē dibālē-maī ujrat dikhābai
 is-visible, but one light distant village-of temple-in shining is-visible
 Sō bāē ap'ni najar-saī lakhaī ratō Sakāraī
 Therefore to-it his-own gaze-with looking-at (he-)remaining-was. At-dawn
 talāw-maī-saī karh-kaī sāhūkār-kē dhikā gaō aur
 tank-in-from come-out-having the-merchant-of near (he-)went and
 sāhūkār-saī bōlō ki, 'rupaiyā dēw' Sāhūkār bōlō, 'jā tau
 the-merchant-to said that, 'rupees give' The-merchant said, 'this indeed
 batā, rāt bhar tō-kaū kāū-kau āsrau tau nāī raō' Kangāl
 tell, night whole thee-to anyone-of help verily not was' The-poor-man
 bōlō, 'mōē kāū-kau āsrau nāī raō Akēlaī dibālē-maī ēk diyā
 said, 'to-me anyone-of help not was But the-temple-in a light
 ujrat dikhāt-raō' Sāhūkār-naī kahī ki, 'taī-naī sab
 shining being-visible-was.' The-rich-man-by it-was-said that, 'thee-by all
 rāt diyā-saī tāpō,' aur bāē kachhū nā daō.
 night lamp-from warming-was-done,' and to-him anything not was-given

Bau hāi-pīg'lā karat chalō-gaō. Gaul-maĩ bāc ek līrayā
He lamentation making departed The-road-in to-him a fox
 milō, aur pūchhī kī, 'hāi-pīg'lā kaisau karat-jāt-hai?'
was-met, and it-was-asked that, 'lamentation why making-going-thou-art?'
 Bā-naĩ sab hāl kahī sunāō. Līrayā bōlō kī,
Him-by all affair having-told was-caused-to-be-heard The-fox said that,
 'maĩ rupayā tōē dibā dēhañ Akēlaĩ taĩ mōē
'I rupees to-thee having-caused-to-give will-give But thou me
 kōl-kadaiyā dhar lai-chal, aur ita-i-kau-ita-i utār
on-shoulders having-placed take-away, and here-even-of-here-even having-deposited
 jāiyē, aur paulā gāw-maĩ kai ā kī, "ban-kau rājā
go, and first the-village-in having-said come that, "the-forest-of the-king
 āut-hai, sō ap'nai ap'nai kuttā bādh-lēw" Kangāl
coming-is, therefore your-own your-own dogs tie-up" The-poor-man
 gāw-maĩ kai āō aur līrayā-kañ hīwā-gaō Līrayā-naĩ
the-village-in having-said came and the-fox took-away The-fox-by
 jā-kaĩ pāchārt jōrī aur kahī kī,
gone-having an-assembly-of-arbitrators was-brought-together and it-was-said that,
 'dō khamm gār-dēw, jā-saĩ sīkā bādh-dēw, aur jā-maĩ
'two poles bury, these-from a-swinging-frame tie, and this-in
 chāw'ran-kī handī dhai-dēw, aur taraĩ āg bār-dēw kī chāwar
rice-of cooking-pot place, and below fire alight-set that the-rice
 chur-jāwaĩ' Pañch bōlē kaĩ, 'handī dūr tangī-hai,
may-be-cooked' The-arbitrators said that, 'cooking-pot distant hung-is,
 āch nā lag-hai, chāwar kaisaĩ chur-haĩ?' Līrayā bōlō kī,
heat not will-reach, rice how will-be-cooked? The-fox said that,
 'diyā-saĩ tāpat kaisaĩ haĩ? Aisaĩ chāwar chur-haĩ'
'lamp-from warm-making how is? So the-rice will-be-cooked'
 Pañch kachhū nā bōlē Līrayā bōlō kī, 'nā diyā-saĩ
The-arbitrators anything not said. The-fox said that, 'not lamp-from
 kangāl-naĩ tāpō-hai, nā chāwar chur-haĩ Bāc
the-poor-man-by warming-been-done-has, not rice will-be-cooked To-him
 rupayā gin-dēw' Aur sāhūkār-saĩ bāc rupayā
the-rupees count-and-give' And the-merchant-from to-him rupees
 ginā-daē Kangāl-naĩ rupayā lai-kaĩ
were-caused-to-be-counted-over-and-given The-poor-man-by the-rupees taken-having
 līrayā-kañ kōl-kadaiyā dharō aur ban-maĩ bāc utār-iō,
the-fox on-his-shoulders was-placed and the-forest-in him he-deposited,
 aur phur ap'nai gharē gaō
and again his-own in-the-house (he-)went

FREE TRANSLATION OF THE FOREGOING.

A certain merchant used to dwell on the banks of a tank. One day a poor man came to him to beg. The merchant said, 'I will give twenty rupees to whoever will stand in the tank all night.' The poor man said he would do so, and made the merchant promise to keep his words by a threefold promise. At night the poor man went to the tank and stood up in it. While he was there no one was seen by him. The only thing that was visible was a lamp shining in a temple of a village far away, and on it he kept gazing. At dawn he got out of the tank and went to the merchant and asked for his money. 'During the whole night,' said the merchant, 'did anyone give you any help?' 'No one,' replied the beggar, 'the only thing I saw was the lamp shining in the temple.' 'O then,' said the merchant, 'you were warming yourself at that lamp, were you?' and he refused to give him anything.

The beggar went away lamenting. On the road he met a fox, who asked him why he did so. He told the fox the whole affair, and the latter said, 'never mind, I'll get you your money, but after I have done so, you must lift me on to your shoulders and bring me back, and set me down in this very place. But first go and tell the villagers that the King of the Woods is coming, and that they must tie up all their dogs.' The beggar took the message, and then conducted his friend to the village. The fox called a meeting of the village arbitrators, and told them to set up two high poles, and between the two to hang high up a swinging tray,¹ and to set a cooking pot in the tray, and to light a fire on the ground below, so that some rice might be cooked in the pot. The arbitrators said, 'the cooking-pot is hung too high up. The flames won't reach it, and how on earth will the rice be cooked?' Replied the fox, 'it will be cooked, just as a person can warm himself from a distant lamp.' When they heard this the arbitrators had nothing to say, and the fox went on, 'neither could this poor man have warmed himself at that lamp, nor can the rice be cooked. Pay him the rupees he has earned.' So they made the merchant count out and give his twenty rupees to the poor man, who, as soon as he had got them, took the fox on his shoulder, and carried him to the forest, where he deposited him in the place where he had found him, and went home rejoicing.

¹ A *chid* is a hanging frame on which pots and the like are placed for cooking or to be out of the way.

THE MIXED DIALECTS OF THE NORTH

To the north, Bundēli has on its west the closely related Braj Bhākhā dialect of Western Hindi and on its east the Baghēli dialect of Eastern Hindi. In the District of Hamirpur it extends nearly up to the Jamna, being separated from it only by a narrow strip of land, in which Tīrhārī is spoken, along the south bank of that river. As already shown good Bundēli is spoken over nearly the whole of Hamirpur. To the east of that district lies the district of Banda.

Tīrhārī and the dialects of Banda have been dealt with under the head of Eastern Hindi (Vol VI, pp 132 ff). These are all mixtures of Baghēli and Bundēli, and as the former language is the most prominent element in all of them they have been described under it. So also has the language spoken by some 8,000 Banāphars (Banāpharī) in Hamirpur, although Banāpharī elsewhere is distinctly a form of Bundēli.

Between Hamirpur and Banda (on both sides of the river Ken, which forms the boundary between the two districts) is a dialect called Kundrī. The Kundrī on the Banda side is a form of Jūrar-Baghēli and has been described under that head (Vol VI, pp 152 ff). That on the Hamirpur side of the stream is also a mixed language, but is mostly Bundēli and is described on p 527.

South-east of Hamirpur, i.e. in the north-east of the Bundelkhand Agency of Central India and the neighbouring portions of the Baghelkhand Agency, the true Banāpharī is spoken. It also is a mixed dialect, but here, although containing many peculiarities which are distinctively those of Eastern Hindi, it is in the main Bundēli.

Finally, so far as these mixtures with Eastern Hindi are concerned, we have seen that Tīrhārī (which we have classed as a form of Baghēli) runs along the south bank of the Jamna in the Hamirpur district. At the border of the district immediately to the north-west of Hamirpur, i.e. Jalaun, it stops, but here we find, in Jalaun, a small tract in which Tīrhārī is fading off into the general Bundēli of that district. This form of speech is called Nibhattā (p 529). It is based on Bundēli, but has many of the peculiarities of Eastern Hindi. Elsewhere in Jalaun the language is good Bundēli.

On the north-west, Bundēli shades off into Braj Bhākhā through what is known as Bhadaurī (p 531), which is spoken along the river Chambal in the districts of Agra, Mainpuri and Etawah, and also over nearly the whole of the home districts of the Gwalior State.

The following are the estimated numbers of people who speak these mixed dialects —

Name of Dialect	Where spoken	Number of speakers.	
Banāpharī	Bundelkhand	245,400	335,400
	Baghelkhand	90,000	
Kundrī	Hamirpur		11,000
Nibhattā	Jalaun		10,200
Bhadaurī	Gwalior	1,000,000	1,212,000
	Agra	250,000	
	Mainpuri	8,000	
	Etawah	55,000	
	TOTAL		1,659,000

It must be remembered that, besides these, 5,000 speakers of Banāpharī in Hamirpur, and a few speakers of Kandrī in Banda have been classed under Baghēlī

Of these dialects Banāpharī is by far the most important on account of its possessing a literature. Bhadaurī, on account of the number of its speakers, comes next

BANĀPHARĪ

Banāpharī is the form of Bundēli spoken by members of the Banāphar tribe of Rājput̄s, and in the country inhabited by them. This tract consists mainly of the north-centre and east of the Bundelkhand Agency of Central India, i.e. the Chandla Pargana of the State of Charkharī, the Laurī Pargana of Chhatarpur, the Dharampur Pargana of Panna, the Jāgirs of Naigawan Rebai, Gaurihar, and Beri, and the States of Ajāgarh and Baoni. It also extends into the south-east corner of the District of Hamirpur, and (to the east) into the western parts of the Nagode and Maihar States of the Baghelkhand Agency. Although a mixed dialect, Banāpharī is one of the most important forms of Bundēli, as in it are preserved the many bardic songs regarding the famous heroes Ālhā and Ūdal, which together form a large cycle of epic poetry. This feature of the dialect will be illustrated at length in the following pages.

The number of speakers of Banāpharī is estimated as follows —

Bundelkhand Agency	245 100
Hamirpur	5,000
Baghelkhand Agency	90,000
TOTAL	340 400

Leech in his account of the language quoted in the list of authorities of Bundēli remarks that Banāpharī differs from Standard Bundēli in having a larger mixture of Ūidū. He probably means by this that its vocabulary contains more Arabic and Persian words than are usually found in dialects of this part of India, and in this he is perfectly right. A perusal of the specimens, especially of those belonging to the Ālhā-Ūdal cycle, will show that quite a large number of these foreign words have been adopted. Indeed such complete citizenship have some of them obtained, that they are even treated as verbal roots, and conjugated as if they were genuine Indian words. This method of dealing with foreign words is very rare in all Indian languages. Such borrowed terms are generally employed without any change of form, and, if used as verbs, it must be done by means of a periphrasis. Yet here we have words like *najarat* a present participle, meaning 'looking at,' which in Hindi would be *najar kar'tā*, from the Arabic *nazar*, and *tajawūḡai*, he intends, from the Arabic *tajawūz*. Leech further describes Banāpharī as a 'kind of slurred and slovenly Urdū'. This account cannot be called accurate, for the foreign element found in its *grammar* is Baghelī, not Urdū. Banāpharī is a mixture of Bundēli and Baghelī in proportions varying according to locality and to the personality or caste of the speakers. In the version of the Parable received from Hamirpur the Baghelī influence predominates and I have given it in the volume dealing with Eastern Hindi (Vol VI, pp 155 and ff). Further south, in Bundelkhand proper, the Bundēli element certainly predominates everywhere, as will be evident from the specimens received from the State of Charkharī. These are (1) the first few sentences of the Parable of the Prodigal Son, and (2) a folk-tale (both prepared by Rai Sahib Kashi Pershad of Charkharī). After these I give, with a special introduction, two more specimens from Eastern Hamirpur. These are parts of the cycle of poems about Ālhā and Ūdal. It will be seen that the version of the Parable agrees with

Standard Bundelī in nearly all particulars, but that the other three specimens show numerous examples of the influence of Eastern Hindī

The following account of the main peculiarities of Banāpharī is based on the specimens and on Mr. Vincent Smith's notes

PRONUNCIATION.—This closely follows ordinary Bundelī. The diphthongs *ai* and *av* are commonly used for *ē* and *ō* respectively. Thus *sai* instead of *sē*, from. Far more common is the change of *ō* to *uā* and of *ē* to *yā*. This is quite optional, so much so that we often find the same word spelt in both ways. Thus, we have *yāi* for *ēr*, a support, both *l hēt* and *l hyāt*, a field; *lēr* and *l yār*, of, *ghōi* and *ghuār*, a horse

As regards consonants, *n* often becomes *l*; thus *jalām*, for *janām*, birth; *jalanī*, for *jananī*, a mother. *L*, on the other hand, often becomes *r*, as in *tar'wār* or *tal'wār*, a sword. The letter *ph* regularly becomes *p* in the word *banāpar*. We often find the letter *r* where we should not expect it, thus, *sar'mān*, for *sanmān*, respect, *sar'mūch*, for *sanmūch*, entire, and *asarār*, ² for *bē-shumār*, countless

A long vowel is regularly shortened in the antepenultimate; thus, the root *mān*, heed, makes its first person singular future *manhaū*, and *lhēl*, sport, makes its respectful imperative *l hūryāi*. We occasionally meet short *e* and short *o*, in words like *mohi*, me (but *mō-hī*, even I), and *jeh*, whom.

DECLENSION.—Many feminine nouns end in the termination *ai* (corresponding to Hindōstānī *ī*), which is not changed in the oblique case. Thus, *ēl juhārai*, one salute, *śikhārai*, hunting, *lhabarai*, news, used both as a singular and as a plural, *salāmai*, respects, used as a plural in III, 58. Strong Tadbhava nouns usually end in *ō*, as in Bundelī, but sometimes the Eastern Hindī form in *ā* is employed. These nouns form their oblique bases in *ē*. Thus, *ghōrō*, or *ghōiā*, a horse, oblique form, *ghōiē*. Sometimes we have, as in *bhaūrā*, a bee (IV, 1), the oblique form ending in *ā*, which is probably an instance of borrowing from Rājasthānī, similarly *chēlā-nai kahus*, the disciple said.

A very common oblique form both in the singular and in the plural ends in *an* or *en*. Thus, *lhētān-mā*, in the field (III, 77; cf. 78, and IV, 193); *chaukan-lā*, to the palace square, *āhū saudāgar māi ghōren-lā*, *ghōyan-lā bēchai jāw*, I am a merchant of horses, I am going to sell the horses (IV, 122)

The use of the case of the Agent is rather capricious, as the termination *nē* or *nai* is often omitted. The case is used before all forms of the past tenses of transitive verbs, whether the simple past participle is used, as in Western Hindī, or whether a conjugated form of the tense is used, as in Eastern Hindī. Hence, even in the latter case, the verb agrees in gender with the object. Thus we have *bānī-nai lāg taul-daī*, the shopman weighed out the ration, *yā bāt brāhman sunī*, the Brāhman heard this thing, *bābā pūchhi*, the recluse asked, *chēlā-nai lalus*, the disciple said; *nā silhyū* (fem.) *barārai ēāg*, I have not learnt the warding off of arrows (IV, 183). In the last example, *silhyū* is in the feminine to agree with *barārai*. The masculine would be *silhōy*.

The following are the usual forms which the case terminations take:—

Agent, *nē*, *nai*

Accusative-Dative, *lhā* (not *lhō*), *lā*, *lā*, *laū*, *lai*.

Dative. *lānē*, *lhitir*, *lājē*, for.

Instrumental-Ablative, *saī, saĩ, lhaĩ, tai, saũ, sō, san, paī*
 Genitive, *kēr, kyāī* Common gender, direct and oblique
kērau, kyārau, lau, lā Masculine, direct
kērē, kyāī ē, kē Masculine, oblique
kērī, kyāī rī, lai, lī Feminine, direct and oblique
 Locative, *mai, mā, mā, māhĩ, mahānī*

The Personal **Pronouns** are *mai, mā, I, ma-hĩ, I also, ma-hĩ, even I, obl form. mohī, moh, micah, mō, mōhĩ, to me, mōr, mōrau, micāī, micāī au, my, ham, we, ham-hĩ, we also, ham-hĩ, even we, obl form, ham, hamaĩ, to us, hamāī, hamāī au, hamāī au, our. tuĩ, taĩ, tai, thou, ta-hĩ, tō-hĩ, thou also, ta-hĩ, tō-hĩ, even thou, obl form, tohī, toh, twah, tō, tōhĩ, to thee, tōī, tōrau, twār, twārau, thy, tum, rou, tum-hĩ, you also, tum-hĩ, even you, obl form, tum, tumaĩ, to you, tumār, tumāī au, tumāī au, your ū, wā, he, that, wa-hĩ, he also, wa-hai, even he, obl form, wāh, wā; wāhĩ, to him, ūy, ūy, they, wō-ū, wā-ū, they also, obl form, un, un-haĩ, to them, un-hun, them also, un-hun, even them*

Similarly *ī, yā*, this, obl form, *eh, yā*, Plur *ĩ*, obl *in*, etc

The Relative Pronoun is *jē* or *gyā*, obl *jeh, jē, gyā*

In all the above, the plural is frequently used instead of the singular

Kāhū or *kōū* is 'anyone,' obl *kāhū* *Kō* or *kann* (obl *kyā*) is 'who?', *lā* (obl. *kāhē*), what?

CONJUGATION.—The important point to note is that in all the tenses formed from participles without auxiliary verbs there are two forms, one, the participle alone as in Western Hindi, and the other, the participle with suffixes indicating the number and person, as in Eastern Hindi. It is also to be noted that in the latter case, the suffixes are added to the strong form of the participle in *ō*, and not to the simple base. Thus *māī ō-s*, not *māra-s*, he struck

The Verb Substantive is —

Present, I am, etc

	Sing	Plur
1	<i>āhĩ, haũ</i>	<i>āhaĩ, āhen āī yan, I an</i>
2	<i>āhī, hī</i>	<i>āhū, āhā, hā</i>
3	<i>āhī, āhai, hai, āī</i>	<i>āhaĩ, āhĩ, haĩ, āī</i>

Hawaĩ may be substituted for *haĩ*, and so throughout

Past, I was, etc

Sing		Plur	
Masc	Fem	Masc	Fem
<i>hatō or tō</i>	<i>hatī or tī</i>	<i>latē or tē</i>	<i>latī or tī</i>

For all persons, exactly like the Hindōstānī *thā* Or,—

Future.—I shall strike, etc. This has two forms, viz—1 *Mārab*, used for all genders, numbers, and persons, as in old Eastern Hindi,—2

	Sing	Plur
1	<i>mar̥haũ</i> or <i>mar̥haũ</i>	<i>mar̥tē, mar̥tē or mar̥tē</i>
2	<i>mar̥hai</i> or <i>mar̥hai</i>	<i>mar̥hā, mar̥hā, mar̥hā, or mar̥hā</i>
3	<i>mārī</i>	<i>mar̥hāi or mar̥hāi</i>

Note that when the first syllable is long, and falls in the antepenultimate, it is shortened. So we have *man̥haũ*, I will heed, in IV, 133. *Kaihai* (IV, 133), thou wilt say, is slightly irregular as in Bundeli.

Tenses formed from the Present Participle

The **Present Participle** is *mārat* (com gen), or *mar̥tō* (masc), *mar̥ti* (fem). From it are formed the usual tenses. Thus,—

Present.—*Mārat-haũ* (often written *mārathaũ*), I am striking. Any other form of the Auxiliary may be used.

Imperfect.—*Mārat-hatōy*, I was striking. Any other form of the Auxiliary may be used. As an isolated form, I may quote *larai rahai*, he was doing.

Past Conditional.—This may be formed in two ways. Either the present participle alone is used (exactly as in Hindostāni), or else we have a tense conjugated on the model of Eastern Hindi. For the first form we have *mar̥tō* (masc), *mar̥ti* (fem), (if) I, thou, he, or she had struck, *mar̥tē* (masc), *mar̥tī* (fem), (if) we, you, or they had struck. For the second form we have the following —

	Sing		Plur	
	Masc.	Fem.	Masc.	Fem.
1	<i>mar̥tōy</i>	<i>mar̥tiyē</i>	<i>mar̥tōn</i>	<i>mar̥tin</i>
2	<i>mar̥tōy</i>	<i>mar̥ti</i>	<i>mar̥tōn</i>	<i>mar̥tin</i>
3	<i>mar̥tō</i>	<i>mar̥ti</i>	<i>mar̥tō</i>	<i>mar̥ti</i>

Tenses formed from the Past Participle

The **Past Participle** is *mār* (com gen); or *mārō* (masc), *māri* (fem). From it are formed the usual tenses. Thus—

Past.—Like the Past Conditional, this may be formed in two ways. Either the Past Participle alone is used (exactly as in Hindostāni), or else we have a tense

conjugated on the model of Eastern Hindī. In both cases, if the verb is a transitive one, the construction is passive. The subject is put into the Agent case, and the verb agrees in gender with the object. In the second conjugated form, it agrees with the subject in person. Thus. *maī-naī mārōy* means 'I struck something masculine,' but *maī-raī mārōī* means 'I struck something feminine.' The following is the ordinary method of conjugating the past tense of a transitive verb. The conjugation of an intransitive verb differs in the third person.

	Singular		Plural	
	Masc.	Fem.	Masc.	Fem.
1	maī- <i>hā</i> .	maī- <i>hā</i> .	maī- <i>hā</i> .	maī- <i>hā</i> .
2	maī- <i>hā</i> .	maī- <i>hā</i> .	maī- <i>hā</i> .	maī- <i>hā</i> .
3	maī- <i>hā</i> .	maī- <i>hā</i> .	maī- <i>hā</i> .	Not given.

These may be taken as the standard forms, but other forms for the third person singular are met. These are *mārce*, *māris*, and *mārus*.

In the case of an intransitive verb, the third person singular, as noted above, is not used. Only the past participle alone is employed. Thus. *baith* or *baithō* he sat down: *baith* or *baithā*, she sat down: *baith* or *baithā*, they (masc.) sat down: *baith* or *baithā*, they (fem.) sat down.

Perfect.—*Mār-hāū* or *mārō-hāū*. I have struck. Any other form of the Auxiliary can be used.

Pluperfect.—*Mār-hatōy* or *mārō-hatōy*. I had struck. Any other form of the Auxiliary can be used. In both tenses the construction is that of ordinary Hindōstānī.

The Infinitive is *māran*, *mārai*, *mārāb*, or *mārōb*. *Mārai* is feminine in gender when used as a verbal noun. The others are masculine. The oblique form of the first three is the same as the nominative. That of *mārōb* is *mārōbē*.

Irregular Verbs.—

The following irregular past participles have been noted:—

Infinitive.	Past Participle.
<i>āy</i> <i>āyōb</i> , or <i>āyō</i> , to come	<i>āyō</i> fem. <i>āī</i>
<i>jāy</i> , to go	<i>gaurō</i> <i>gā</i> , or <i>gau</i> ; fem. <i>gai</i> or <i>gāī</i> .
<i>dēy</i> , to give	<i>daurō</i> , <i>dal</i> , <i>dinh</i> , or <i>din</i> ; fem. of <i>daurō</i> or <i>dal</i> , <i>dī</i> .
	From <i>dinh</i> , we have <i>dinhō</i> , fem. <i>dīrhī</i>
<i>lāy</i> , to take	The same as for <i>dēy</i> , substituting <i>l</i> for <i>d</i> .
<i>lārōb</i> to do	<i>lar</i> , <i>larō</i> or <i>kīrh</i> , <i>kīrhō</i> .

The verbs *āub*, and *jaub*, are quite irregular in the past tense. That of *āub* is conjugated as follows —

	Sing		Plur	
	Masc	Fem.	Masc	Fem
1	<i>āwaĩ</i>	<i>āyũ</i>	<i>āyan</i>	<i>āin</i>
2	<i>āwaı</i>	<i>āyĩ</i>	<i>āyõ</i>	<i>āyũ</i>
3	<i>āwõ</i>	<i>āı</i>	<i>āyē</i>	<i>āĩ</i>

Any other form of the past participle may be used for the third person. The past tense of *jaub* is similar. Thus, *gaıwaĩ*, I went, and so on.

The future of *āub* is *aihaũ*, I shall come, *aibē*, etc, we shall come, *ai*, he shall come. Similarly, *jaıhaũ*, I shall go.

[No 16]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDELI (BANĀPHARĪ) DIALECT

(STATE, CHARKHARĪ)

SPECIMEN I.

(Rai Sahib Kashi Pershad)

काहू-कै दुइ लरका हतै । लहुरे लरका अपनै वाप-सै कहो कै
 वाप सोर हींसा वाँट द्या । और वह-नै सब द्वारा वाँट द्यो । और वह-नै
 सब धीरे दिनन-सै इकट्ठा कर ल्यो और बहुत दूरी देस-खाँ चलो गयो और
 वहाँ आपन सब द्वारा वाहीयाद-सै बहाइ द्यो ॥

TRANSLITERATION AND TRANSLATION.

Kāhū-kai	du	lar-kā	hatai.	Lahurē	lar-kā	ap'nai
<i>I-certain-one-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>(By-)the-younger</i>	<i>son</i>	<i>his-own</i>
bāp-sai	kahō	kai	'bāp,	mōr	hīsā	bāt
<i>father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'father.</i>	<i>my</i>	<i>share</i>	<i>having-divided</i>
wah-nai	sab	dyārā	bāt	daō	Aur	wah-nai
<i>him-by</i>	<i>all</i>	<i>property</i>	<i>having-divided</i>	<i>was-given</i>	<i>And</i>	<i>him-by</i>
thōrē	ūman-mai	ikatthā	kar-laō	aur	bahut	dūri
<i>a-few</i>	<i>days-in</i>	<i>collected</i>	<i>was-made,</i>	<i>and</i>	<i>very</i>	<i>far</i>
gaō,	aur	wahāi	āpan	sab	dyārā	wahiyād-mai
<i>away</i>	<i>and</i>	<i>there</i>	<i>his-own</i>	<i>all</i>	<i>property</i>	<i>absurdities-in</i>
						<i>was-caused-to-flow-away</i>

[No 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDELĪ (BANĀPHARĪ) DIALECT

(STATE, CHARKHARĪ)

SPECIMEN II

(Rai Sahib Kashi Pershad)

एक ब्राह्मन वा एक ब्राह्मनी रहै । दोज मिहरिया मुँसवा आँइ ।
कुछ दिन बीतै धुवक परो । तव ब्राह्मन आपन मिहरिया छोड़ दखिन भाग
गा । और एक साहूकार-कै चाकर रहो । पाँच सौ रुपैया कमाइस ।
जब दो वरसै हो चुकी तव ब्राह्मनी-की खबर आई । और साहूकार-सै
विदा माँग-कर आपन घर-कौ रेंगो । जब कुछ दूर घर रह-गा तव मन-मै
सोधिस कै ब्राह्मनी करजदार हुइ गई हूँ सो मै काज वडे आदमी-के इहाँ
रुपैया धर दें । गाँउ-मै एक वाँनी रहै । तिया-सन कहस कै भाई मोर
रुपैया धरोहर धर राख । इतनै बीच-मै एक वैरागी-का चेला लाग लैन
आयो । वाँनी-नै जल्दी-मै चेला-कौ लाग तौल दर्इ और चेला लाग लै-गा ।
वावा पूछिस आज लाग सिवाइ काहे है । चेला-नै कहस कै एक राहगीर
वाँनी-के इहाँ पाँच सौ रुपैया-की धरोहर-की बात-चीत करै रहै । सो सो-गवाँ
लाग जल्दी-मै तौल दिहस-है । वावा मन-मै सोधो कै वा राहगीर-कौ कौनउ
जुगत-सै बुलाव । सो अधिकारी कनक वा घी ऐचस वा चेला-सै कहिस कै
या जिस फेराव और वाँनी-सै कहव कै हमार वावा काह-का हराम नहीं
खात आँइ । चेला गा और जिस फेर दिहस । या बात जब वा ब्राह्मन
सुनी तव कहिस कै या वावा ईमानदार है । यह-के इहाँ रुपैया मै धरव ।
ब्राह्मन वावा ढिंग गा वा कहस कै महाराज मोर रुपैया धर राखौ । वावा-नै
रुपैया लै-कर एक कोठा-मै ब्राह्मन-के साम्हनै गाड दिहस और ब्राह्मन आपन
वर चलो गा । अपनी ब्राह्मनी सै पूछिस कि काह-की करजदार तौ नाहीं
हा । ब्राह्मनी कहस कि नियाहँ । तव कुछ दिन बीतै ब्राह्मन आपन रुपैया
लैन वावा ढिंग गा । वावा कहिस हमार ढिंग कव धर गा । ब्राह्मन मन-माँ
गिल्याँद मानी और एक जिमीदार-सै आपन सब हाल जा कहिस । जिमीदार

कहुस कै हमार जोर निहाँइ । तुम फलानै सौजा-कौ वीवी-कौ सुनाव । ब्राह्मन वीवी-कौ गा और आपन हाल कहुस । वीवी कहो कै मै फलानै दिन वावा-के ढिंग जाव सो तुहीं आइ-जाइस । वीवी सब आपन जमाँ लै-कर वावा ढिंग गई और कहिस कै मोर मियाँ साहब मदारन गे ते सो नहीं आये आँइ । मै उन-के टूड़े-खाँ जात-हौँ । मोर धरोहर धर राखौ । इतनै बीच-मै ब्राह्मन आइ-गा वा कहुस कै वावा मोर रुपैया दै गख । वावा-नै रुपैया उखार-कर-कै दे दीन । या सोच-कर-कै कै जो मै या-सै भगड़हौँ तौ वीवी आपन रुपैया ना धरहै । वीवी देखिस कै ब्राह्मन आपन रुपैया पाइ-गा । तव वावा-सै कहिस कै मोर भाई कहत आवा-है कै मियाँ साहब मदारन-सै आइ-गे सो अब मै धरोहर ना धरहौँ । और फिर वीवी हसन लग वा ब्राह्मन हसन लग और वावज हसै लग ॥

॥ कहावत ॥

वीवी हसी मियाँ घर आये । हसे मुसाफर गठरी पाये ॥
 तुम का हसे मियाँ भीखे । एक तमासा ये भी सीखे ॥

[No. 17]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDELI (BANĀPHARĪ) DIALECT

(STATE, CHARKHARĪ)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

Ek brāhman wā ēk brāhmanī rahai Dōū mihariyā mūs'wā
 One brāhman and one brāhman's-wife were Both wife husband
 āi kuchh din bitai dhubak parō Tab brāhman
 are (i.e. were) Some days passed famine fell Then the-brāhman
 āpan mihariyā chhōr dakhn bhāg-gā Aur ēk sūhākār-kai chākār
 his-own wife leaving south ran-away And one banker-to servant
 rahō Pāch sau rupaiyā kamāis Jab dō bar'sai
 remained Five hundred rupees he-earned When two years
 hō-chukī tab brāhmanī-kī khabai āi Aur sūhākār-
 had-passed then the-brāhman's-wife-of remembrance came And the-banker-
 sai bidā māṅg-kai āpan ghar-kau raigō Jab kuchh
 from leave begged-having his-own house-to he-started When some
 dūi ghai rah-gā tab man-mai sōdhai kai, brāhmanī
 distance house remained then mind-in he-thought that, brāhman's-wife
 karai-dār hai-gai hūhai sō mai kāū barī ad'mī-kī ihī rupaiyā
 indebted become will-be therefore I some great man-of near rupees
 dhar-daīw Gāu-mai ēk bānī rahai Tivā-san kahus kai,
 deposit-may The-village-in one shopman was Him-to he-said that,
 'bhāi, mōr rupaiyā dharōhar dhar-rākh' It'hai-bich-mai ēk
 'brother, my rupees deposit keep' The-meantime-in one
 bairāgi-kā chelā lāg lain āyō Bānī-nai jaldi-mai
 religious-mendicant's disciple rations to-take came The-shopman haste-in
 chelā-kau lag taul-daī, aur chelā lāg lai-gā
 disciple-to rations weighed-out, and the-disciple rations took-away
 Bābā pūchhis, 'āj lāg sūwāi kāhē-hai?' Chela-nai
 The-recluse asked, 'today rations much why-is?' The-disciple-by
 kahus kai, 'ēk rāh-gīr bānī-kō ihī pīch san
 it-was-said-by-him that, 'one way-farer the-shopman-of near pre hundred
 rupaiyā-kī dharōhar-kī bāt-chit karai-rahai, sō mō-khī lāg
 rupees-of deposit-of conversation doing-was, therefore me-to rations
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auṁ kahis kai, 'mōr miyā-sāhab Madāran gē-tē, sō nahī āv-ī
and said that, 'my master Madāran gone-was, but not returned-is
 Mai un-kē dhūai-khā jāt-haū Mōr dharōhar dhar-rākhō 'It'naī-bīch-mai
I him to-look-for am-going My deposit keep 'The-mean-time-in
 brāhman āi-gā, wā kahis kai, 'bābā, mōi rupaiyā dai-rākh
the-brāhman arrived, and said that, 'father, my money give-up'
 Bābā-naī, rupaiyā ukhār-kar-kai dē-dīn Yā sōch-kar-kai kai,
The-recluse-by money taking-out was-given-up This thinking that,
 'jō mai yā-sai jhagar-haū tau bibī āpan rupaiyā nī
'if I this-one-with shall-quarrel then the-dancing-girl her-own money not
 dhar-hai ' Bibi dēkhis kai brāhman āpan rupaiyā
will-deposit ' The-dancing-girl saw that the-brāhman his-own money
 pāi-gā, tab bābā-sai kahis kai, 'mōr bhāi kahat āwā-hai
got, then the-recluse-to she-said that, 'my brother saying come-is
 kai, "miyā-sāhab Madāran-sai āi-gē" Sō ab mai dharōhar
that, "the-master Madāran-from arrived" Therefore now I deposit
 nā dhar-haū ' Aur phir bibī hasan lāg, wā brāhman
not will-place ' And again the-dancing-girl to-laugh began, and brāhman
 hasan lāg aur bābā-ū hasan lāg
to-laugh began and the-recluse-also to-laugh began

Kahāwat,—

(Hence-the-)saying,—

Bibi hasi miyā ghara āyē, hasē musāphara gathari
The-dancer laughed her-master home came, laughed the-traveller purse
 pāyē
he-got

Tuma kā hasē, miyā bhikhē ? Eka tamāsā vē bhī sikhī
You why laughed, master mendicant ? A trick this-one also learnt

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a Brahman and his wife. A famine occurred, so the Brahman deserted his wife, and ran away to the Deccan, where he took service with a banker, and earned five hundred rupees. When two years had passed, he remembered his wife, and, taking leave of the banker, set out for his home. While he was on the way, it struck him that his wife would probably be in debt, so he decided to deposit his savings with some well-to-do person to protect them from her creditors. He accordingly went to a shopkeeper in his village, and asked him to take the money on deposit.

While he was speaking to him the disciple of a certain mendicant devotee came up to beg from the shopman, and the latter, being busy with the Brahman, weighed out the alms in a hurry. The disciple brought what he had got to his master the recluse, who

THE SONGS OF ĀLHĀ AND ŪDAL.

I do not suppose that any epic poem is at the present day so popular as that of Ālhā and Ūdal, which is sung by itinerant bards all over northern India. The entire cycle has never been collected, but portions of it and even translations of portions have often been published. The earliest version of the epic with which we are acquainted is contained in the *Mahōbā Khand* of the Prithirāj Rāsan, attributed to Chand Baidāi (c. 1190 A.D.). Chand Baidāi was the court bard of Prithirāj Chauhān, King of Delhi. The *Mahōbā Khand* deals mainly with the war between that Monarch and Parmāl, the Chandēl of Mahōbā, and according to another, and more probable, tradition was the work of Jagnāik, the bard of Parmāl. A translation of a part of it will be found in Todd's *Rajasthan*, i. 614 and ff. There are two or three native editions of the modern cycle, none of which is complete. Portions of one of them were translated by Mr. Waterfield into vigorous English ballad metre, and appeared in vols. lx, lxi, and lxii of the *Calcutta Review*, under the title of the 'Nine-Lakh Chain, or the Marō feud'. A full account of the contents of these editions, from the pen of the present writer, will be found in vol. xiv of the *Indian Antiquary*, pp. 255 and ff. An edition of the text and a translation of the chapter relating to Ālhā's marriage, as current in Bihār, also by the present writer, will be found on pp. 209 and ff. of the same volume.

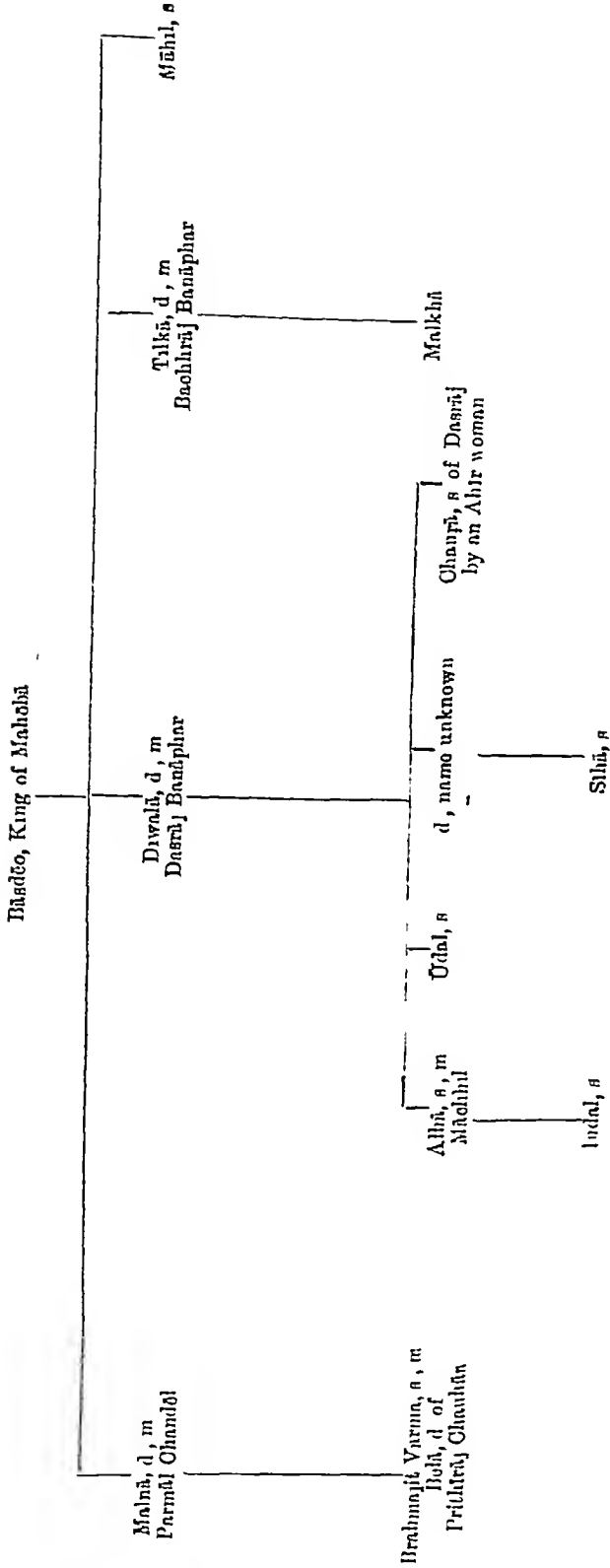
Some years ago Mr. Vincent Smith was kind enough to present me with a collection of notes on the Bundēli dialect of Hamirpur, which he had made when he was employed in the settlement of that district. These contained the following two extracts from the cycle, which are given just as they were taken down under his supervision from the lips of rustic singers. Both are fragments, but they are valuable not only as specimens of the Banāpharī sub-dialect of Bundēli, but also as being genuine specimens of a class of poetry which is very popular over a large part of our Indian possessions. In Hamirpur the whole series of songs dealing with Ālhā and Ūdal is known as the 'Savā' or 'Ālhā'. Separate fragments which are recited at one time are called 'Pāicārā', 'Samay' or 'Mār'.

The text given below is that of Mr. Vincent Smith, unaltered. The translation is also based on a rough version prepared by him to accompany the texts. I am responsible for the notes.

It is unnecessary to give here a full account of the contents of the Ālhā cycle. Those interested in the subject will find what they require (so far as is known) in the article in the *Indian Antiquary* quoted above. I propose to give here so much of the legend as is necessary for understanding the specimens now printed. It is to be understood that what is narrated is legend (and not the only legend,—they are often contradictory) and not history. The main characters are historical, but their adventures, as here recorded, are not.

The three royal personages dealt with are—(1) Prithirāj or Pithaurā the Chauhān King of Delhi, (2) Jaichand, the Rāthōr King of Kanauj, and (3) Parmāl or Parmamādi, the Chandēl King of Mahōbā in Bundelkhand. The two first were cousins.

¹ Once for all, I warn the reader that I do not transcribe these and other names in the cycle with absolute accuracy. I only give the popular spelling. For instance 'Parmāl' should properly be 'Par'māl'.



The other prominent figures in the poem (besides Prithirāj and Jaichand) are —

Jagnāik, bard of Parmāl.

Lākhan, nephew of Jaichand.

Rāyṣāl, elder son of Jaichand

Gulālan, younger son of Jaichand.

Rāybhān, Rājā of Kurhat, a fief of Kanauj, under Jaichand

Miyān Tālhan of Benares (see below)

Ali Alāwar

Kālē Khān

Jarī Bēg

Sultān

Bahubali

} Sons of Tālhan.

Hīrsing Dēo

Bīrsing Dēo

Pūran Dēo

} Chiefs of Gānjar Conquered by Ālhā, but subsequently his allies

Matauwā Ahīr, in the service of Brahmajit

Diriyā, Ūdal's henchman He was groom of the horse Bendulā

Rāmāpatī of Gwalior, one of Prithirāj's commanders

Ranjit, another son of Parmāl.

Alkhā, another son of Bachhrāj

Karīḷyā, the name of Ālhā's horse

Bendulā or Benduliyā, Ūdal's horse

Singhin, Miyān Tālhan's horse

Manōrath, Jaichand's horse

} These were magic horses and could fly.

Of the above Miyān (or Mīrā) Tālhan is the most important figure. He was a Musalmān of Benares, who took service under Parmāl. He and Dasrāj (Ālhā and Ūdal's father) were intimate friends, and had exchanged turbans. After the latter's death he attached himself to Ālhā and Ūdal, and followed their fortunes to Kanauj. Ālhā looked upon him as his father, and he appears throughout as the Nestor of the story. He was killed in the final struggle at Uraī and was buried at Mahōbā, where his tomb near the Kīrat Sāgar is still shown. He rode a horse called 'the lioness' (Singhin) and had nine sons and eighteen grandsons.

Parmāl gave Ālhā the district of Kālīnjar, to the south-east of Mahōbā (in the present district of Banda) as his fief. To Malkhā he gave the fief of Sīrsā.¹ We pass over the many and glorious exploits of Ālhā, Ūdal, and Malkhā in their early years and hasten to the final catastrophe. Māhil, Parmāl's brother-in-law and evil counsellor, saw that there was no hope of compassing the latter's ruin so long as he was protected by these valiant champions. He persuaded Parmāl to demand from Ālhā his famous mare, Karīḷyā, and, on the request being refused, so far to forget their services as to expel the brothers ignominiously from his territory. With their mother and families, and accompanied by Tālhan of Benares, they repaired to Kanauj, where Jaichand received them,

¹ Sīrsā is a beautiful Gwalior Sīrsā, on the river Pāṇi, not far from Amliā. See Gwalior Gazetteer (1905), Vol. I, p. 124.

but, being himself in dread of Ālhā, despatched him on an expedition against the rebellious chiefs of Gānjar (traditionally identified with Gujerat), who had hitherto successfully defied all the forces sent against them. Accompanied by Lākhān, the nephew of Jaichand, Ālhā and Ūdal successfully accomplished their task, and were received into great favour, Ālhā having the fief of Rāyḱōt (near Kanauj) assigned to him.

In the meantime a quarrel had arisen between Prithīrāj Chauhān of Delhi and Parmāl regarding some troops of the former who had been cut up while passing through the latter's territory. Māhul diligently fanned the flame, and persuaded Prithīrāj to bide his time for vengeance. After the lapse of eight years Māhul contrived in his capacity as minister to send Parmāl's army to the south, and then sent word to Prithīrāj that the way was now open to Mahōbā. Prithīrāj at once advanced and attacked Sursī, where Malkhā was governor. The latter sent pressing appeals for help to Parmāl, who, under the traitorous persuasion of Māhul, replied that it was Malkhā's business to drive out Prithīrāj. Deeply hurt at this supercalious reply, Malkhā nevertheless made a brave resistance, but was in the end overwhelmed by superior numbers, and himself met a glorious death in the midst of his foes.

Parmāl, now seriously alarmed for the safety of his kingdom, called a council, and on the advice of Malnā, his queen, demanded a truce from his adversary on the plea of the absence of his champions Ālhā and Ūdal. Prithīrāj, with Rājpūt chivalry, granted the request, on condition that, at the end of a year, during which each party was to prepare for the final battle, it should be fought on open ground, which should give no advantage to either party, and the vast plain round Uraī (in the present district of Jalaun) was fixed upon as the deciding scene of the contest.

Parmāl then despatched his bard Jagnāik to Kanauj to recall Ālhā and Ūdal. On the way Jagnāik halted at Kurhat on the bank of the Jamna, where the local Rājā, Rāybhān, hospitably entertained him, but in the morning refused to return to his guest the splendid armour with which his horse was decked. Jagnāik accordingly went on to Kanauj vowing vengeance against Rāybhān.

He was cordially received by Ālhā who, however, refused to assist Parmāl till his mother Diwalā pressed upon him his duty as a Rājpūt. 'Let us fly to Mahōbā,' exclaimed Diwalā.¹ But Ālhā was silent, while Ūdal said aloud, 'May evil spirits seize Mahōbā! Can we forget the day when, in distress, he drove us forth. Return to Mahōbā—let it stand or fall, it is the same to me, Kanauj is henceforth my home.'

'Would that the Gods had made me barren,' said Diwalā, 'that I had never borne sons, who thus abandon the paths of the Rājpūts, and refuse to succour their prince in danger!' Her heart bursting with grief, and her eyes raised to heaven, she continued, 'Was it for this, O Universal Lord, thou mad'st me feel a mother's pangs for these destroyers of Banāphar's fame? Unworthy offspring! the heart of the true Rājpūt dances with joy at the mere name of strife—but ye, degenerate, cannot be the sons of Dusrāj—some carl must have stolen to my embrace, and from such ye must be sprung.' The young chiefs arose, their faces withered in sadness. 'When we perish in defence of Mahōbā, and, covered with wounds, perform deeds that will leave a deathless name, when our heads roll in the field—when we embrace the valiant in fight, and, treading in

¹ This extract from the poem is taken from Tol

the footsteps of the brave, make resplendent the blood of both lines, even in the presence of the heroes of the Chauhān, then will our mother rejoice'

At length roused to indignation Ālhā rushed impetuously to Jaichand, and demanded leave to depart. This was at first refused, but ultimately granted after an angry scene, and the king of Kanauj not only gave the required permission, but sent a powerful army, headed by his own sons Rāypāl and Gulālan, and his nephew Lākhan, with Ālhā to assist the Chandēl against the Chauhān of Delhi.

The army marched. On the way they passed Kurhat where Jagnāik demanded vengeance for his stolen horse-armour. A battle ensued in which Rāybhān was defeated and compelled to restore his booty. In admiration of the Banāphars' valour, he, too, joined the advancing host. As the troops went on, the worst omens appeared on all sides. The countenance of Lākhan fell, these portents filled his soul with dismay, but Ālhā said, 'though these omens bode death yet death to the valiant, to the pure in faith, is an object of desire, not of sorrow. The path of the Rājput is beset with difficulties, rugged and filled with thorns, but he regards it not, so it but conducts to battle.' To carry joy to Parmāl alone occupied their thoughts, the steeds bounded over the plain like the swift-footed deer.

On the way, in spite of the truce, they were suddenly and unexpectedly attacked at a river crossing by the Chauhān army, led by Chaurā. All but Lākhan fled. He made a gallant stand with his handful of troops, but was nearly overpowered. Diwalā, after vainly trying to stop Ālhā and Ūdal in their flight, ordered her dooly to be set down, and getting out desired Ūdal to enter it and give her his sword and shield, for though he fled she disdained to fly. Her reproaches, as contained in Chānd's verses, form one of the most famous passages in the whole cycle. They will be found in verses 98 and following of the first of the following extracts. Stung by her reproaches Ālhā and Ūdal returned and repulsed Chaurā.

The brothers, ere they reached Mahōbā, halted to put on the saffron robe, the sign of 'no quarter' to the Rājput warrior. The intelligence of their approach filled the Chandēl prince with joy, who advanced to embrace his defenders, and conduct them into the city, while the queen Malnā came to greet Diwalā, who with the herald bard paid homage and returned with the queen into the palace.

On the arrival of the brothers in the citadel, a council of war was held. Parmāl, always a coward,¹ at first resolved to abandon Mahōbā, but urged by the Banāphars and their mother, he at length consented to march his host towards Uraī. In the preliminary fights, which lasted several days, the boy Brahmajit Varmā, his son, died gallantly fighting against superior numbers, and Chaurā hastened to convey the news to Delhi, where the youthful hero's wedded, but yet unmated, bride Bēlā was still dwelling in the citadel of her father Prithirāj. Overjoyed at the terrible blow with which his foe was smitten the Chauhān ordered his commander to complete the victory by carrying off from Mahōbā Parmāl's queen, the lovely Padminī or Malnā, and conveying her to the royal seraglio at Delhi, but Chaurā himself had a fair young wife, and stayed to dally with her, while he despatched his lieutenant, Rāmāpati of Gwahor, to carry out his lord's behest. The widowed Bēlā, true to the fortunes of the house into which she had been

¹ This is his legendary character, but it is not borne out by history.

married, sent private word of this design to Ūdal, who intercepted Rāmāpatī at Kālpi and there, after a fierce conflict, slew him

At length the fatal day arrived, and the camps of the two kings stood face to face on the plain of Uraī. Parmāl, on seeing the enemy's preparations, feared like the poltroon he was, for his own safety. He determined to abandon his army, and, notwithstanding all Ālhā's and the other chief's entreaties to remain and animate his troops, he not only refused to stay, but insisted on Ālhā himself escorting him to Kālinjar. Before Ālhā could return to command his forces, the battle had been fought, and Parmāl's troops had been annihilated. Ālhā's son Indal, Ūdal, and the faithful Tālhan had all been slain. Seeing this, furious with rage, Ālhā drew his magic sword to destroy Prithirāj's army, but his arm was arrested by the goddess Dēvī Śārada,¹ and at her entreaty he consented to sheathe his sword, if Prithirāj would turn and fly seven paces. Prithirāj did so, and, satisfied by this concession to his invincibility, Ālhā disappeared from mortal view, and now dwells in that mysterious land of darkness, the Kāpī-ban, which is so famed in all the legends of the east. On the last day of each moon he visits Dēvī Śārada's temple on the hill at Mahyār and adorns her image with fresh flowers. He has repeatedly been seen, but, each time at a stern command to desist from following him, no one has ever ventured to advance, and he has disappeared.

After the defeat at Uraī, according to the legend,² Parmāl fled to Gavā, where he died.

So ends this tale of Rājpūt chivalry. If I have drawn sufficient attention to it to induce some resident in Bundelkhand to collect its scattered remnants from the only book in which it is preserved,—the mouths of the bardic reciters,—I shall be amply satisfied. It is a noble story, replete with incident, and with characters well contrasted. It appeals far more closely to English sympathies than do the comparatively artificial epics of Sanskrit literature.

Of the following two extracts, the first (marked Specimen III) is a fragment. It describes the summons of Ālhā and Ūdal from Kanauj to Mahōbā, the march from Kanauj and the fight with the Chauhān forces on the way. It breaks off abruptly in the middle of the combat. The second (marked Specimen IV) commences in Delhi, where Chauṛā brings the news of the death of Brahmāpt at Uraī. It then describes Rāmāpatī's mission to abduct Malnā, and how he was defeated on the way by Ūdal, who had been forewarned by Bēlā.

¹ Now worshipped at Mahyār on the Tons.

² But not according to history. Most of the foregoing narrative is based on Tcd., with additions from the researches made of the reports of the Archaeological Survey of India.

[No 18]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDĒLĪ (BANĀPHARĪ) DIALECT

(DISTRICT, HAMIRPUR.)

SPECIMEN III.

प्रश्न जयचंद का ।

की कुछ गिर गा जमुना मा की दह मा कगार ।
 मैं तो से पूछौं लाखन राने काहे मा उठै भनकार ॥

उत्तर लाखन का ।

ना कुछ गिर गा जमुना मा ना दह मा गिरी कगार ।
 सूर महीवे का आवत है जेह के लोहे उठै भनकार ॥

जयचंद ने कहा ।

जँघिया ड़ालैं औ धर काँपै हिलैं बत्तीसौ दाँत । ५ ।
 गरभै आय जाय जो महुवे का कनउज देइ मोर उजार ॥

लाखन ने कहा ।

ऐसी न कहिये महाराजा भूँठी ना मोहीं मुहाय ।
 जैसे थापे है चन्देलै पहिले तोही थापे समान ॥

जयचंद के दरबार की तारीफ़ ।

गऊ-कोस लौ जानम पर गईं तकिया कोई डेढ़ हजार ।
 पलथी से पलथी जहाँ अरभी ती भालन भुँइँ हरियाय । १० ।
 किररा माचो तो लोहे का अरभी तो खेरो सार ।
 कुरी निवारा जहाँ बैठे ते रजपूत टिकौना लाग ॥
 खाये अफीमन के सनका ते विन मारे न बदलैं बात ।
 देवी भगवती धरी पलथी पै जैसे ल्वाटै कालिया नाग ॥

आन्हा का हरकारा जयचंद के पास गया ।

गिरो साँडिया जाय दरबार मा राजा सुन बात हमार । १५ ।
 सूर महीवे का आवत है राजा खबरदार हुइ जाँव ॥

जयचंद के दरवार में आल्हा का पहुँचना ।

आवत देखो आल्हा का सभा उठी भहराय ।
भड़ँ सलामें गन डीलन औ वड़े भये सरमान ।
दहिनी वाजू आल्हा का खाली कर दौ तंवू माँझ ॥

जयचंद ने आल्हा से कहा ।

एक जुहारैं तोरी सकरहियाँ एक तौ साँझी वार । २० ।
कौन साँकरो तोही पर गौ जो तैं आवै दुपहरी माँझ ॥

आल्हा ने जयचंद की जवाब दिया ।

एक जुहारैं मोरी सकरैयाँ एक तौ साँझी वार ।
आये मनौवा हैं महुवे से सो राजा तोह को करौं सलाम ॥

जयचंद ने कहा ।

टूटी घुड़ा-घर से तैं आवै घोड़ा तैं चलोय मताय ।
जब मैं चाहौं तोही जूझैं का सौरोय नगर महोव । २५ ।
हँस कै राजा बोलन लागो आल्हा सुन बात हमार ।
एक एक गोहँ के दुइ दुइ लैहों घी के काटौं चौगुने दाम ।
दूध के मोलन पानी कटिहौं आल्हा सुन बात हमार ।
खाय मतानोय तैं गाँजर मा मोहरा मा देहैं भुकाय ।
मार निकारो तोही चंदेले ने घर डोम के छोलन डार । ३० ।
याद विसर गै तोही वा दिन के जब आवै दुपहरी माँझ ॥

जदल ने जयचंद की जवाब दिया ।

हँस कै जदल बोलन लागो राजा सुन बात हमार ।
को है निकरैया मोही दुनिया मा केह के मुँह मा दाँत ।
जेह के कारन मैं भागो तौय सो गाँजर मा दीन्ह गँवाँय ।
वाप न पाई तोरे गढ गाँजर वंगाला दीन्होंय दिवाय । ३५ ।
वेरी मारिँव तोरी छेरी अस कान धरे मिमियाय ।
मारोंय विजहटा दिन दुपहर वगाले आगी लगाय ।
नौ दा भगाय दौ जे ने लाखन का वाप मारो कनौजी क्यार ।
तौन दिवाय दौ तोही राजा मैं सुख सोवो कनौजा माँझ ।
वारा वजारैं तोरी लुटवाय लईं सब हाथी डान्यों वढ़वाय । ४० ।
ऐसा दु-वहियाँ तैं राजा तोय मोहीं तुरतैं देतोय लौंटाय ॥

आल्हा की चिट्ठी जो कुरहट के राजा को लिखी ।

लिखे परवाना तब आल्हा ने	कलम-दान ले हाथ ।
राम रमौवल सबही का	राजा का बड़ी सलाम ।
जैसे नतइत तुम लाखन के	वैसे आह्न हमार ।
पाखर भेज देव घोड़े की	तौ काहे का माचै रार ॥ ६५ ॥

जवाब कुरहट के राजा का ।

तोही चुनौटी तोरे दादे का	चंदेल का बड़ी तलाक ।
पाखर न दैहौं घोड़े की	चाहै दिन रात चलै तलवार ॥

ऊदल ने फिर राजा की चिट्ठी लिखी ।

राम रमौवल सबही का	राजा का बड़ी परनाम ।
पाखर दै देव घोड़े की	या पाखर चदेले केर ।
ऐसी पाखर ना काह्न के	साढ़े तीन लाख का मोल । ७० ।
जलदी पाखर जो भेजौ ना	तौ कटि आओ मलै मैदान ॥

राजा लडने को तय्यार हुआ

वजे नगाड़ा राजा की	डंकन में पगै धुकार ।
तोपैं जुताईं आगे का	पीछे सिदुरिया वान ।
जितनी फौजें राजा की	कटि गौ मले मैदान ।
परी लडाईं ऊदल से	खूब घलो हथियार । ७५ ।
ज्वान हजारों गिर गे	घोड़ा गिरे असरार ।
हाथी गिर गये खेतन मा	वही खून की धार ।

राजा भागा और ऊदल ने बाँध कर आल्हा के आगे खड़ा किया ।

राजा भागी खेतन से	ऊदल मुसुक लीन्ह बाँधवाय ।
जब लै पहुँचे राजा का	आल्हा केरे पास ।
जोरी हथुलियाँ आल्हा से	वेटा चलीं तुम्हारे साथ ॥ ८० ॥

कूच होना लश्कर का बेचवतौ नदी को ।

कूच कराय दओ कुरहट से	नही को परे सौंहाय ।
कुछ दिन रंगे गैलन में	नदी बेतवें में पहुँचे जाय ॥

पृथ्वीराज और आल्हा की लड़ाई नदी में।

खवरै पाई पृथ्वीराज ने बाँधे बयालिस घाट ।
 परी लड़ाई पृथ्वीराज से अला-धुंध घली तरवार ॥
 ज्ञान हजारों गिर गे घोड़ा गिरे असरार । ८५ ।
 हाथी गिर गये खेतन मा वही खून की धार ।
 बेटा जूझो मियाँ ताल्लन का जहाँ खूब घली तरवार ॥

ऊदल ने पृथ्वीराज को लड़के को मार कर ताल्लन को लड़के का इन्तिकाम लिया ।

खवरै पाई ऊदल ने औ घोड़ा दूधो उड़ाय ।
 जाय कै पहुँचो वा मुचाँ मा वदला लै लौ सय्यद क्यार ।
 बेटा मारो पृथ्वीराज का सब सूरन का सरदार । ८६ ।
 कौन्हीं दावै पृथ्वीराज ने तब खूब घली हथियार ।

आल्हा की फौजों का भागना और लाखन की लड़ाई ।

फौजें विचल गई आल्हा की भगे सब सरदार ।
 फौजें रोक लई लाखन ने खूब घली हथियार ।
 राना जूझो सात सौ करी दाव चौहान ।
 चौड़े पकरत कट गये चौदा सौ चौहान ॥ ८७ ॥

आल्हा की जोर ने ऊदल को ललकारा ।

भागो फौजें आल्हा की तब रानी माझिल ने देखो आन ।
 तब फिर नोका आय ऊदल को देवर भगे कहाँ तुम जाव ॥

चन्द्र कवि का बनाया हुआ कवित्त खास पुरानो हिन्दो भाषा में जो मझला ने ऊदल से कहा था ।

मोहीं दे कमर-कटार ठाल तरवार कि वच्छी ।
 कच्छी के असवार जात लाखन में अच्छी ॥
 मरवे को डर करी वेख तिरियन-को धरौ । १०० ।
 नैनन कज्जल देव माँग मोतिन से भरौ ॥
 फिर फिर लड़ो देवर उदयरज नहीं अगजँ संभर कटक ॥
 कटक गाँजर का वीर पायक ललकारै ।
 कुरहट का रायभान बाव हायिन से मारै ॥
 बच्छगज गुजरात गिड गिडनो चराई । १०५ ।
 दमहर बागँ तोर रुधिर की नदी बहाई ॥
 जगनिक आळ मे यों कहै कि तेरे कुल भगिव कौन ॥

जगनायक के कहने से आल्हा लडने को फिर लौटा।

सुन जगनिक के बोल गोल से कढ़ो वनापर ।

ज्यों काली कढ़त सेत से उठत फना फन ।

चली भीर सौंहाय जहाँ तो लाखन रानो । ११० ।

आवत देखो उहल को चौड़ा उलभारी मलखे की ढाल ॥

[No 18]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

BUNDELĪ (BANĀPHARĪ) DIALECT

(DISTRICT, HAMIRPUR)

SPECIMEN III.

TRANSLATION

Jaichand —What, has aught fallen into the Jamnā or has the high bank fallen into the pool? I ask of you, Prince Lākhan,¹ whence comes this clashing sound?

Lākhan —Nought has fallen into the Jamnā, nor has the high bank fallen into the pool. The champion of Mahōbā is coming, whose weapons clash together.

Jaichand —(5) My limbs tremble,² my body quakes, my thirty-two teeth shake, if he of Mahōbā come in his pride, he will bring my Kanauj to ruin.

Lākhan —Say not so, Sure, for the false pleases me not, as once he served³ the Chandēl, even so he serves you.

For the space of a mule⁴ floor-clothes are spread, of pillows there were some fifteen hundred, (10) where the people sat cross-legged and touching each other, the javelins covered the earth as blades of grass.⁵

There was the clanging of iron, there weapons of the finest steel⁶ clashed together, where the Rājput̃s sat clan by clan, reclining on cushions.⁷ They were bemused from the opium they had eaten, men who without blows would not change their purpose.⁸ Each man with his sacred sword upon his thigh, like a black snake coiled.⁹

(15) The camel-courier alighted in the court and said, 'Rājā, hear my words,¹⁰ the Hero of Mahōbā is coming, Rājā beware!' On seeing Ālhā approach, the assembly rose trembling.¹¹ Every man made obeisance, great respect was shown,¹² and on the right side in the middle of the tent a place was cleared for Ālhā.¹³

¹ Lākhan was nephew of Jaichand

² *Durālai* is for *dōlai*. Here, as elsewhere, *ecā* is substituted for *ō*

³ The root *thāp*=serve

⁴ A *gaū-lōi* is an indefinite measure of distance, literally, the distance from which the low of a cow can be heard

⁵ *Pal'thī* is a method of sitting on the ground. The feet are crossed, with the knees wide apart. *Ajāhī tī=ul'jāhī thī* The earth was green (*harigāy*) with darts

⁶ *Khērī* is a kind of steel manufactured in the town in Oudh of that name. *Sār*, essence, is commonly used to signify excellence of quality

⁷ *Kurī* (= *luī*) = a clan or subcaste. *Nībārā* = separate. A *ṭilaunā* or 'prop' is a pillow for leaning against when sitting cross-legged (*pal'thī*)

⁸ Rājput̃s are great opium-eaters. These ballads are full of allusions to the practice and dwell upon it with pride. The root *ranā* = to be tipsy

⁹ A Rājput̃'s sword is looked upon as an incarnation of the Goddess Dēvī, and is frequently called by her name. Here *pal'thī* means 'thigh' or 'lap'

¹⁰ *Sīr'nī* or *sār'nī* is a female camel

¹¹ The root *bhāharā* = to tremble

¹² *Gaṇ ḍīlan*, literally 'counting bodies,' hence 'everyone'. *Sār'mān* is a corruption of *sanmān*

¹³ *Bājā* = arm, hence 'side'

Jaichand —(20) It is your wont to make obeisance once in the morning, and once again at evening;¹ what calamity has befallen you that you come at midday?²

Ālhā —It is my wont to make obeisance once in the morning, and once again at evening, now a summons has come from Mahōbā, and therefore, Rājā, I pay you my respects.³

Jaichand —You have come out as an overfed horse breaks from his stable.⁴ (25) When I will, I can slay you, why think you of Mahōbā's town? Laughing the Rājā spoke,—Ālhā, hear my words. For each grain of wheat I shall take two, and the price of clarified butter I shall exact fourfold. Water shall I appraise at the price of milk.⁵ Ālhā, hear my words. You have eaten and waxed furious in Gānjar, in the forefront of the battle shall I strike you down.⁶ (30) The Chandēlā drove you out, while the house sweepers pelted you with sugarcane refuse.⁷ Have you lost remembrance of *that* day, that you come to me at noon?⁸

Laughing then Ūdal⁹ spake,—Rājā, hear my words. Who is he that can drive me out? Who in the world has teeth in his mouth?¹⁰ Those for whose sake I had fled were lost in Gānjar, (35) Your father never gained even Gānjar fort, but I won and gave you Bengal. Bērī too I smote, so that it cried like a goat when held by the ear.¹¹ I smote Bīyahṭā, and at midday I fired Bengal. He who had nine times routed Likhīn, and slain the father of the Kanauj prince,¹² hum, O Rājā, I delivered to you, then you slept at peace in the midst of Kanauj. (40) Twelve bazaars of yours I sacked, and drove from before me all the elephants. Had you been so strong¹³ as you say, Rājā, quickly would you have turned me back.

Jaichand —I but jested with you, my son, and you became vexed.

With a laugh Ūdal replied,—Rājā, hear my words. Jest and smile with your mistresses,¹⁴ that eat from your hand. (45) Why jest and smile with me who can break iron with my teeth?¹⁵

Jaichand —At the full moon of Kārtik I went to bathe at Kālinjar, whilst returning I smote Mahōbā. Just then, my hero Ūdal, where were you, while it was I that was plundering twelve bazaars.¹⁶

Ālhā —Quite true. You had gone to bathe at the full moon of Kārtik, and whilst returning you smote Mahōbā.¹⁷ I was hunting on the preserves when a courier brought

¹ *Sakaraiyā*=*salālī*

² *Sāl-rō*=*sanlat*

³ *Manauwā*,=invitation, summons

⁴ *Matāy*=intoxicated, hence, fed up, overfed, *ghurā ghar*=stable, *jātī*=having broken

⁵ *Lit* When I wish to slay you, you are remembering

⁶ These are figurative ways of threatening revenge. Each insult shall be avenged fourfold.

⁷ Ālhā conquered Gānjar (said to be the same as Gujarat) for Jaichand. The latter now approaches him with peace on his deeds.

⁸ Ālhā originally served Parmā, the Chandēl of Mahōbā. The latter expelled him at the instigation of Vahilā and he took refuge with Jaichand.

⁹ Ālhā's younger brother

¹⁰ Ūdal, owing to his fiery nature, was known as *Bagh-ūdal*, Tiger Ūdal. He challenges the world to a fight for tooth and nail.

¹¹ Bērī lies in the Doab of the Betwā and the Jamnā, close to their confluence between the Districts of Jalān and Hissar. Bīyahṭā is in Hamurpur on the banks of the Betwā.

¹² *Dā*=time. So *lauṭat dā* (l. 46) at the time of returning.

¹³ Literally, two-armed.

¹⁴ *Bisurā*=*erōṣā*

¹⁵ *Manauwā*=a hero. Ālhā and Ūdal were at this time in the service of Parmā of Mahōbā.

¹⁶ *Ādhāy*=*anḥāy*=*nahāy*

me word (50) When I returned to Mahōbā then busily was plied the naked steel. When you fled from the field then I captured the horse Manōrath, if you believe me not, Rājā, I can send now for the horse

Jaichand — You may go to Mahōbā Ask what you will to-day, and I will grant it

Ālhā — Your goods, O Rājā, I desire not, nor do I desire store of wealth (55) Let Prince Lākhan be given to me, that he may aid me at the river

(*The King gives help worthy of Alexander the Great to Ālhā*)

With 100,000 horse he gave Lākhan, with 125,000 Rāj-pāl, and when he gave his son Gulālan, with him he gave 52,000 horse¹ Ālhā paid his respects, when the army was ready, he ordered the march from Kanauj, and a numberless² host went forth

(60) The camp was pitched in Kurhat, Jagnāik with clasped hands prayed,³ 'they have robbed my horse's armour, Ālhā Banāphar, have it brought back' Then Ālhā took in his hand his pen-box and wrote an order 'All and every I salute, to the Rājā my best respects. As you are Lākhan's relative, even so be mine (65) Send back the horse's armour, why stir up a quarrel?'

The Answer — To thee and to thy grandfather defiance, I challenge the Chandēl to do his worst⁴ The horse's armour I will not return, though the fight should last day and night

Ūdal sends a second letter — All and each I salute, to the Rājā my best respects Send back the horse armour, for this armour belongs to the Chandēl (70) Such armour has no man, three lākhs and a half it is worth If you do not send the armour quickly, come out and fight in the open⁵

Then sounded the Rājā's battle drums and the rattle of his drums was heard In front were yoked the guns, in the rear the rockets All the forces of the Rājā advanced in the open field (75) The attack was made on Ūdal right well they plied the sword. Young men⁶ fell in thousands, horses fell without number Elephants fell in the field, and fine was the stream of gore that flowed The Rājā fled from the field, Ūdal took him and pinioned him⁷ When they brought the Rājā before Ālhā, (80) he clasped the palms of his hands and begged of Ālhā, 'Son, let me go with you?'

Then they marched from Kurhat, and came opposite the river (Jamnā) For some days they travelled along the roads, and then reached the river Betwā⁸ Prithirāj heard the news and occupied forty-two landing places The fight with Prithirāj began, in blind fury they plied their arms⁹ (85) Young men fell in thousands, horses fell without number Elephants fell in the field, and fine was the stream of gore that flowed¹⁰

¹ Rāj-pāl and Gulālan were the elder and younger sons of Jaichand Lākhan, we have seen, was his nephew

² *Gāy qūtār* is said to be an old word meaning 'without number' *Gāy-gowāl*, the cowherd, is, however, one of the titles of Ālhā.

³ Kurhat was on the Kanauj, or northern, side of the Jamnā When Jagnāik was on his way to Kanauj to summon Ālhā he halted here Its king, Rāj-bhān, entreated him hospitably, but kept the rich armour which adorned his horse

⁴ *Chunauti* and *talāl*, both mean 'defiance'

⁵ *Malē maidān*, literally, the plain of heroes (*mall*), is one of the stock phrases of the cycle for a battlefield

⁶ Here we have one of the stock descriptions of a battle, repeated over and over again in the cycle in identical words It occurs again ten lines lower down *As'rār* means countless = *bēshumār*

⁷ *Musul bāndh'nā*, to tie the elbows behind the back.

⁸ The river Betwa, for the greater part of its lower course, forms the boundary between the districts of Hamirpur and Jalaun Ūnā, where the final struggle between the Chandēls, aided by Ālhā's forces, and Prithirāj took place, is the Headquarters of the latter district and is some eight or ten miles from the left bank of the Betwa

⁹ *Ālā* = bird, unconscious, *dhundh* = mist before the eyes

¹⁰ See above verse 76

Slain was the son of Miyān Tālhan, where the sword was busily plied Ūdal heard the news, he flew upwards with his horse¹ and so reached the thick of the fight,² and exacted vengeance for the Sayyid (90) He slew the son of Prithirāj, the leader of all the champions Prithirāj pressed hard, then busily were weapons plied Ālhā's force turned back, and all the champions fled, then Lākhan stayed their flight, and busily were weapons plied The Prince slew seven hundred, the Chauhāns pressed hard (95), when Chaurā sought to seize the prince, fourteen hundred Chauhāns were cut down³ Ālhā's force fled Then the Princess Māchhlī saw and came,⁴ she mocked at Ūdal and said, 'Brother, whither are you fleeing?'

Māchhlī — Give me the dagger from your belt, your shield and sword or spear, a Cutch horse, pure in breed among a hundred thousand (100) You fear to die,—then don the garb of women, paint your eyes with black powder and part your hair with pearls Turn, Brother Uday-rāj,⁵ turn and fight, or I must lead and rally the host

The foremost warrior of Ganjār was cheering on his infantry,⁶ Rāy-bhān of Kurhat was dealing blows to the elephants, (105) Bachhrāj was giving Gujarāt to feed the vultures,⁷ Dasahar on the banks of the Bāgari set flowing a river of blood,⁸ and Jagnāik said to Ālhā, 'Of your house who ever fled?'⁹

On hearing the words of Jagnāik, the Banāphar came forth from the crowd, as the cobra comes forth from her hole with expanded hood¹⁰ The company moved forward to where Prince Lākhan lay, and, seeing Ūdal approach, Chaurā brandished Malkhā's shield¹¹

¹ The horse had wings like Ālhā's

² *Murcha* or *morcha*, here= a place of contest, an arena It usually means an entrenchment or picket Compare *Arjuna* men IV, verse 115

³ *Chaurā* or *Chaurā* was the son of Dasrāj by an Abir woman, and consequently half brother of Ālhā and Ūdal on his birth he was exposed in the river like Moses, and was picked up and brought to Prithirāj Chauhān who reared the child and when he grew up appointed him to a command in his army He was hence fighting against his own kith and kin

⁴ Māchhlī or Māchhlavati was the daughter of Rāgho Māhh of Hardwar and the wife of Ālhā. According to another legend it was Diwālā, Ālhā's mother, who uttered this remonstrance, the most celebrated passage in the whole cycle The remaining lines are said to be taken from Chand's poem.

⁵ i.e. Ūdal

⁶ The three chiefs of Ganjār, Hirsingh Dēo, Birsingh Dēo, and Pūran Dēo who had previously been conquered by Ālhā accompanied him from Kanauj

⁷ Bachhrāj appears to be the uncle of Ālhā and Ūdal and father of Malkhā who had been killed in battle by Prithirāj at Sirā, but according to the usual tradition he had died long before at the hands of Gay king of Gujarāt

⁸ There is something wrong here The Bāgari is a river in Banda, a long way to the south-east, on the other side of Munhōs Dasahar possibly means (the descendant of) Dasrāj i.e. Ālhā and Ūdal.

⁹ It was the duty of Jagnāik or Jagnik, the bard to encourage the heroes in the battle

¹⁰ *Sit*= a snake's hole

¹¹ Malkhā had already been killed at Sirā, so that this was a terrible defiance

[No 19]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDĒLĪ (BANĀPHARĪ) DIALECT.

(DISTRICT, HAMIRPUR.)

SPECIMEN IV.

साखी ।

जे सुर सारदा दये कोयल का भौंरा का, दीन्ह गूंजार ।
वे सुर सारदा मोह का दे नकशा कहौ बनापर क्यार ॥

पैंषारा ।

देहली के कुवाँ में ।

घन पनघटवा गढ़ सहर के	सब सखियाँ भरतीं पान ।
चीन्हा चीन्हा मोरी सखियो	यह असवारी कहाँ कै आय ।
कोई सखी चीन्हे अग्निम की	पश्चिम देस डहार । ५ ।
चौड़ा टुलहिया ती नगनाचन	चौड़ा मरद की नारि ।
देय जुवाँ कुवना मा	सखी तुम सुनियो बात हमार ।
कांथा हमारे आवत हैं	एक-दंता मा असवार ।
सोने घैलना धर मूँडे लये	कुवना से चली भगाय ।
चाल मधुरियन भागी ती	जेह के जमीं न कू जाय पाँव । १० ।
घरी महरत के अंतर मा	फाटक तर पहुँची जाय ।
ज्वारै गदुलियाँ चौड़ा से	चव्वर करै दोज हाथ ।
भेद बताय दे उरई मा	कैसी घली तरवार ॥

चौड़ा का जवाब ।

काह बताऊँ मैं द्वार मा	कुछ मो से कहो ना जाय ।
नाहर हुड़ गा वर्मानन्द	सब साँवत धर धर खाय । १५ ।
वारा वेठा हन डारे	तेरा हने दमाद ।
उरई चौमठ के सरवा मा	कर डारी देस कै गँड ।
हुकुम तो दोन्हो वादशाह ने	मैं ने मारे वर्म चंदेल ॥

चौड़ा की जोरू बेला के पास चली ।

इतनी बातें सुनी औरत ने
जँच नागवर ती बेला की
सोवै कन्या वादशाह की

चौकन का चली भगाय ।
चढ़ गै ती लात लगाय ॥ २० ॥
चढ़र पकरी जाय ।

चौड़ा की जोरू बेला से बोली ।

सुरंग चुनरिया तुम छोर डारी
कंथ जूझ गा उरई मा ननदी

कर चुनियाँ चटकाय ।
आवो रँड़ापाँ त्वार ॥

बेला बोली ।

धर दुदकारो महलन मा
कन्य हमारे वारे हैं

कम-जातिन सुन बात हमार ।
खिलत हूँ सखन की साथ ॥ २५ ॥

चौड़ा की जोरू बोली ।

लरका भरोसे तैं भूली हा
बारा वीरन जिन हन मारे
उरई चौसठ के मरवा मा
मीर न मानस जाय पूँछी ले
लागी कचहरी चौड़ा की

ननदी सुन बात हमार ।
तेरा मार दमाद ।
कर डारी देस कै राँड ।
आये हैं वीरन तुम्हार ।
अड़जंगी लगे दरवार ॥ ३० ॥

बेला बोली ।

नगर महीवा मैं देखो ना
रानी पद्मिनी का देखोय ना
एड़ी महावर छूटो ना
तोही न चहिये चौड़ामन
लै ले सरापै चौड़ामन

देखो ना किरतुवा ताल ।
पूज्यों ना मनियाँ देव ।
लागो ना चुनरिया दाग ।
कर डारी निरासिन गँड ।
वर कै खाक हुड़ जास ॥ ३५ ॥

चौड़ा बोला ।

दीन्हीं जुवावैं तव चौड़ा ने
कुसगुन बालति हा गवाँडा मा
फते गुसैयाँ ने मोरी कीन्ही
स्याही सुपेती का मैं मालिक
हुकुम दीन्ह है पृथीराज ने

बेला सुन बात हमार ।
कुछ मो से कहो न जाय ।
तोही वुरा लाग कस आज ।
सभर मा छीमा तिहाव ।
धर ल्याजें पद्मिनी नारि ॥ ४० ॥

देना बोली ।

दीन्हीं जुवाँ तव बेला ने चौड़ा सुन बात हमार ।
एक लरकवा के सारे तैं बालम बढ़ बढ़ बोल ।
साम हमारे का धर पैहें जब डिझी दिया नष्ट हो जाय ॥

घोड़ा बोला ।

दीन्हीं जुवाँ तव चौड़ा ने बेला सुन बात हमार ।
हुकुम तो दीन्ही या ने रामा का काका सुन बात हमार । ४५ ।
जुझो ब्रज्जा है उरई सा सेवा करे बनापर आल ।
स्यार राजा है सहवे का धर ल्याव पझिनी नारि ।
यहै पियारा जानै ना जानै ना सती बज्जार ।
घाट कान्छी भे निकरी जा धर ल्याव पझिनी नारि ॥

बेला बोली ।

हँस के बेला बोलन लागी काका सुन बात हमार । ५० ।
नाहर पाले हैं परमान ने राखे भुई-धरा साँझ ।
अंगुरी उठाय देय परमान तो डारिँ जान से मार ॥

घोड़ा ने रामापति से कहा ।

अच्छ अच्छ घोड़ा लै ले औ लै ले नीक सवार ।
आर्यो गत के असला सा निकर जा पल्ले पार ॥

बेला ने बेरी से कहा ।

इतनी बातें सुनी बेला ने दीन्ह गुरु ललकार । ५५ ।
बाँदी बाँदी कहि गुहिरावे बाँदी सुन बात हमार ।
जैयँ जैयँ सहलन का बसता सोरो ल्याव उठाय ।
कलम द्वादत हाथे लई कागद लथो उठाय ।
राम रसावल सब सौतन का ऊदल का निखे परनाम ।
घोड़ा त्रिदुनिया की बुद्धा भा की सर गा रजा परमान । ६० ।
मैं तो से पृथ्वी रे ऊदल तैं सुन ले बात हमार ।
तारे नाहर के जीते जो सहवे होय हँसोवा त्वार ।
घाट कान्छी भे आवत है रामापति गुलियर क्यार ।
यहै न रामा रे घाट सा चाँह मात धरे औतार ॥

वेला ने हरकारे से कहा ।

तव हरकारे को बुलवावै
काट जंगीरै देव जलमौ भर
यहै तौ चौड़ा जानै ना
खबर जनाय दे तैं जदल का
ठोंक जहाज धरै सँडिनी पर
याड़ा लगावै सँडिनी के
रातिन दौरे औ दिन धावै
कछू दिना केरे अंतर मा
लंबी सिराचन का तँवुवा लगी
घिरी दावनी तौ दक्खिन कै
गज कोस लौ जाजम पर गै
पलथी से पलथी जहाँ अरभी तौ
भार करचुलौ औ कछवाहे
कुरी निवारा जहाँ बैठे ते
खाये अप्पौमन के सनका रहैं
देवी भगवती धरी पलथी पै
गिरो साँड़िया जाय वेला का
कूद साँड़िया से नीचे गिरो
कौन्हीं सलामैं जाय गदिया का
कुलफे कागद जब टारत तो
वर कै जदल कुइला हुइ गा
डिरिया डिरिया कहि ललकारै
भपट पुकारा तुम आल्हा का
चलियैं चलियैं तुम वजरंगी
तुरतै नेगो तो वजरंगी
घरी महरत छिन बीती ना

भारी वेल कुमारि । ६५ ।
अमलोकर देस डहार ।
ना जानै रामापति ग्वालियर क्यार ।
रामा आवत है ग्वालियर क्यार ॥
तुरत भवो असवार ।
वैहर साय उड़ाय । ७० ।
बीचों ना करै मुकाम ।
जाय उरई मा गरद उडान ॥
चंदवा आसमान मड़राय ।
जहाँ चौ-मुख की भालर लाग ।
गदिया कोऊ डेढ हजार । ७५ ।
ढालन भुँइँ हरियाय ।
संगर धार पँवार ।
रजपूत टिकौना लाग ।
बिन मारे न वदलैं वात ।
जैसे लूटै कालिया नाग ॥ ८० ॥
तम्बू के मले मैदान ।
चरपेट ढाल तरवार ।
परवाना दीन्ह घमाय ।
नजरत तो करिया आँक ।
गदिया मा काल-रूप हुइ जाय ॥ ८५ ॥
डिरिया सुन वात हमार ।
जलदी द्या खबर जनाय ॥
तुन्हें बुलवावै लहुरवा भाय ॥
तँवुवा का पगे टुराय ।
तंबू मा जुमुक गा जाय ॥ ९० ॥

जाय ललकारो तो जदल का
 डाँड़े डँडैया की तोही खटको
 मैं तो से पूँछौं जदल
 घाट विचारी चौड़ा ने
 घाट जालवन भे आवत है
 दीन्हीं जुवावैं तव आल्हा ने
 अच्छे अच्छे तैं घोड़ा ले
 बाँचे न रामा गलियन मा
 जेही जेही माँगों तंबू मा
 दीन्हीं जुवावैं तव आल्हा ने
 जो तैं माँगस तंबू मा
 सीहा सिरौंजा का मोह का दे
 अली अलावर औ काले खाँ
 वेटा बहुवली सय्यद का
 मन मन आटा जे खाते ते
 धरै कल्यावा जेह पतरी मा
 अहिर मतौवा दे वर्हा का
 दारवाँ हकीकत में रामा कै
 हुकुम तौ दीन्हों तो आल्हा ने
 जो जो माँगें तैं तंबुवा मा
 भाई सिरसवा का छोड़े जा
 जैयें जैयें तुम वेटा जदल
 पर गे धावा एकै दा
 कछू दिनन केरे अंतर मा
 बाँध मोरचा लये जदल ने
 आठ वजे केरे अमला मा
 जव ललकारो तो जदल ने

जदल सुन वात हमार ।
 या तोही दाव कीन्ह चौहान ।
 काहे बुलवावो दुपहरी माँझ ॥
 रामा का कीन्ह तय्यार ।
 पकरैं का पद्मिनी नारि ॥ ९५ ॥
 जदल सुन वात हमार ।
 औ छड़े छड़े असवार ।
 सिर काटौ मूँड़ लुटाय ॥
 मुँह-माँगे दे मोही ज्ञान ॥
 जदल सुन वात हमार । १०० ।
 तोरे बोल करौं परवान ॥
 कनउज का लाखन रान ।
 जड़ी बेग, सुलतान ।
 जेह का घरियक आल्ह डराय ।
 सरसुच बुकरा खाँय । १०५ ।
 वह पतरी घुन हुइ जाय ।
 इतने सब कर दे तय्यार ।
 बाँची ना गालियर क्यार ॥
 जदल सुन वात हमार ।
 मैं सब बोल कीन्ह परवान । ११० ।
 मियाँ तालहन बनारस क्यार ।
 बाँचे ना गालियर क्यार ॥
 गैलन मा परे टुराय ।
 नही मा जुमुक गे आय ।
 नदिया के मले मैदान । ११५ ।
 रामापति पहुँचो आय ॥
 मोरी सुन ले ज्ञान तैं वात ।

कौने दिसंतर तोरे जलमौ भे कहाँ धरे औतार
 मैं तो से पूँछौं अरे अलवेले तैं कौन देस कै जास ॥
 छल तौ कीन्हो तो रामा ने वात कही वनावट कोर । १२० ।
 पच्छिम दिसा मा मोरे जलमौ भे हुई धरे औतार ।
 आइँ सौदागर मैं घोड़न का घोड़न का वेचैं जाँव ।
 सुनी विकरौ मैं घोड़न की घोड़ा महुवे वेचन जाँव ॥
 तब ललकारो जदल ने सौदागर सुन वात हमार ।
 होत भुरहरे औ पड़ु-फाटत जब रथ निकरै सुरजन क्यार । १२५ ।
 रस्ता कर दें मैं गैलन मा फिर चले जैयो नगर महीव ॥
 बातन रोसन हुइ वतरस गै बातन से बढ चली रार ।
 भल समभावो जदल ने मानै ना गालियर क्यार ।
 चीन्हा-जानी भे दोनों के नदिया के मले मैदान ॥
 हँस के जदल बोलन लागो काका सुन वात हमार । १३० ।
 एक लरकवा के मारे से ऐसी दगा विचारा आन ॥
 हँस के रामा बोलन लागो जदल सुन वात हमार ।
 कोटिन कैहै मैं मनिहौं ना धर ल्याऊँ पद्मिनी नारि ॥
 इतनी वात सुनी जदल ने गादी डारी चवाय ।
 तोही चुनौटी खामीसुर का जिनके आँय पिधौरा राय । १३५ ।
 पूरव पच्छिम उत्तर दक्खिन हन डारे चारै द्याम ।
 पूरव पच्छिम उत्तर दक्खिन टापू वाज बँटुला कोर ।
 जगन्नाथ घुममुहाँ लौ मारोँय मेला कीन्ह वटेसुर क्यार ।
 सेतुबन्ध रामेसुर मारोँय लका लग कीन्होँय डौड ।
 धार नरवदा की बँधवाई जो उलट पछाँहँ जाय । १४० ।
 तेह की जलनी का अस बालै तौ मोही जीवे को धिरकार ॥
 बातन रोसन जादा भै बातन से बढ गै रार ।
 कढ़ी भगवती नदिया मा औ रन उडर घली तरवार ।
 मारे सिरोहिन के वोजा परै तरवारन गरद उड़ाय ।
 कट कट चिंता गिरैँ धरती मा गिरैँ घोडन के सुम्मार । १४५ ।

विन विन वहियन के असवरवा
 विगिर भसूँडर के मंगल भे
 जे सिर बाँधत ते कुसमहनी
 उँय सिर लोटैँ धरती मा
 रात की मोरन मा दिन निकरो
 तिल तिल धरती धरै रामापति
 मार के मंगल का निकरि गा
 सेर के चाक्रर का को मारै
 मोर विराई होय महुबे मा
 दाव वँदुला का सुहरै गा
 मैं तौ टाँडे का ई नायक
 तोर विराई मैं महुबे मा
 एड़िन निरखै औ मूँड़े से
 जेठै पठै दे मोहरा का
 हँस के जदल बोलन लागो
 एक तौ जेठो है वजरंगी
 दूसर जेठो है सिरसा का
 महीं सयानो मैं जेठो हौं
 दीन्हीं जुवावैँ जव रामा, ने
 घाल सवाही पहिले ले
 दीन्हीं जुवावैँ तव जदल ने
 तोरी साँगन से वचि जैहौं
 साँग शनीचर का उलभारै
 उडर के मारै टीका मा
 माय नवावैँ का अगवन भा
 मुहियाँ सुखाय गई रामा के

विन शुभरिन के घर ।
 दल होय कराह कराह ।
 लागत ते अतर फुलेल ।
 मारी फिरैँ ढाल तरवार ।
 औ दिन के हुड़ गै साँझ । १५० ।
 पै ह्वाँ धरे छूट जाँय घाट ।
 मोहरा के मले मैदान ।
 बिढ़वै का जलम के दाख ।
 कढ़ि आवै मले मैदान ॥
 आल्हा का लहुरवा भाय । १५५ ।
 मैं ई दल का सिरदार ।
 सो कढ़ि आवैँ मले मैदान ॥
 बेटा सुन ले जदल बात ।
 जो अँगवै लोह हमार ॥
 काका सुन बात हमार । १६० ।
 हाथे ना गहै तरवार ।
 तैं सिर काटो मूँड़ लुटाय ।
 अँगवैँ का लोह तुम्हार ॥
 बेटा सुन जदल बात ।
 रहि जाय जियत की लाह ॥ १६५ ॥
 काका सुन बात हमार ।
 पाछे है वार हमार ॥
 पटिया के याड़ लगाय ।
 बेला अनी देत वरकाय ।
 पाछे जाय गरद उड़ान । १७० ।
 सुख भाँवर पर गे गाल ।

वार तो सरई का चूकोय ना नदिया हुचोय सांग का वार ।
 उदसा आय गई दिल्ली के जो मोहीं दगा दीन्ह हथियार ॥
 दूसर सावर या उलभारे दै कै वजुर के भात ।
 छाती मारै का तजवीजै जदल खिलो नटन के साथ । १७५ ।
 हन कै सावर मारत तो जदल लै गा ढाल से टार ॥
 जब ललकारो फिर जदल ने काका सुन बात हमार ।
 उसरी पाछे तैं दोहरी मारी तिसरे हैं वार हमार ।
 ऐसे खिलियें दल भीतर जैसे कुवाँ भरै पनिहार ।
 दीन्हों जुवावें तव रामा ने जदल सुन बात हमार । १८० ।
 की तैं करुवा पढ़ि आवै की सिखी वरारैं सांग ।
 भल मैं मारो तोही नदिया मा तोरे अंग चढ़ो ना घाव ।
 ना मैं करुवा पढ़ि आवैं ना सीख्युँ वरारैं सांग ।
 साँगें तुम्हारी आहीं कच-लुहिया दीन्हें ना लुहारन दाम ।
 वोछी माता के लड़का तुम वोदे हैं पिता तुम्हार । १८५ ।
 घी लड़कैयाँ तुम पावो ना किहुँचा मा वलै निहाय ।
 साँगें हमारी अंगई ले जो वनवाईँ रजा परमाल ।
 साँगन मोरी से जो वँचिहा ता घर छठी करायस जाय ॥
 लंवे लै गा या घोड़े का औ धरती का दै कै खभार ।
 सकती देवता तैं मनिया देव राजा धर्म चंदेले क्यार । १९० ।
 हुइ जा दाहिन तैं माई बेला राजा वरमजौत की नारि ॥
 सांग छाँड़ दई याँ हाथे से छाती मा जाय ठठान ।
 गिर गा रामा ह्वाँ खितन मा जहना परी दुहेली मार ।
 भीरै भगानीं रनवन भई कोऊ छूटी न वाँधै पाग ॥

[No 19]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDELĪ (BANĀPHARĪ) DIALECT

(DISTRICT, HAMIRPUR)'

SPECIMEN IV.

TRANSLATION.

Introductory Couplet —As thou Sarasvatī granted to the cuckoo the power of song, and to the bee to hum melodiously, so, Sarasvatī, grant thou unto me such melody, that I may sing the story of the Banāphar

The Narrative —Scene —A well at Delhi —Crowded were the water-stairs of Samhar fort, all the fair friends were drawing water¹ One cries, 'see, see, my friends, whence comes this array?' (5) Some think the traveller is from the south-east, some say he is from the west,² but Chaurā's sprightly bride, lord Chaurā's spouse,³ at the well gave answer, 'hear my words, O my friends My lord it is who comes, riding on a single-tusker'⁴ With her golden pitcher on her head from the well she darted forth; (10) with such dainty steps ran she, her foot touched not the earth, and in the space of a minute or two she arrived under the gate With clasped palms she spake to Chaurā, waving over him her two hands in welcome⁵ 'Tell me,' cried she, 'the secret, how was the sword wielded at Uraī?'⁶

Chaurā —How can I tell it at the door? Nothing can be said by me (15) A very tiger was Varmānand, seizing and devouring all our champions⁷ Twelve sons (of the king) were slaughtered by him, thirteen sons-in-law were slain, on the broad plain of Uraī countless women were made widows⁸ Then the king gave me the order, and I smote Varmān Chandēl

This much the woman heard, and ran full speed to the palace-square, (20) to Bēlā's high raised upper chamber she ascended with hasty steps⁹ The king's daughter was sleeping, and she plucked her sheet (to awaken her)

¹ Samhar here means Delhi.

² *Aqirī* = *agni-lūn* *Dahār* is a 'wayfarer'

³ Regarding Chaurā see specimen III, verse 95, note *Nāg-nāchan* is 'clever,' 'lively,' 'troublesome' = *chañchal*

⁴ *Kantlā* = husband The single-tusker was, of course, an elephant

⁵ *Jirārai* = *jūrai gaduliyā* = the palm of the hand *chāvar kar'nā* is to wave (the hands) as a chowry is waved

⁶ As explained in the introduction, the final battle in which Prithirāj Chauhān defeated Parmāl, the Chandēl, took place at Uraī. Chaurā, although a Chandēl and the half-brother of Alhā and Ūdal, was one of Prithirāj's most trusted commanders. On the other hand, Bēlā Prithirāj's daughter, was married to the boy Brahmagīt, Parmāl's son. She is still in the father's house, i.e. in the enemy's camp, although, like a good wife, she is an enthusiastic partisan of the Chandēls. This explains the strange glow with which Chaurā's wife tells her of her widowhood, the greatest calamity that can befall an Indian woman, and specially so in the present instance. Bēlā on hearing, the evil tidings acts like a true Rājput heroine.

⁷ Brahmagīt's full name was Brahmagīt Varmā. Here he is called Varmānand. In verse 18 he is called Varmā, in verse 25 Brahmagīt, and in verse 107 Brahmagīt. The title Varmā is, as often as not, itself pronounced 'Brahmagīt'

⁸ Literally in the earth (*unīr* or *marauṭī* = *māṭī*) of (the plain which was) sixty-four (*kōs* wide)

⁹ *Nāg-car* = an upper room *lāl* = feet

Chaurā's wife — Your gay red robe you must now give up, your bangles you must break Your husband has fallen in Uraī, sister, your widowhood has come ¹

Bēlā — Avaunt! Out with you into the palace! Mean wretch! Hear my words ²
(25) My husband is still a youth, and will be sporting with his comrades

Chaurā's wife — With hopes of his youth are you deluded Sister, hear my words For he it was who slew twelve grown up heroes,³ and smote down thirteen of the king's sons-in-law, and in the broad plain of Uraī he made countless women widows ⁴ If you still believe me not, go and ask, for your hero (brother) has arrived (30) Chaurī now gives audience, and splendid is the courtly throng ⁵

Bēlā — The city of Mahōbā I saw not, I saw not Kirat's lake, Queen Padminī have I never seen, I have not worshipped Maniyā Dēo ⁶ From my feet the crimson stain⁷ has not departed, nor is my bridal garment soiled it was not meet that you, Chaurā-man, should make me a helpless widow (35) My curse upon you, Chaurā-man, may you be burnt to ashes

Then Chaurā gave answer and said, 'Bēlā, hear my words Words of ill-omen are you speaking in public, but I can say nothing ⁸ God made the victory mine, how then do you this day take it all I can make black white, and white black, in Samhar a third share is mine (40) Prithirāj has given me the order,—I will seize and bring the Lady Padminī ⁹

Then Bēlā gave answer, 'Chaurā, hear my voice Because of smiting a boy you speak big swelling words, but my husband's mother you shall never seize, till Delhi's every lamp be quenched ¹⁰

Then Chaurā gave answer, 'Bēlā, hear my words (45) I gave orders to Rīmā saying, "Friend, hear my words ¹¹ Brahmā has fallen in Uraī, the Banāphar Ālhā attends him, Mahōbā's Rājā is woman-hearted," go, seize and bring the Lady Padminī Let not Pithaurā know of this," nor the pure Ballār By Kālpi's ghaut go forth, seize and bring the Lady Padminī ¹²

(50) With a mocking laugh quoth Bēlā, 'Friend, hear my words Tigers Parmāl has nurtured, underground he keeps them, Parmāl at any time has but to raise his finger, and they will rend and slay ¹³

¹ She calls Bēlā her husband's sister (nanad) Chaurā having been adopted by Prithirāj Bēlā is looked upon as his sister

² *Dhār* is what one says in driving away a dog *Dad-kārā* is an interjection meaning 'out of this' Compare Hindi *da'dā*, to rebuke *Kar-jātā* = of low caste (ferm).

³ *Le* He is no longer a boy, as you say, for he has been able to slay all these full-grown men.

⁴ *Dās Kar*, literally, (widows) of the land *Kar* is feminine

⁵ *Ar-jarā* = large, great hence, magnificent

⁶ Brahmajit being but a youth, he had not yet taken his bride to his own home The King Samrat is still a child, deep and spacious sheet of water at Mahōbā. It was dug by Kirat Varman (1075-1085 A.D.) Padminī was one of the titles of Mahā Dēvi, Parmāl's Queen. The temple of Maniyā Dēo was one of the glories of Mahōbā. It exists to the present day, but has been partially renovated.

⁷ Which was applied at the time of her wedding

⁸ *Bēlā* is, here and elsewhere for *Bēlā*

Gaṇḍā or *gāṇḍā* = the Hindi *gaṇḍā*, an assembly room

⁹ Parmāl's Queen.

¹⁰ *Tā* means 'this person,' that is, the speaker

Rārā is Rāmāpati of Gwalior *Kāṇḍā* uncle, is here merely a term of reproach

¹¹ *Alā* = *alā*

¹² For Chaurā should have gone himself. Pithaurā is Prithirāj. Bēlā is a name of Ālā. *Paṇḍā* is a name of Ālā. *Paṇḍā* is a name of Ālā.

Diriyā calls *Ālhā* — 'Come on, come on O thunderbolt of war your younger brother calls you.'¹ Straightway came forth (*Ālhā*) the thunderbolt and rushed into the tent² (90) Not a minute, not a second, passed before he arrived in the tent He then called out to *Ūdal*, '*Ūdal*, hear my words Are you troubled with your neighbour on the border,³ or has the *Chauhān* pressed you hard⁴ I ask of you O *Ūdal* why have you sent for me at the point of noon⁵'

Ūdal — A stratagem has *Chaurā* planned, *Rāmā* he has made ready, (95) who is coming by the pass of *Jalaun* to seize the Lady *Padminī*

Then gave answer *Ālhā*, '*Ūdal*, hear my words The best of horses take, and well-chosen horsemen⁶ Let not *Rāmā* escape on the roads, cut off his head and bring away the trophy'

Ūdal — Whomsoever of the young men I may ask for in this tent, give me as I ask.

(100) Then gave answer *Ālhā*, '*Ūdal*, hear my words Whatsoever you ask for in this tent, I shall grant your prayer'

Ūdal — *Sihā* of *Siraunjā* give me, Prince *Likhān* of *Kanauj*, *Alī Alāwar* and *Kālī Khān*, with *Jarī Bēg* and *Sultān*, and *Bahubālī*, the son of the *Sayyid*, whom *Ālhā* himself for a moment fears⁷ (105) (Men these were who could eat a mound of flour each, and would each eat an entire goat⁸ And the leaf dish on which their morning snack was placed would crumble to dust) Give me *Varmā's* *Abir Matauwā*, — All these make ready for me, and I shall learn the truth about *Rāmā*, he of *Gwalior* shall not escape'

Then *Ālhā* gave order saying '*Ūdal*, hear my words (110) Whomsoever you asked for in the tent, all have I granted to you Only leave behind my brother of *Sirsī*, and *Miyān Tālhan* of *Benares*⁹ Go on your way, *Ūdal*, my son, he of *Gwalior* must not escape'

Together the men rushed forth and dashed along the roads, and in a few days' space arrived at the river (115) *Ūdal* threw out his pickets in the battlefield by the river¹⁰ and at the hour of eight o'clock *Rāmāpātī* arrived When *Ūdal* cried aloud and said, 'Young man hear my words In what region did your birth occur¹¹ Where did you assume mortal form¹² I ask of you, my fine fellow, to what country are you going¹³'

(120) Then *Rāmā* planned a stratagem and spoke words of guile 'In the west country was I born and there I assumed mortal form A horse merchant I am, to sell horses am I going I have heard of a market for horses to sell a horse am I going to *Mathōbā*'

Then *Ūdal* cried aloud, 'Merchant, hear my words (125) At dawn even at break of day when the chariot of the sun comes forth I shall make way for you, after that if you please go on to *Mathōbā*'

¹ *Bay'rarōī* means literally 'thou whose body is the thunder-bolt.' Compare *Vimala duo fulmina leti* : *Sog. 5/11*

² *Turīr*, broke into the tent

³ *Dāpā*—the frontier country *Dārayā* is an inhabitant of the same

⁴ *Chārā*—picked, selected

⁵ *Sihā* was the son of *Ālhā's* sister, *Likhān* was nephew of *Jai Chand* King of *Kanauj* The others were all sons of *Sayyid Tālhan* *Miyān* of *Benares*.

⁶ *Sar'much* = *sar-muchā*

⁷ The root *āṣr* or *āṣr* is explained as meaning 'to learn'

⁸ *Malkhān* was the first cousin of *Ālhā* and *Ūdal*. His father was at *Sirsī*, east of the *Plains*. He was the first of the *Chauhān's* first attack and was then killed. His death is referred to in verse 102 but it is so that *Ālhā* could not refer to him here as his brother. Who else can be referred to I do not know.

⁹ *Mōrchā*, usually entrenchments here means outposts or pickets. Compare specimen III verse 69

¹⁰ *Dāntar* = *dāntar* *jai'ram* = *ramra*

With angry talk they wrangled, and fierce waxed the war of words Right well did Ūdal admonish, but he of Gwalior heeded not Each learned to know the other in the battlefield by the river

(130) With a mocking laugh spake Ūdal, 'Uncle, hear my words Because of smiting one boy, you have come and planned such a scheme'

With a mocking laugh spake Rāmā, 'Ūdal, hear my words You may speak a million times, but I shall not heed, and will seize and bring away the Lady Padmini'

On hearing these words, Ūdal gnawed his palm (in rage and cried),¹ (135) 'To the defiance, and to Swāmīsur, from whom sprung Pithaurā Rāy² East and west, and north and south, were ravaged the four regions, east and west, and north and south, was heard the tramp of Bendulā's hoofs As far as Jagannāth and Ghurmuhā did I smite; I held the fair at Batēsar; Rāmēsar of Sētubandh I smote, even unto Lankā did I take tribute³ (140) The stream of the Narbada I banked up, so that it turned and flowed westwards⁴ If to such a man's mother⁵ you should speak as you have done, then were it a shame for me to live'

The angry talk increased, and fierce waxed the war of words The sacred blade was drawn at the river side, in a torrent of battle was plied the sword⁶ Under the scimitar-blows gushed out jets of blood, the swords raised the dust⁷

(145) Fighting elephants as they were cut down fell to the earth, troops of horses fell,⁸ there were riders without arms, and horses without noses,⁹ elephants lost their trunks, the host yelled in agony¹⁰ The heads which were wont to be tied with saffron turbans, and to be dressed with *atta* and sweet oil,¹¹ those very heads were rolling on the earth, while shield and sword clashed all around (150) During the slaughter of the night day appeared, and during the day's fighting evening came on

Rāmāpatī held to every inch of ground, but his pickets that were stationed there gave way¹² Urging on his elephant he came out into the forefront of the battlefield.

Rāmāpatī—A trumpery servant who would slay, and so bring together the sins of a lifetime¹³ If there be my match in the ranks of Mahōbā, let him come forward in the battlefield.¹⁴ (155) Urging on Bendulā, Ālhā's younger brother came to the front

¹ *Gādi* = *gaduliyā*, the palm of the hand.

² *Somēśvara* was the name of Prithīrāj's (Pithaurā's) father. He ruled at Ajmer.

³ *Jagannāth* is the temple of Purī in Orissa. *Ghurmuhā* is said to be a fabulous country where the people have horse's faces. *Batēsar* is the well-known town in Agra district, famous for its horse-fair. *Sētubandh* is the line of reefs joining Cape Comorin to Ceylon. At Cape Comorin there is a temple of Śiva Mahēśvara. *Lankā* is Ceylon.

⁴ I do not know to what legend this refers.

⁵ *Le* *Padmini*. She was really his maternal aunt. *Jalanī* for *jananī*.

⁶ Regarding the use of the name *Bhāgaratī* for a sword, see note to specimen III, verse 14. *Ūr* is a torrent, a stream. Compare verse 10.

⁷ *Sirīṭī* is a kind of two-edged sword, said to be named after the place of its manufacture. *Bōḍ* means a bubbling torrent.

⁸ *Chināḍ* is a kind of fighting elephant. *Surīār* = companies, rows.

⁹ *Thūḥarī* is a snout, a face.

¹⁰ *Maṅgal* is explained as a kind of elephant, and *Uhasūrār* as his trunk. *Karāḥ* is a cry of pain.

¹¹ *Kusarabani* is a turban dyed red with saffron (*kusum*).

¹² *Har-g'at* = *moreḥa*.

¹³ 'A trumpery servant is literally 'a servant of a reer', i.e. one whose wages is only a reer of food a day. *Bīḥawas* = c. 100's *deḥā* = *dūḥā*.

¹⁴ *B rāī* = match, equal.

Ūdal — Here am I, the leader of this camp, and of this host the chief¹ I am your match in the ranks of Mahōbā, therefore am I come forward in the battlefield

Looking at him from heel to head, (Rāmā said) 'Son Ūdal, hear my words Send your elder brother to the front, who may be able to withstand my steel'

(160) With a mocking laugh spake Ūdal, 'Uncle, hear my words One elder brother is the Thunderbolt of War, who takes not his sword in his hand² The second elder brother of mine was he of Śirsā, whose head you cut off and carried away³ Now I am fully-grown, I am the eldest, able to withstand your steel'

When Rāmā gave answer unto him, 'Son Ūdal, hear my words (165) Take the first cast of the javelin, if so be that you have any desire for life left in you''

Then gave answer Ūdal, 'Uncle, hear my words From your darts I shall escape My turn comes after yours'

Brandishing the javelin Sanīchar, and resting on the front of the howdah,⁴ Rāmā poured blows on his forehead, but Bālā ever turned the point⁵ (170) Ūdal advanced to make his salute, with a cloud of dust flying behind him⁶ The countenance of Rāmā withered, his face became dim, his jaws fell⁶

Rāmāpati — As a boy, I never missed my cast with a straw arrow, but now at the river side I have missed my cast with the javelin⁷ An evil day has come for Delhi, when my weapon has played me false¹⁰ A second bar of iron he brandished, a hard nut for an enemy to crack,¹¹ (175) he intended to strike on the chest, but Ūdal had learned from jugglers the art of fence¹² Forcibly he smote with the bar, but Ūdal warding it off with his shield

When again Ūdal cried, 'Uncle, hear my words After your turn was over, you gave a second blow, the third turn is mine¹³ Let us fence before the host (each in his turn) as a well is worked by the seekers for water'¹⁴ (180) Then gave Rāmā answer, 'Ūdal, hear my words What, have you conned a potent charm, or learned how to avert a dart¹⁵ Right well I smote you at the river side, yet not a wound appeared on your body'

Ūdal — I have not conned a potent charm, nor have I learned to avert a dart Your darts are of raw iron, and you have not paid the smith his price (185) The son of a low-

¹ *Īdal*, this host, is also a play on the name of Ālhā's son, *Īdal* or *Indal*

² This is Ālhā. He had a magic sword which none could withstand, and which, in the Pāṣṣṭ sense of fair play he only used on extreme occasions

³ This is Malkhān. See note to verse 111 above

⁴ *Saṁcārī* is an iron dart or javelin. In these poems it is a punishment with each champion to offer the first blow to his opponent. It usually happens that, as here, the villain is allowed two or three free shots and then the hero walks in and wins. *Lāḥ* = desire, hope

⁵ *Sanīchar*, or Saturn, was the name of his javelin. Rāmā, of course was on an elephant. *Patitā* is the front of the howdah. *Yār* = *ēr*, a rest, a support

⁶ Bālā was said to possess the powers of a witch. *Baralāy* = warding off

⁷ *Agaban* = *aguman*, in front

⁸ *Jhāwār* = dummed

⁹ *Bār* = a toy, a child. *Sarāī* is a toy arrow made of *sarpa*, a kind of red grass. *Har-kar* = I = said

¹⁰ *Udasū* = an unlucky or evil day

¹¹ *Sābar* = a crowbar, a bar of iron. The second half of the line is literal, having given the blow of the bar. The idea is that the bar was so hard that adamant was soft as boiled rice in comparison with it

¹² Here again we have a foreign word *layā* treated as a verb

¹³ *Uśarī*, lit. 'completed'

¹⁴ *Kāliṅgā* is from the root *kāṅ*, with the *ṅ* shortened to *s* as it is in the ant poem's simile

¹⁵ *Kururū* is the name of a charm. the root *kar* = to ward off (or magical means of defence)

born mother are you, a good-for-nothing was your father¹ In your childhood you got no butter to eat, in your wrist there is no strength² Withstand my darts, which were made by order of Rājā Parmāl; if from my darts you do escape, then you may go home and anew celebrate your birth³

Ūdal then brought his horse to a distance, and laying on Mother Earth the burden of his task (exclaimed),⁴ (190) 'O Mighty God, Maniyā Dēo, O Honour of the Chandēlā Rājā O Mother Bēlā, at my right hand be thou, the spouse of Prince Brahmajit'

He on the one side from his hand discharged the dart, and it lodged in his rival's chest⁵ On the other side fell Rāmā on the field, where the double blow had lighted⁶ The enemy fled, a disordered⁷ rabble, none stopped to tie his loosened turban⁷

¹ *Wē-lāh* = *ēch/ā*, low, de poble *lādā* = low, mean, insignificant, feeble

² *Kīlēlā* = *gāhēlā* *Nāh* is the negative verb substantive

³ The *chārī* is the feast held on the eighth day after the birth of a child. The meaning is that if Rāmāpati does escape, he may consider that he has passed through death and been born again

⁴ *Kāḍhān*, burden. What is meant is that he mocked Mother Earth. It is noteworthy that the employment of *lāh* as a meaning prefix is common in the dialects of the wandering tribes, often called 'Gipsies,' of India. See Vol. XI

⁵ *lā* = here opp. to *ā* to *āh*, there *Thāh*, to beat, smite

⁶ *Dāh* = double. The blow was double, as it was both natural and supernatural

⁷ *Van-lān* = confused, disordered

KUNDRI OF HAMIRPUR

Kundri is spoken in the extreme north-east of the Hamirpur district, on the left bank of the river Ken, by some 11,000 people. It is also spoken on the right bank of the same river, in the Banda district. Immediately to its north lies the Tirhārī of the southern bank of the Jumna, which is a mixture of Bagheli and Bundeli, and which has been described under the head of Eastern Hindi (Vol VI, pp 132 ff). Kundri is a similar mixture, but it differs on the two sides of the Ken. On the right, or east side like the other dialects used in Banda, it is based on Bagheli and is mixed with Bundeli. An account of this form of Kundri will be found in Vol VI, pp 152 ff. On the left, or west, bank of the Ken, it is much more influenced by the Bundeli spoken in the rest of Hamirpur, and is based on that dialect, with a mixture of Bagheli. As a whole, Kundri may be considered to be an extension of Tirhārī towards the south up the lower course of the Ken.

The nature of this broken dialect will be evident from the first few sentences of the Parable of the Prodigal Son given below. It will be seen that the verbs follow Bundeli in the formation and use of the past tense, except in the case of *rahañ*, were, which is Bagheli. On the other hand the postpositions, *māñ*, in, and *lā*, to, are Bagheli, and so is the form *māñō*, mine, although the termination *ō* is Bundeli. The general structure of the sentences is throughout pure Bundeli, with the typical use of the agent case before the past tenses of transitive verbs, which is unknown to Bagheli. The word *lāmō* for 'son' may be noted.

[No 20]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

BUNDELĪ (KUNDRI) DIALECT.

(DISTRICT, HAMIRPUR)

ई मनई-के द्वी लामड़ा रहैं । उह-माँ-से हलके-ने बाप-से कहो ओ रे
बाप धन-माँ-से जो मारो हीसा होय सो मोहैं दै राख । तब उह-ने उह-का
अपनो धन बाँट दओ । बहुत दिन न भये कि हलके लामड़ा-ने बहुत जोर-के
मुलक-माँ चला गओ । हुआ सुहदपन-में रह-के अपनो पैसा खो दओ ॥

TRANSLITERATION AND TRANSLATION.

I	manāi-kē	dwī	lām'rā	rahaī	Uh-mā-sē	hal'kē-nē	bāp-se
One	man-of	two	sons	were	Them-in-from	the-younger-by	father-to
kahō,	'ō-rē	bāp,	dhan-mā-sē	jō	mwārō	hīsā	hōy sō
it-was-said,	'O	father,	wealth-in-from	what	my	share	may-be that
mōhaī	dai-rākh'	Tab	uh-nē	uh-kā	ap'nō	dhan	bāt
to-me	give-away'	Then	him-by	him-to	his-own	wealth	having-divided
daō	Bahut	din	na	bhāyē	ki	hal'kē	lām'rā-nē
was-given	Many	days	not	were	that	the-younger	son-by
jōr-kai	mulak-mā	chālā-gaō	Huā	suhad'pan-mē			
collected-having	a(-foreign)-country-in	went-away	There	licitiousness-in			
rah-kē	ap'nō	paisā	khō-daō				
remained-having	his-own	price	was-squandered				

NIBHATTĀ OF JALAUN

Although the main language of Jalaun is good Bundēli in the east corner of that district, on the south bank of the Jamna, we find a dialect locally known as Nibhattā, which is a continuation of the Tīrhārī of Hamirpur, found along the banks of the same river. It is spoken by about 10,200 people.

Like Tīrhārī this riverain dialect is a mixture of Baghēli and Bundēli. Tīrhārī is certainly based on the former of these tongues, but Nibhattā, which, being further west, is more in the Bundēli country, might fairly be classed with either. A few lines of a version of the Parable of the Prodigal Son will be a sufficient example. Note how the language struggles between two idioms. There are Baghēli past tenses like *lahast*, he said, *dihis*, he gave, which require the subject in the nominative case, and yet here it is (as in Bundēli) in the case of the Agent. Alongside of these Baghēli forms note the pure Bundēli *hatē*, they were.

Nibhattā is the last of these broken dialects which we meet as we go west.

Besides this Baghēli infection, traces are also to be seen of the Kanauji, spoken in Cawnpore on the other side of the river. Such is *icā-nē*, by him.

[No 21]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDĒLĪ (NIBHATTĀ) DIALECT.

(DISTRICT, JALAUT)

किसी आदमी-के दो लड़का हते । उन-में-से छोटे-ने बापू-से कहति
 कि हे बापू धन-में-से जो मोर हिस्सा होय सो हमिन देओ । तव वा-ने
 उन-को धन बाँट दिहस । बहुत दिन नहीं वाँते कि छोटा लड़का सब
 कुछ जमा कर-के दूर देस चला गहिस । वहाँ बढमागी-में दिन खोइस अपना
 धन उड़ा दिहिस ॥

TRANSLITERATION AND TRANSLATION.

Kis	ād'mī-kē	dō	lar'kā	hatē.	Un-mē-sē	chhōṭē-nē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>
bāpū-sē	kahasi	ki.	'he bāpū.	āhan-mē-sē	jō mōr	hissā hōy
<i>the-father-to</i>	<i>he-said</i>	<i>that.</i>	<i>O father.</i>	<i>wealth-in-from</i>	<i>what my</i>	<i>share may-be</i>
sō	hamin	dēo.	Tab	wā-nē	un-kō	āhan
<i>that</i>	<i>to-r e</i>	<i>give.</i>	<i>Then</i>	<i>him-by</i>	<i>them-to</i>	<i>wealth</i>
						<i>having-divided</i>
						<i>he-gave</i>
Bahut	din	nahī	bīrē	ki	chhōṭā	lar'kā
<i>Many</i>	<i>days</i>	<i>not</i>	<i>passed</i>	<i>that</i>	<i>the-younger</i>	<i>son</i>
						<i>all</i>
						<i>anything</i>
						<i>collected</i>
kar-kē	dūr	dēs	chalā-gahis.	Wahē	bad-māṣī-mē	din
<i>made-facing</i>	<i>a-far</i>	<i>country</i>	<i>went-away.</i>	<i>There</i>	<i>licentiousness-in</i>	<i>days</i>
						<i>he-lost,</i>
ap'nā	dhan	urā-dehis.				
<i>his-own</i>	<i>wealth</i>	<i>he-squandered</i>				

BHADAURĪ OR TŌWARGARHĪ

The head-quarters of the Bhadāwar Rajputs consist of the country on both sides of the river Chambal, where it forms the northern boundary of the State of Gwalior. Here also, in the Tŏwargarh District of Gwalior, are the head-quarters of the Tōmar Rajputs. The language spoken in this tract is known as Bhadaurī or (in Tŏwargarh) Tŏwargarhī. Under whichever name it is known it is the same,—viz a form of Bundēli which is considerably mixed with the Braj Bhākhā spoken in Agra. It varies slightly from place to place, being naturally more and more infected with Braj as we go north.

The country in which Bhadaurī is spoken may be described as follows. It is spoken over nearly the whole of the main portion of the Gwalior State. It thus extends over a much larger tract than the Bhadāwar country proper. It runs down the centre of the State from the Chambal to the border of the old Guna Agency, having Braj Bhākhā and Harauti to its west, and Pāwārī Bundēli to its east. To the south it merges into Mālwi. In Agra it is spoken in the south of the district in the tract bordering on the Chambal. In Mainpuri it has a few speakers in the Kharka tract on the banks of the Jamna to the south-west of the District. In Etawah it is spoken in the tract between the Jamna and the Chambal, and across the latter river. The number of speakers is roughly estimated as follows —

Gwalior	1 000 000
Agra	250,000
Mainpuri	8,000
Etawah	55,000
TOTAL	1,313 000

It will be sufficient to give specimens from Gwalior and Agra. The Bhadaurī of the other two districts does not differ. It may be mentioned that Bhadaurī is not spoken in Jalaun, although the dialect was wrongly entered in the Rough List of Languages spoken in that district. The so-called Bhadaurī of Jalaun is ordinary Bundēli.

The following account of the dialect is based on the specimens.

The system of pronunciation fluctuates. *Au* occurs as often as *ō*, and *ai*, as *ē*. In the same sentence we often find the same word spelt both ways, e.g. *mārō* and *mārau*. As in the Bundēli of Jalaun we meet curious changes of other vowels, e.g. *bauhat*, many, for *bahut* (cf. Jalaun *buhāt*), *rehat* for *rahat*, remaining, *kēh* for *lahi*, having said.

In the case of consonants, there is a strong tendency to contraction, as in *jāntu*, knowing, for *jān'tu*. This is specially noticeable in the case of the letter *r*. For instance—

Instead of	we have
<i>chākaran</i> , servants	<i>chālann</i>
<i>par'dēs</i> , a far country	<i>paddēs</i>
<i>barisan</i> , years	<i>bassan</i>
<i>suratī</i> , memory	<i>sutti</i>
<i>mār'nau</i> , to strike	<i>mānnau</i>
<i>mār'tu</i> , striking	<i>māttu</i>
<i>kar'tu</i> , doing	<i>lattu</i>

In the case of nouns strong forms usually end in *au* or *ō*, e.g. *śahārau*, help. The oblique form as usual ends in *ā*. As elsewhere in Bundeli strong nouns of relationship and some others end in *ā*, which is not changed in the oblique singular or nominative plural. Thus we have—

Nom. Sing.	Ob. Sing.	Nom. Pl.	Ob. Pl.
<i>larā'ā</i> , a son	<i>larā'ā</i>	<i>larā'ā</i>	<i>larā'ān</i> .
<i>ghā'ā</i> , a house	<i>ghā'ā</i>	<i>ghā'ā</i>	<i>ghā'ān</i> .

In one instance the oblique form in *ā* has a plural in *ē*. It is *harā'ē* (not *harā'rē*) *dō bāchā'ā* *hā*, we have two cats.

The influence of Braj (or perhaps Kanouji) is noticeable in the optional employment of a weak termination, *u*, of nouns. Thus *jarā'u*, an answer: *marā'u* or *marā*, striking; *marā'u*, dying: *karā'u*, doing; *jānā'u*, knowing.

There is the usual instrumental singular in *an*, as in *bhā'ān*, by hunger. The postposition of the accusative-derivative is *īē* or *īā*. In other respects the declension follows standard Bundeli, due allowance being made for pronunciation.

In the pronouns, the influence of Braj has brought into use the form *hō* or *hā* for 'I' as well as *mē* or *mā*. So also, besides the usual Bundeli forms (*harā'rō* and *harā'ō*), we have *ī'ārō* meaning 'thy' or 'your.' 'Me' is *mō*, corresponding to standard Bundeli *mā*. As in Jalam, 'he' and 'she' are *ōn*, obl. *ō* or *ōā*, plural *ōā*, obl. *ōn*. 'This' is *jā*, *jī* or *jē*. *Apnā* is an oblique plural meaning 'own.'

The word for 'what' is the Braj *lohā*, obl. *lēhā*.

In verbs we have the Braj *hā* I am and (very common) *hō* was. The initial *h* of the auxiliary verb is often dropped, so that we have forms like *hā'at-ā*, they eat; *hā't-ā*, you (em), eat; *rā-ō*, he was not; *rā'at-ē*, they were living; and *dēt-ē* (for *dēt-ē*) they were giving.

There is an interesting survival of an old neuter form in *chā'hān*, instead of *chā'hāu*, it was wished by him, i.e. he wished. In other respects the conjugation of the verb shows no divergences from standard Bundeli unless we consider as such *marā'ē* for *marā'ā*, let us celebrate.

The only other point to note is that *jī* is often used for the conjunction 'that' after verbs of saying, instead of *ki*, *īē* or *hā*.

[No 22]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDĒLĪ (BHADAURĪ)

(STATE, GWALIOR)

SPECIMEN I.

काज आदमी-कों है लरका है । लुहरे लरका-ने अपने वाप-सों कही ददा हमारो हिसा देउ । दोज लरकन-कों हिसा कद-दथी वा-के वाप-ने । फिर लुहरौ लरका अपनी माल ले-गथी और पदेस चलो-गथी और अन्दाउ-में अपनी सिंग जमा वहाइ दई । वा-के पास कछू न रही । वाँ वडौ अकाल परौ और वडौ तंग-दुखी होन लगौ । ठाकुर-कों रहुआ रहन लगौ । वा-ने सुअरा खेतन-में चराउन-कों भेजौ । तव वाँ-ने चाहौ कि पेट भरि लेउँ भुस खाइ-कों । काज आदमी-ने वा-कों सहारौ नई दथी । वाँ-ने सोचौ और कही, मेरे वाप-के हिँआँ गले आदमी हैं, और सिव कछू खात-पिअत-हैं और कोज सूधें अन्न नाहिँ खात । हौं भूखन मत्तु हौं । हौं अपने वाप-के हिँआँ चलोँ और कहौं, हौं तिहारो और पनमेसुर-कौ वडौ पापी जनमो हौं । हौं तिहारो लरका कहिवे जोगि नाहिँ । मोइ अपनी चाकर राखि लेउ । महाँ-सेँ चलि-कों व लरका अपने वाप-के हिँआँ आइ-गथी । जब वाप-ने लरका देखौ दूरई-तें तव वाप भजौ, और लरका ले-कों छाती-सों लगाइ लथी और पुचकारो । तव लरका-ने कही कका हौं तिहारो और पनमेसुर-कौ वडौ पापी हौं और तिहारे चाल-चलन-कौ मो-में कोज बात नाई । हालई वाप-ने अपने चाकरन-सों कही जा-कों घर-तें पोसाकें ल्याओ और हाथ-में मुदरिया और पाँव-में जूती पहराओ । हम तुम सिवरे खाँय और खुसी मनामें । जा लरका-कौ फिर-कों जनम भओ-है । और खोओ फिर-कों मिलौ-है । और सिवन-नेँ घरकिन-नेँ वडौ खुसी मानी ॥

वा खन वा-कौ वडौ भैया हार-में हो । जब व अपने घर-के टिगाँ पोंहिँचि गथी तव अपने आदमी-सों बुलाइ-कों पृथी जि कहा चौहल-चौहल हुइ-रह्यो-है । वा-ने कही कि तिहारे कका और लुहरे भैया-ने आइ-गये-की खुसी मानी-है । काहे-तें वाप-नेँ फिर-कों जे लरका आँखिन देखौ । जा-पे

कछू दुखिआय-कों व अपने घर-में न गअौ । तव वाप-ने आइ-कों वा-कों समझाअौ । तव जेठे लरका-ने वाप-सों ज्वाबु दअौ । देखौ मुह-त-तें तिहारी सेवा हौ कतु-हौ । और कव-हूँ तिहारी बात न डारी । तुम-ने छदाम की कौड़ों खिलिवे-कों न दर्ई और चली कहा है जा-सों हम अपयें संगकिन देते और खुसी मनाउते । जा-ने यों-हीं धन सिंगरौ वरवाद कर-दअौ सो लरका तुम-कों प्यारौ लगौ वाइ लिवाइ लाये और सिवरी सिमार-कों भेषाचारी-कों जिमाअौ । वाप-ने जेठे लरका-सों कही हम तूँ संग रहे-हैं । और जो कछू घर-में है धनु सो सिव तेरौ है । और ज लोकचारज मेरौ एसिय राइ चली आई-है ज तेरे लुहरे भैया-कौ फिरि-कें जनम भअौ है । खोअौ भअौ फिरि-कों आअौ-है । जाइ को जानु-हो कि आवेगो ॥

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDĒLĪ (BHADAURĪ)

(STATE, GWALIOR)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kāū ād'mi-kē dwau lar'kā hē Lnh'rē lar'kā-nē ap'nē
A-certain man-of two sons were The-younger son-by his-own
 bāp-sō kahī, 'dadā, hamirō hisā dēu' Dōū lar'kan-kō hisā
father-to it-was-said, 'father, my share give' Both the-sons-to shares
 kad-daau bā-kē bāp-nē Phir lnh'ran lar'kā ap'nō
having-made-were-given their father-by Then the-younger son his own
 māl lē-gaō, aur paddēs chalō-gaō, aur an'ān-mē ap'nī
property took, and foreign-country went-away, and bad-living-in his-own
 sig jamā bahāi-dai Bā-kē pās kacchū na rahu Bī
all property squandered Him-of near anything not remained There
 barau akāl pīrau, aur barau tang-dukhī hōn lagau Thākur-kē
great famine fell, and very distressed to-be he-began A-rich-man-to
 rahuā rahan lagau Bā-nē snarā khētan-mē charāun-kō bhējan
a-slave to-live he began Him-by some field-in to-graze he-was-sent
 Tab bā-nē chāhaū ki 'pēt bhari-lēū bhūs khū-kē'
Then him-by it-was-desired that 'bellu I-may-fill husks having-eaten'
 Kāū ād'mi-nē bā-kō sahārau nāi daru Bā-nē sūchau aur
Any man-by him-to help not was-given Him-by it-was-thought and
 kahan, 'mērē bāp-kē hīā gallē ād'mī haī, aur sab kacchū
it-was-said, 'my father-of here many men are, and all something
 khāt piat-haī, aur kōū sūdhē ann nāhī khāt Haū bhūkhan
eating drinking-are, and some moreover food not eat I b.-hunger
 mattu haū Hō ap'nē bāp-kē hīā chalaū aur kharū. "hō
perishing am I my-own father-of here go and say, "I
 tihārō aur Pan'mēsūr-kau barau pāpī jan'mō haū; hō tihārō lar'kā
of-thee and God-of great sinner born am; I thy son
 kharibē jōgi nāhī, mōi ap'nō chākar rikhi-lēu" Mahī-
to-be-called fit am-not, me thy-own servant keep" "Thence
 chali-kē ba lar'kā ap'nē bāp-kē hīā āi-gaau Jab bāp-nē
started-having that boy his-own father-of here arrived When the-father-by

lar'kā dēkhau dūrai-tē, tab bāp bhajan, aur lar'kā lē-kē
son was-seen distance-from, then the-father ran, and son talen-having
 chhāti-sō lagāi-laō, aur puch'kārō Tab lar'kā-nē kahī,
the-breast-to he-applied, and he-was-kissed Then the-son-by it-was-said,
 'kakkā, hō tihārō aur Pan'mēsūr-kau barau pāpī haū; aur tihārē
'father, I of-thee and God-of great sinner am; and thy
 chāl-chalan-kau mō-mē kōū bāt nāī.' Hālaī
conduct-of me-in any thing (in-any-respect) is-not' Thereupon
 bāp-nē ap'nē chākann-saū kahī, 'jā-kaū ghar-tē
the-father-by his-own servants-to it-was-said, 'this(-person)-for the-house-from
 pōsakaī lyaō, aur hāth-mē mudariyā aur pāw-mē jūti paharāau;
clothes bring, and hand-in a-ring and feet-in shoes put;
 ham tum sib'rē khāy aur khusī manāmē. Jā lar'kā-kau
we (and-)you all-together eat and merriment let-make. This son-of
 phir-kē janam bhaau-hai; aur khōau, phir-kē milau-hai' Aur sibān-nē
again birth become-has; and was-lost. again obtained-is.' And all-by
 ghar'kin-nē barī khusī mānī
the-members-of-the-family-by great pleasure was-enjoyed

Bā-khan bā-kau barau bhaiyā hār-mē hō Jab ba ap'nē
At-that-time his elder brother field-in was When he his-own
 ghar-kē dhugā pōhāchi gaau tab ap'nē ād'mī-sō bulāi-kē
house-of near arrived-having went then his-own man-from called-having
 pūchhī jī, 'kahā chauhal-bauhal hui-rahi-hai? Bā-nē kahī
it-was-asked that, 'what merry-making is-going-on?' Him-by it-was-said
 kī 'tiharē kakā aur luh'rē bhaiyā-nē āi-gayē-kī khusī mānī-hai
that, 'thy father and younger brother-by arrival-of pleasure is-being-enjoyed
 Kāhē-tē bāp-nē phir-kē jē lar'kā ākhin dēkhau.' Jā-pai kachhū
Because father-by again this son eyes-with was-seen' This-on somewhat
 dukhiy-kē ba ap'nē ghar-mē na gaau Tab bāp-nē āi-kē
sorry-being he his-own house-in not went Then the-father-by come-having
 bā-kaū sam'jhāau Tab jēthē lar'kā-nē bāp-saū jwābu daau,
him-to it-was-remonstrated Then the-elder son-by father-to reply was-given,
 'dēkhau, muddat-tē tihārī sēwā haū kattu-haū, aur kab' hū tihārī bāt
'see long-since thy service I doing-am, and ever-even thy word
 na dāri Tum-nē chhadām-kī kauṛī khēlibē-kō na daī, aur
not avoided Thee-by a-chhadām-of courtes sporting-for not were-given, and
 chali kahā-hai jā-sō ham ap'ē sang-kin dētē aur
 (' t-has-been-said' which-with I my-own to-friends I-might-have-given and

A c. 1111 was a common name for a village in the district of Jaipur, and was a quarter of a mile long.

I have not been able to find the word 'chali' in the dictionary. Instead of chali, we should say 'chali' is a common name for a village in the district of Jaipur.

khusī manāutē Jā-nē yō-hī dhan sig'rau bar'hād
pleasure might-have-enjoyed Whom-by thus-even wealth all squandered
 kar-daan, sō lai'kā tum-kō pyārau lagan, bāi libāi-lāvī, aur
has-been-made, that son thee-to beloved became, him (you-)brought, and
 sib'īi simār-kaū bhēpāchārī-kaū jīmāu' Bīp-nī
the-entire collection-for brotherhood-for a-feast-has-been-made' The-father-by
 jēthē lar'kā-sō kahī, 'ham tū-sang rahē-haī; aur jō-kachhū
the-elder son-to it-was-said, 'I thee-with living-am; and whatever
 ghar-mē hai dhanu sō sib tērau hai, aur ja lōk-chīraj mērau
house-in is wealth that all thine is; and this practice mine
 ēsiya rāh chālī-āī-hai, jē tērē luh'rē bhayā-kau phiri-kāī
(in-)this-kind-of path going-on-is, that thy younger brother-of again
 janam bhaau-hai, khōau-bhaau, phiri-kē āau-hai, jāi kō jāntu-
birth become-has, lost-became, again come-has, come-along, who knowing
 hō ki āwēgō?'
was that he-would-come?'

1

SPECIMEN II.

कहँ एक गौहदुआ और गौहदुनियाँ रहत-ए । एक दिना विन दोउन-
 कोँ खूब पिआस लगी । तव गौहदुनियाँ-ने गौहदुआ-सों कही चलो हम तुम
 पानी पिये । तुम कोज कहानी केह जान्त-हो के नाहीं । वहाँ एक चीते-
 की भटार है । जो तुम कहानी कहि जान्त-हो तो चीते-की भटार-पै
 पानी मिलेगी । वौहत पिआस लग-रही-है । विन दोउन-ने हालई चल-
 द्यौ और पानी-के ठौर पौहचे । तव गौहदुनियाँ बोली तुम कहानी जान्त-
 हो कि नाहीं । और चीते-ने उन दोउन-कोँ देखि लखी । तव गौहदुआ-ने
 कही कि मोहि देह-की सुत्ति कछू नाई रही । गौहदुनियाँ-ने कही कि तो
 हिँआँ काहे-कोँ ठाढ़े-हो पानी पी-लेउ और अपने पुरखा काका-सों राम राम
 करो । गौहदुआ पानी पिअन लग-गयौ । जब पानी पी-केँ सुत्तो हो-गयौ
 तव कलानो कका राम राम । फिर गौहदुनियाँ-तेँ लौट-केँ कही कि तू-जँ
 णनी पी-लै और तू-जँ राम राम कर-लै । पानी पी-केँ व-ज सुत्ती हो-गई ।
 तव पुरखा-सों कही मेरे घर चलौ । हमारेँ दो वच्चा हैं । जे गौहदुआ कहत-
 है वच्चा मेरे हैं । वे वच्चा हों कहति-हों कि मेरे हैं । सो तुम चलौ और
 सुभाइ देउ । तव चीते-ने अपने मन-में जान-लई कि मेरो काम बन गयौ ।
 चारों खाइ लैहों । मेरो काम बन-जैहै । वहाँ-सेँ चले अपने ठौर-पै आये वे
 मिगरे । तव गौहदुनियाँ गौहदुआ-सेँ बोली लरकन-कोँ काका-केँ ढिगाँ
 लिवाय-लाउ । सो वे ससक्त-केँ तैसो कर-दें । गौहदुआ डरपन-केँ सारें
 भीतर-से वाहर-कोँ मोह न दिखाओ । तव गौहदुनियाँ-ने कही कि वचन-
 कोँ हों ल्याउति-हों । फिर व-ज भटार-में गुलि गई । चीतो अकेली वाहर
 ठाढ़ो रहि गयौ । गौहदुनियाँ-ने ससक्त-केँ उभक्त-केँ कही पुरखा हम दोज
 जने आपुस-में राजो हुइ गये । एक वाने ले-लखी । एक मैं-ने ले-लखी ।
 चीतो लौटो । अपनी भटार-कोँ चलौ गयौ । वे दोज अपने वच गये ।
 चीते-मों कहि सुनि-केँ पानी पी आये ॥

[No 23]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDELĪ (BHADAURĪ)

(STATE, GWALIOR)

SPECIMEN II

TRANSLITERATION AND TRANSLATION.

Kahñ ēk gauh*duā aur gauh*dunivā rēbat-ē Ēk dinā bin
Certain one jackal and a-she-jackal living-were One day those
 dōun-kō khūb piās lagī Tab gauh*dunivā-nē gauh*duā-ñ
two-to very-great thirst was-felt Then the-she-jackal-by the-jackal-to
 kahī, 'chalō, hañ tum pāñi pyē, tum kōū kahāñi kch
it-was-said, 'come, I (and-)you wate let-drink, you any story to-tell
 jānt-hō kē nāñi? Bahñ ēk chitē-kī bhatār hai Jō tum kahāñi
know or not? There one leopard-of den is If thou a-story
 kahī jānt-hau, tau chitē-kī bhatār-pai pāñi milēgau, bhuhat
to-tell dost-know, then the-leopard-of den-near wate will-be-got, very-great
 piās lag-rahī-hai' Bin dōun-nē hālāñi chal-daau, aur pāñi-kē
thirst is-being-felt' Those two-by thereupon it-was-gone, and wate-of
 thaur pañh*chē Tab gauh*dunivā bōli, 'tum kahāñi jānt-hō k
place they-arrived-at Then the-she-jackal said, 'you a-story knowing-are or
 nāñi?' Aur chitē-nē un dōun-kañ dēkhi-laau Tab gauh*duā-nē
not?' And the-leopard-by those two-to it-was-seen Then the-jackal-by
 kahī ki, 'mōhi dēh-kī suttī kachhū nāñi rahī'
it-was-said that, 'my body-of sense any not (has-)remained'
 Gauh*dunivā-nē kahī ki, 'tau hñā kāhē-kañ thārhc-hau' Pāñi
The-she-jackal-by it-was-said that, 'you here icky-for standing-are' Water
 pi-lēu, aur ap'nē pur'khā kākā-sō rām-rām karī,
drink, and you-own venerable uncle-to Rām-Rām(=obedience) do'
 Gauh*duā pāñi pian lag-gaau Jab pāñi pi-kē suttō
The-jackal wate to-drink began When wate having-drunk refreshed
 hau-gaau, tab kalāñō, 'kakā, rām-rām' Phur gauh*dunivā-ti
became, then prosperity-was-wished, 'uncle, Rām-Rām' Then the-sh-jackal-to
 laut-kē kahī ki, 'tū-ñ pāñi pi-lai, aur tū-ñ
having-retained it-was-said that, 'you-also wate drink, and you-also
 Rām-Rām kar-lai' Pāñi pi-kāñ ba-ū suttī bō-gai Tab
obedience make' Water having-drunk she-also refreshed became Then

pur^hkhā-sō kahī, 'mērē ghar chalaū Hamāñē dō bachchā
the-venerable-one-to it-was-said, 'my house-to come Of-us two young-ones
 hañ, jē gauh^hduā kahat-hai, "bachchā mērē hañ," bē bachchā,
are, this jackal saying-is, "the-young-ones mine are," those young-ones,
 hō kah^hti-hō kī, "mērē hañ" Sō tum chalaū aur sujhāi-dēu'
I saying-am that, "mine are" Therefore you come and settle(-the-dispute)'
 Tab chitē-nē ap^hnē man-mē jān-lāi kī, 'mērau kām
Then the-leopard-by his-own mind-in it-was-conjectured that, 'my business
 ban-gaau, chārō khāi-lahō; mērau kām ban-jaihai' Bahā-sē
is-done, all-the-four I-shall-eat-up; my business will-be-done' There-from
 chalē, ap^hnē thaur-pai āyē bē sig^hrē Tab gauh^hduiyā
they-started, their-own place-to came those all Then the-she-jackal
 gauh^hduā-sē bōlī, 'lar^hkan-kañ kākā-kē dhugā libāy-lāu, sō ' bē
the-jackal-to said, 'the-young-ones uncle-of near bring, so he
 samajh-kē taisō kar-dē' Gauh^hduā dar-pan-kē māñē
understood-having like-that does' The-jackal(-by) fear-of through
 bhitar-sē bāhar-kañ mōh na dikhāō Tab gauh^hduiyā-nē kahī
inside-from outside-to face not was-showed Then the-she-jackal-by it-was-said
 kī, 'bachchan-kō hō lyāñti-hō' Phir ba-ū bhatāi-mē gulī-gai.
that, 'the-young-ones I fetching-am' Then she den-in disappeared
 Chitō akēlau bahar thārhiō rahi-gaau Gauh^hduiyā-nē masak-kē-ujhak-kē
The-leopard alone outside standing remained The-she-jackal-by peeped-out-having
 kahī, 'pur^hkhā, ham dōū-janē āpus-mē rājī
it-was-said, 'O-venerable-one, we two-individuals between-ourselves reconciled
 hui-gayē, ek bā-nē lē-laau, ek māñ-nē lē-laau' Chitō
became; one him-by was-taken, one me-by was-taken' The-leopard
 lautō, ap^hnī bhatār-kō chalaū-gaau Bē dōū ap^hnē bach-gayē
returned, and-his-own den-to went-away Those two themselves were-saved
 Chitē-sō kahī-sunī-kē pāñī pī āyē
The-leopard-with conversed-having water having-drunk came

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a jackal and his mate. One day they felt thirsty, and the she-jackal said to the jackal, 'come, let us drink water. Do you know any stories or not? There is a leopard's den, and if you know any stories, we will drink there. I am dying of thirst.' So they went on to the watering-place, and when they got there the she-jackal said, 'do you know any stories or not?' As she said this the leopard caught sight of both of them. Then said the jackal, 'I have forgotten everything.' Then said the she-jackal, 'why are you standing there? Take a drink and then make obeisance to our worthy uncle.' So the jackal drank, and when he was refreshed he

turned to the leopard and politely wished him good morning. Then he turned to the she-jackal and said, 'you too take a drink, and then do you too make obeisance to him.' As soon as she was refreshed she said to the leopard, 'worthy uncle, come to our house. We have two cubs. This jackal says they are his, and I say they are mine. So come along and settle the dispute.' The leopard said to himself, 'here are two, and there are two cubs more. I shall eat them all up at once. This is just the thing that suits me.' So the three made off for the jackal's home. When they got there, the she-jackal said to the jackal, 'go inside and drag them out before the worthy uncle.' The jackal understood what her device was and went in, but out of fear of the leopard did not come out again. Then said the she-jackal, 'I'll go and bring the cubs myself,' and she also slipped inside, leaving the leopard standing alone by the entrance. When they were both safe at home, the she-jackal peeped out of her hole and said, 'worthy uncle, we have made up our dispute. He has taken one and I have taken the other.' So the leopard could only go back to his own den, while the jackals were safe and sound, having successfully got their drink by engaging the leopard in talk.

The following short folk-tale is in the Bhadauri of the District of Agra. It is almost the same as that of Gwalior. The Braj termination *u* is more common. Note the frequency with which contraction occurs. We have *pajjā* for *parjā* or *prajā*, subjects; *khachchu* for *kharch*, expenditure, *pattu* for *partu*, falling, and *jātō* for *jāt-tō*, was going. Note also the Braj *kũ*, the termination of the accusative-dative, and the Kanauji form *thō*, was.

[No 24]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDELI (BHADAURI)

(DISTRICT, AGRA)

एक सूर्ज नारायण-की महतारी और घरवारी रहे । वे आधौ पज्जा ॥
और आधौ घर-को खच्चु देत-ये । सो वह और महतारी-को खच्चु-तें पूरौ
ना-ओ पत्तु और पज्जा-को खच्चु-तें पूरौ परौ-जातो । तब सूर्ज नारायण-की
घरवारी-ने सासु-सों कही कै तुम सूर्ज नारायण-पै जाऊ सो तुम सूर्ज नारा-
यण अपने वेटा-तें कही इतनौ हम-कुं देऊ ता-सों हमारी उदर भरे । तब
सूर्ज नारायण-ने अपनी महतारी-तें पूछी कै तुम कैसें करि-कें खाति-औ । तब
उन-ने कही कै सासु वह-की चोरी और वह सासु-की चोरी ऐसें करि-कें
खात-ऐं । तब उन-की वह चली गई सासु-के पीछे कौरे-सों जाइ ठाड़ी
भई । महतारी ढोटा बतराने फिरि सुनि-कें चली-आई । बिन-ने घर आइ-कें
लीपो पोतो रोटो बनाई । खूब भक्ष दोनो सासु वह-ने एक ठौर बैठि-कें
एक धार-में जेईं रोटो खूब नीकी तरियाँ-तें । सूर्ज नारायण-कें खूब वर-
कति भई ।

सूर्ज नारायण अपनी अस्त्री-पास आये सूर्ज नारायण चोरी-चोरा
काज पज्जा-ने जानी नाहीं । फिरी सूर्ज नारायण-की अस्त्री-को अधानु रहि-
गयो । तब उन-के पैदा भयो पुत्र नवें सहीना । पज्जा-में चवाउ भयो ।
फिरि सूर्ज नारायण अपने देस-को नीकी तरियाँ-सों आये । लाज लसकर
लै-कें आये । तब उन-को रघु गैल-में अटक गयो । तब हम-ने कही कै
सूर्ज नारायण-को जाईदा पुत्र होयगो तो वा-के छूऐं तें रघु चलि-होय । तब

हमारे तुमारे जानें तो सूर्ज नारायण-कौ नाहीं धो । सूर्ज नारायण अपने मन-में जानत-ए कै, हमारौ बेटा-है । तव बेटा घर-तें आओ । रघु पाँय-के अगूठा-तें कूड़ दओ । रघु चलि-उठौ । अपने घर-कौ चली-आओ । तव अपने घर आइ पोहोचौ । खूबु नीकी तरियाँ-तें आनंद भओ । खूबु भजनु भओ ॥

[No 24]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ

BUNDĒLĪ (BHADAURĪ)

(DISTRICT, AGRA)

TRANSLITERATION AND TRANSLATION:

Ēk	Sūrj-Nārāyanu-kī			mah ^h tārī	aur	ghar-bārī	rahē.
One	Sūrj-Nārāyan-(the-Sun-God)-of			mother	and	wife	were
Bē	ādhau	pajjā	auru	ādhau	ghar-kau	khachchu	dēt-yē
They (he)	half	the-subjects	and	half	house-of	expenditure	giving-was
Sō	bahū	aura	mah ^h tārī-kau		khachchu-tē	pūrau	nā-
But	the-daughter-in-law		and	the-mother-of	expenditure-from	sufficiency	not-
ō	pattu,	aur	pajjā-kau	khachchu-tē	pūrau	parau-jātō	
was	falling,	and	subjects-of	expenditure-from	sufficiency	fallen-going-was.	
Tab	Sūrj-Nārāyanu-kī		ghar-bārī-nē	sāsu-sō	kahī	kai,	'tum
Then	the-Sun-God-of		the-wife-by	mother-in-law-to	it-was-said	that,	'you
Sūrj-Nārāyanu-pai	jāū,	sō	tum	Sūrj-Nārāyanu	ap ⁿ nē	bētā-tē	kahō,
the-Sun-God-to	go,	then	you	the-Sun-God	your-own	son-to	say,
"it ⁿ nau	ham-kū	dēu,	tā-sō	hamārau	udar	bharē"	Tab
"so-much	us-to	give,	that-from	our	bellies	may-be-filled"	Then
Sūrj-Nārāyanu-nē	ap ⁿ nī	mah ^h tārī-tē		pūchhi	kai,	'tum	kaisē
the-Sun-God-by	his-own	mother-from		it-was-asked	that,	'you	how
kē	khātī-au ?	Tab	un-nē	kahī	kai,	'sāsu	
having	eating-are ?	Then	her-by	it-was-said	that,	'the	mother-in-law
bahū-kī	chōrī,	aur	bahū	sāsu-kī	chōrī,		
the-daughter-in-law-of	theft,	and	the-daughter-in-law	the-mother-in-law-of	theft,		
aisē	kari-kē	khāt-ai	Tab	uni-kī	bahū	chali-gai.	
so	done-having	eating-we-are	Then	her	daughter-in-law	went-away.	
Sāsu-kē	pīchhē	kaurē-saū	jāi	thārī-bhai	Mah ^h tārī		
The-mother-in-law-of	behind	a-corner-by	going	standing-became	The-mother		
dhōtā	bat ^r ānē	Phiri	sunī-kē	chali-ai	Bin-nē	gharu	
the-son	talked-together.	Then	heard-having	she-came-away	Them-by	house	
ai-kē	lipō-pōtō,	rōti	banāi	Khūbu	jhakk		
come-having	plastering-etcetera-was-done,	bread	was-prepared	Very	shining		
dōnō	sāsu	bahū-nē	ēk	thaur	baithī-kē		
both	the-mother-in-law	the-daughter-in-law-by	one	place-in	sat-having		

ēk thār-mē jēī rōti khūbu niki tariyā-tī Sūry-Nārāyanu-kī
one dish-in was-eaten the-bread very good way-in The-Sun-God-to
 khūbu bar^akatī bhāi
much blessing became

Sūry-Nārāyanu ap^anī astī pās āvē Sūry-Nārāyanu choti-clori
The-Sun-God his-own wife-of near came The-Sun-God secretly
 kāu pajjā-nē jānī nāhī Phiri Sūry-Nārāyanu-kī astri-kō adhinu
any subject-by it-was-known not Then the-Sun-God-of wife-to frequen-
 rahi-gayō Tab un-kē paidā bhayau putra nabaī mahinā Pajjī-
occurred Then her-of born became son (in-)ninth month The-subject-
 mē chabāu bhāu Phiri Sūry-Nārāyanu ap^anī dī-kāū niki
among scandal occurred Then the-Sun-God his-own country-to good
 tariyā-sō āyē Lāu las^akar lai-kē āvē Tab un-kau rathu
way-in came Banner army taken-having he-came Then his chariot
 gail-mē ataki-gau Tab ham-nē kahī kai, 'Sūry-Nārāyanu-kau
way-in stuck-went Then us-by it-was-said that, 'the-Sun-God-of
 jāidā putra hōv^agau, tau bā-kē chhuaī-tī rathu chahi-hoy'
begotten son he-will-be, then his touching-by the-chariot will-go'
 Tab hamārē-tumārē jānē tō Sūry-Nārāyanu-kau nāhī tho
Then our-you-in knowledge to-be-sure the-Sun-God-of not he was
 Sūry-Nārāyanu ap^anē man-mē jānat-ī kai, 'hamirau bīti ha'
The-Sun-God his-own mind-in knowing-was that, 'my son he-is'
 Tab bētā ghar-tē āau, rathu pāy-kē īguthā-tī chhū-dau
Then the-son house-from came, the-chariot foot-of finger-with was-touched
 Rathu chali-uthau Ap^anī ghar-kāū chalan-āu Tab ap^anī
The-chariot began-to-move His-own house-to he-came-away Then his own
 ghar āi-pohēchau Khūbu niki tariyā-tī ānandu bhāu Khūbu
house he-arrived Very good way-in rejoicings took-place Well
 bhajanu bhāu
hymn-singing took-place

FREE TRANSLATION OF THE FOREGOING

Sūry Nārāyan, the Sun-God, had a mother and a wife. He used to give half his money to his subjects and half for his household expenditure. What he gave was not enough for the expenses of his mother and her daughter-in-law, but was enough for the expenses of his subjects. So the wife said to the mother, 'go to your son, the Sun-God and say, "give us enough to fill our bellies"' Then the Sun-God asked his mother, 'how do you eat?' She replied, 'the mother-in-law has to steal from the daughter-in-law, and the daughter-in-law has to steal from the mother-in-law. That is the way we eat.' The wife had followed her mother-in-law, and stood in a corner behind her.

she and her son talked together. When she had heard what they said she went away. Then the two went home. They plastered the fireplace in order to cook, baked some bread, and to their hearts' content sat together and ate bread out of the same dish till they were satisfied. Then they blessed the Sun-God.¹

The Sun-God visited his wife. He did it quite secretly. None of his subjects knew about it. Then his wife became pregnant, and in the ninth month a son was born. There was a scandal about this amongst his subjects. Then the Sun-God came home with great pomp. He came with a fully equipped army. His chariot stuck in the way. Then we all said: 'If this son has been begotten by the Sun-God, the chariot will move when he touches it.' In fact and my opinion he was not the Sun-God's child. But the Sun-God knew in his heart that the boy was his son. The son came out of the house. He touched the chariot with his toe and it began to move. Then the Sun-God arrived at his own house. Great rejoicings took place, and loudly were hymns sung.

¹ Apparently it does not concern the cooking of the bread, but the story does not say so in so many words.

THE BROKEN DIALECTS OF THE SOUTH.

We have seen that Standard Bundēli is spoken in the districts of Saugor and Damoh of the Central Provinces, which lie on the Vindhyan table-land. South of them lies the Nerbada Valley with its offshoots, including the districts of Mandla, Jabalpur, Narsinghpur, Hoshangabad and a part of Nimar. Mandla speaks Eastern Hindi, and so does Jabalpur, although the language of the latter district gradually merges into Bundēli as we go westwards. Narsinghpur and the greater part of Hoshangabad speak standard Bundēli but the rest of Hoshangabad speaks Malvi and the part of Nimar, Narmada. South of the Nerbada Valley lies the Satpura table-land, including the districts (going from east to west) of Balaghat, Seoni, Chhindwara, and Betul. Balaghat speaks, in the main, a form of Marāthī and a number of broken dialects described under the head of Eastern Hindi (Vol. VI, pp. 174 ff.) which are mixtures of Baghelī and the former language. The members of the Lōdhī tribe in that district, however, speak a mixture of Bundēli and Marāthī, which is dealt with here. Seoni, like Narsinghpur to its north-west, speaks standard Bundēli. Chhindwara, which is linguistically separated from the Bundēli of Hoshangabad by the Satpura range in which the languages are Gōndī and Kūrkū, has a broken form of Bundēli in the centre of the district, and Marāthī in the south. There is no one standard dialect for the whole of central Chhindwara, each tribe seems to have a slightly varying form of speech, but they all closely resemble each other. Besides possessing a few local peculiarities, the Bundēli patois of Chhindwara is mainly remarkable for the large quantity of Hindōstānī words and idioms with which it is interlarded. West of Chhindwara lies Betul, of which the main dialects are a corrupt Malvi and Marāthī.

South of the Satpura table-land lies the great Nagpur plain, of which the language is Marāthī. In the district of Nagpur, however, a number of tribes scattered over the whole area use a language which is locally known as 'Hindi'. An examination of the specimens which I have received shows that it is a broken mixture of Bundēli and Marāthī.

Finally, some members of the Kōshti tribe in Chhindwara, Chanda, Bhandara, and Berar and of the Kumbhār tribe in Chhindwara and Buldana, speak a dialect very similar to Nagpur 'Hindi'.

We thus get the following list of broken dialects of the south —

Lōdhī (Balaghat)		18,600
Chhindwara, Bundēli	145,500	
" Kōshti	3,242	
" Kumbhārī	1,400	
	<hr/>	153,142
Hindi' of Nagpur		105,000
Other Kōshti Dialects of the Central Provinces		8,500
Kōshti of Berar		2,650
Kumbhārī of Buldana		400
	<hr/>	<hr/>
	TOTAL	251,572

THE BROKEN DIALECT OF THE BALAGHAT LŌDHĪS.

I have said above that Seoni is the south-eastern limit of Bundēli. This must be taken with the reservation that a broken patois of Bundēli is found in Balaghat, a district still further to the south-east.

In Balaghat there are three broken dialects spoken by cultivators who have immigrated into the district during the past few decades. These are Marārī, Pōwārī, and Lōdhī. The first two have already been dealt with under the head of Eastern Hindī (Vol. VI, pp. 174 ff.) The Lōdhī dialect is spoken by about 18,600 people of that caste scattered over the west and centre of the district who have come originally from the country to the north. They speak a broken jargon which is a mixture of Hindōstānī, Dakhinī Hindōstānī, Marāṭhī, Baghēli, and Bundēli. Judging from the specimens which I have seen, Lōdhī is mainly based on the last mentioned dialect. I therefore class it here.

It would be a waste of time and paper to give complete specimens of this mixed jargon. The first few lines of the Parable of the Prodigal Son will suffice. We have fragments of all the dialects mentioned above in this short passage. For instance, *thē* and *mērā* are Hindōstānī, *mērē-lō* is Dakhinī, *ap'li*, own, is Marāṭhī, *ō*, 'that,' is Baghēli, and *chulō paryō*, *gayō* are Bundēli.

[No. 25]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDĒLĪ (LŌDHĪ BROKEN DIALECT)

(DISTRICT, BAIAGHAL.)

एक आदमी-ख दो लड़का थे । ओ-में-से छोटा-ने बाप-से क्या र
 बाप सम्पत-में जो मेरा हिस्सा हो सो मेरे-को दे-देव । तब ओ-ने अपनी
 सम्पत बाँट दीन्ही । भवत दीन नहीं बीते छोटा लड़का सब एकट्ठा कर-ग्य
 दूर देस चलि गयो और वाहाँ लुचपन-माँ दीन गुमाते हुए अपनी सम्पत
 उड़ाय दीन्ही । जब वह सब उड़ाय चुको तब वो देस-में बड़ी अकाल पड़ी
 और ओ देस-माँ जा-कु काल भय गयो ॥

TRANSLITERATION AND TRANSLATION

Ek	ād'mī-kha	dō	lar'kā	thē	Ō-mē- ^{se}	chhōtā- ^{ne}
One	man-of	two	sons	were	Them-in-from	the younger by
bāp-sē	kahā,	'hē	bāp,	sampat-mē	jō	mērā
the-father-to	it-was-said,	'O	father,	property-in	what	my
sō	mērē-kō	dē-dēw'	Tab	ō-nē	ap'li	sampat
that	me-to	give-away'	Then	him-by	his own	fortune
Bhawāt	din	nahī	bītē	chhōtā	lar'kā	sab
Many	days	not	passed	the-younger	son	all
dūr	dēs	chah-gayō,	aur	wāhā	luch'pan-in	din
distant	country(-to)	went-away,	and	there	riotous-living-in	days
ap'li	sampat	urāy-dīnhī.	Jab	vah	sab	urāy-chūhō,
His-own	fortune	was-wasted-away	When	he	all	expending-finished,
bō	dēs-mē	barō	ankāl	pariyō	aur	ō
that	country-in	great	famine	fell	and	that
bhay-gayō						
fe-terror						

The dialect spoken in central Chhindwara varies from place to place and according to the castes of the people who use it. Besides having peculiarities of its own, the dialect is everywhere freely mixed with ordinary Hindōstānī. This is no doubt due to the fact that a large portion of the Aryan population claims to have come from Northern India. The mixture is a purely mechanical one. In one sentence we will find a Hindōstānī expression, and, in the next, the same idea expressed by a Bundēli one. For instance, the agent case of the third personal pronoun is sometimes the Hindōstānī *us-nē*, and sometimes the local Bundēli *ō-nē* or *icō-nē*. On the other hand, we find the suffix *lō* sometimes used, as in Hindōstānī, for the accusative dative (as in *rahan-lō chalo-gao* he went to live), and sometimes, as in Bundēli, for the genitive (as in *tēō aur Bhag'wān-lō kasī icār*, a sinner of (i.e. before) thee and God). In the specimen which follows there are numerous instances of nouns declined after the Hindōstānī method, and further attention will not be drawn to them.

The following peculiarities which are not due to Hindōstānī occur in the various Chhindwārā dialects. They have been collected from a number of different sources, and most (but not all) of them will be found in the specimen given below.

Nouns—For the sign of the accusative-dative (besides the Hindōstānī *lō*) *lhē*, corresponding to the pure Bundēli *lhō*, occurs, thus, *mē-lhē*, to me. We also find *lha* and *lhē*. For the ablative-instrumental both *sē* and *sa* occur.

In the **pronouns**, the oblique forms of *maī*, I, *taī*, thou, and *jō*, this or who, are *mē* (not *mō*), *tē* (not *tō*), and *jē* (not *jā*) respectively. Thus, *mē-lhē*, to me, *jē-lhē*, accusative, which.

The pronoun of the third person is *ō* or *icō* (not *bō*), and its oblique form (besides the Hindōstānī one) is not *bā* but *ō*, *icō*, or *icō*. The last form is common amongst Kurmīs.

All these pronouns form a dative in *hē*, thus, *mēhē*, to me, *tēhē*, to thee, *jēhē*, to whom, to this, *ōhē*, to him, to that. Sometimes the final vowel is nasalized, as in *mēhē̃*. This form corresponds to the Bundēli *mōē*, etc.

In **verbs**, the past tense of the verb substantive is usually *hatō*, but we also have *hathō* (especially among Kurmīs) (compare Dakṣiṇī Hindōstānī *athā*) and *thō* (a Bundēli or Kanaūjī corruption of the Hindōstānī *thā*). We may note the usual Bundēli fondness for contractions, as in *kahē̃*, for *kah'hē̃*, I will say. The past tense of *dēn*, to give, is *daō* or *dēō*. So *lēn*, to take.

We may also note that the word for ' (he or she) said ' is *kahō*, not the feminine *kahī*, as in standard Bundēli.

In other respects these dialects closely follow ordinary Bundēli.

The following extract from a version of the Parable of the Prodigal Son will illustrate most of these peculiarities. I am indebted for it to Mr L. N. Chowdhri. It is in the dialect used by women, and is an excellent example of the general language of the whole of central Chhindwara.

ik^{thō} kar-kē dūr-kē mulak-mē chalō-gaō, aur ō-nē ap^{nī}
together made-having distant country-into it-was-gone-away and him-by his-own
 pūji badmāsī-mē kharach kar-dārō Au jab ō-nē ab
fortune wickedness-in expenditure was-made And when him-by all
 kharach kai dārō tab wō mulak-mē ek barō bhārī kāl parō
expenditure was-made then that country-in one very heavy famine full,
 aur ō-khū tangī hōn lagī Aur wah us mulak-kē ek bhāṛ
and him-to poverty to-be began And he that country-of one well-to-do
 ād^{mī}-kē jōrē rahan-kō chalō-gaō Is ād^{mī}-nē ō-khū ap^{nē}
man-of near live-to went-away This man-by him-to his-own
 khētō-mē suwaiō-kē charāun-kō lānē bhējō Wah khūsī-sē
fields-in sown feeding-of for it-was-sent He pleasure-with
 ap^{nō} pēt phal phūl-sē bharat-thō ṛē-khū suwar khāt-thē,
his-own belly fruits flowers-with filling-was which sown eating-ice-ice,
 au kōi ād^{mī} ō-khū kachhū nahī dēt-thē Jab wah apⁱ
and any men him-to anything not giving-ice-ice When he himself-to
 āō, tab ō-nē yah kahō, ‘mērē bāp-kē kit^{nē} tankhāl-dār
came, then him-by this was-said, ‘my father-of how-many hired
 nōk^{iō}-kō pūrī-pūrī rōtī khān-kō au dēn-kō milat-hai, aur māi
servants-to full-full bread eating-for and giving-for being-got-is and I
 bhūkhō marat-hū Māi ab uth-kē ap^{nē} dādā-kē jōrē
from-hunger dying-am I now arisen-having my-own father-of near
 jāhū aur ō-sē yah kahū ki, “dādā, māi tērō aur Bhag^o in-kō
will-go and him-to this will-say that, “father, I of-thee and God-of
 kasū wāi hū, au māi tērō bētā kahan-kē livak naī hū Mē-khū
sinner am, and I thy son calling-of worthy not am Me
 ap^{nō} ek tankhāl-dāi nōkar kar-kē rakh-lē”
thy-own one hired servant making keep”

GĀOLĪ, RĀGHŌBANSĪ, AND KIRĀRĪ

These are the dialects of the castes implied by their names. They are all reported from Chhindwara.

The number of speakers is estimated as follows :—

Gāolī	18,390
Rāghōbansī	8,114
Kirārī	4,750
	<hr/>
TOTAL, EST	24,000
	<hr/>

The dialects spoken by them were originally classed in the Rough List of Languages spoken in Chhindwara District, as forms of Mālwi. As a matter of fact, they in no way differ from the ordinary broken Bundēlī of the district. This will be amply shown by a few lines of the version of the Parable in each. Of the three Rāghōbansī borrows most freely from Hindōstānī.

[No 27]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDELĪ (GĀOLĪ)

(DISTRICT, CHHINDWARA.)

कोई आदमी-को दो छोकरे हथे । वो-में-से नान्हे छोकरा-ने वाप-से
 कहो कि दादा मेरो हिसा कर-दे । तो ओ-के दादा-ने हिसा बाटा कर-दओ ।
 मुतके दिन नहीं भये-हथे के नान्हे छोकरा-ने अपनो सब धन ले-के दूर
 मुलख-खे चलो गओ ॥

TRANSLITERATION AND TRANSLATION.

Kōi	ād'mi-kō	dō	chhōk'rē	hathē	Wō-mṭ-sṭ	nānhē
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-in-from</i>	<i>the-younger</i>
chhōk'rā-nē	bāp-sē	kaḥō	kī,	'dādā,	mīrō	bisā kar-dī'
<i>son-by</i>	<i>the-father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'father,</i>	<i>my</i>	<i>share male'</i>
Tō	ō-kē	dādā-nē	hisā	bātā	kar-daō	Mut'kē
<i>Then</i>	<i>him-of</i>	<i>the-father-by</i>	<i>share</i>	<i>divided</i>	<i>was-made</i>	<i>Many</i>
bhayē-hathē	kē	nānhē	chhōk'rā-nē	ap'nō	sab	dhan
<i>become-were</i>	<i>that</i>	<i>the-younger</i>	<i>son-by</i>	<i>his-own</i>	<i>all</i>	<i>wealth</i>
dūr	mulakh-khē	chalō-gaō				
<i>a-far</i>	<i>country-to</i>	<i>it-was-gone-away</i>				

In the above the only point to be noticed is the way in which the case of the agent in *nē* is used for the subject of an intransitive verb in a past tense,—*chhōl'rā-nē chalō-gāō*, it was gone by the son, the verb being used impersonally, as in the Sanskrit *putrēna gatam*.

[No 28]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ (RĀGHOBANSĪ)

(DISTRICT, CHHINDWARA)

कोई आदमी-के दो लड़के थे । वो-में-से छोटे-ने अपने दादा-से कहा
 के दादा धन-में-से जो मेरो हिस्सा बैठे सो मेहे देव । तब उन-के बाप-ने
 अपना सब धन बाट द्यो । वहीत दिन नहीं बीते कि छोटे लड़के-ने
 अनो सब धन जमा कर-के दूर देस-को निकल-गयो ॥

TRANSLITERATION AND TRANSLATION.

Kōi	ād'mī-kē	dō	lar'kē	thē	Wō-mē-sē	chhōtē-nē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-in-from</i>	<i>the-younger-by</i>
ap'nē	dādā-sē	kahā	kē,	'dādā,	dhan-mē-sē	jō mērō hissā
<i>his-own</i>	<i>father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'father,</i>	<i>wealth-in-from</i>	<i>what my share</i>
	baithē	sō	mēhē	dēw'	Tab	un-kē bāp-nē
<i>may-sit (10 may-be-calculated)</i>	<i>that</i>	<i>to-me</i>	<i>give'</i>	<i>Then</i>	<i>them-of</i>	<i>the-father-by</i>
ap'nā	sab	dhan	bāt	daō	Bahōt	din nahī bitē
<i>his-own</i>	<i>all</i>	<i>wealth</i>	<i>having-divided</i>	<i>was-given</i>	<i>Many</i>	<i>days not passed</i>
ki	chhōtē	lar'kē-nē	ap'nō	sab	dhan	jamā kar-kē dūi
<i>that</i>	<i>the-younger</i>	<i>son-by</i>	<i>his-own</i>	<i>all</i>	<i>wealth</i>	<i>collected made-having a-far</i>
dēs-kō	nīkal-gāo					
<i>country-to</i>	<i>it-was-gone-out</i>					

Here again we have an intransitive verb used impersonally with the subject in the case of the agent

‘HINDĪ’ OF NAGPUR.

From the district of Nagpur, which lies immediately to the south of Chhindwara, and of which the main Aryan language is Marāṭhī 105 900 people were returned as speaking ‘Hindī’ These people are not confined to any particular locality but are scattered all over the district They or their ancestors, hailed originally from the north. This ‘Hindī’ was provisionally classed as a form of Mālwi On further enquiry it appears that it is not a sufficiently distinct speech to be called a dialect in its proper sense. The specimens show that it is a broken form of Bundēli like that of Chhindwara but with a greater admixture of Marāṭhī. Indeed owing to the influence of the schools of the district, which are, as a rule, Marāṭhī that language is every day acquiring more and more influence, and will some day, no doubt, supersede the Bundēli element altogether.

The following specimen, consisting of a few lines of the Parable of the Prodigal Son, will illustrate the above remarks.

[No 30]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDELI ('HINDI' OF NAGPUR)

(DISTRICT, NAGPUR)

एक आदमी-खे दो पोछा हते । ओ-में-को नन्हो लरका बाप-खे किहे
दादा मोरे हिस्सा-को माल मो-खे दे-दे । फेर ओ-ने अपनी जिनगी-की दोई
पोछन-खे बाटनी कर-दर्ई । आगे थोड़ेच दिन-में नन्हे पोछा-ने अपनी सब
धन सावडी । फेर ज दूसरे मुलक-में फिरन-खे गओ । वहाँ अपनी सब पैसा
ओ-ने चहुल-बाजी-में उड़ा-दओ ॥

TRANSLITERATION AND TRANSLATION.

Ek	ād'mi-khē	dō	pōryā	hatē	Ō-mē-kō	nanhō	larkā
One	man-of	two	sons	were	Them-in-of	the-younger	son(-by)
bāp-khē	khē,	'dādā,	mōrē	hissā-kō	māl	mō-khē	dē-dē
the-father-to	it-was-said,	'father,	my	share-of	property	me-to	give-away.'
Phēr	ō-nē	ap'nī	jin'gi-kī	dōi	pōryan-khē	bāt'nī	kar-daī
Then	him-by	his-own	property-of	both	sons-for	share	was-made
thōr-ēch	din-mē	nanhē	pōryā-nē	ap'nī	sab	dhan	sāw'dī
a-few	days-in	the-younger	son-by	his-own	all	fortune	was-collected
Phēr	ū	dūs'rē	mulak-mē	phiran-khē	gaō	Wahā	ap'nō
Then	he	another	country-into	wander-to	went	There	his-own
ō-nē	chahul-bāji-mē	urā-daō					
him-by	profligacy-in	was-wasted					

THE KOSHṬĪ DIALECTS.

The Kōshṭis or silk weavers of the Central Provinces numbered 137 891 in the Census of 1891. Of these some 12 000 were returned for this Survey as speaking special dialects. They were distributed as follows:—

Chhindwara—

Marāṭhī Kōshṭī	.	.	.	.	.	.	.	2653	
Hindī Kōshṭī	.	.	.	.	.	.	.	604	
								<hr/>	3,242
Chanda	.	.	.	.	.	.	.	.	8,000
Bhandara	.	.	.	.	.	.	.	.	800
								<hr/>	
								TOTAL	<hr/> 12,042 <hr/>

The rest of the Kōshṭis were reported to speak ordinary Marāṭhī. With the exception of 604 in Chhindwara, all these 12 042 were said to speak a special dialect of that language. To them may be added 2 650 Kōshṭis of Berar, making a total of 14 692, who will be dealt with later on, together with Kumbhārī.

An examination of the specimens received from these localities shows that there is really no such thing as a special Kōshṭī dialect. What is meant is that these Kōshṭis speak a corrupt mixture of Bundēlī, Chhattisgarhī, and Marāṭhī, of which the relative proportions of the constituents vary according to locality.

We have seen that the district of Chhindwara falls into two main tracts, the *Bālāghāṭ* or Up-land, in the north of which the language is corrupt Bundēlī, and the *Zērgāṭ* or Low-land to the south which forms in reality a portion of the Nagpur and Berar Plain. The Kōshṭī dialect of the Bālāghāṭ is known as 'Hindī Kōshṭī' because it is more infected with Bundēlī (as might be expected), than the Kōshṭī dialect of the Zērgāṭ.

It would be a waste of space to treat this jargon seriously. I shall give only a few lines of a version of the Parable of the Prodigal Son in the 'Hindī Kōshṭī' of Chhindwara, and a short tale from Chanda, where the Marāṭhī element predominates.

[No 31]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDELI (MIXED 'HINDI' KÖSHTI)

(DISTRICT, CHHINDWARA)

कोई मनुष्य-का दो पुत्र हताँ । उन-में-से छोटे-ने पिता-से कहो दादा
संपत्ती-में-से जो मोरो हिस्सा होय सो मो-खे दे दे । ऊ-ने उन-खे अपनो धन
वाँट दर्ई । बहुत दिन नहीं भया-हताँ कि छोटे लडका सब कछु इकट्ठो
कर-के दूर देश-खे चलियो गये ॥

TRANSLITERATION AND TRANSLATION.

Kōi	manushya-kā	dō	putra	hatā	Ūn-mē-sē	chhōtē-nī
Any	man-of	two	sons	there	Them-in-from	the-younger by
pitā-sē	kalī,	'dādā,	sampatti-mē-sē	jō	mōrō	hisā hō
the-father-to	it-was-said,	'father,	fortune-in-from	which	my	share may-be
sō	mō-khē	dē-dē.'	Ū-nē	un-khē	ap'nō	ghan
that	me-to	give-away'	Him-by	them-to	his-own	fortune having been-divided
daī	Bahut	din	nahī	bhayā-hatā	kī	chhōtē
was-given	Many	days	not	become-where	that	the-younger
hachhu	ikatthō-kar-kē	dūr	dēś-khē	chalīō-gavē		
things	collecting	a-distant	country-to	went-away		

The Kōshṭi of Chanda is much more mixed with Marāṭhi. We may also note a sign of the dative (*na*) which appears to be borrowed from some dialect of Gujarāṭi. It may be mentioned that many of the silk weavers of the Central Provinces originally came from Gujarat.

[No 32]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI

BUNDĒLĪ (MIXED KŌSHṬĪ DIALECT)

(DISTRICT, CHANDA.)

एक मानुस-ला दुय लहान पोख्वा होता । एक पोख्वा आनि एक पोरगी । पोख्वा होतो वो रूपन फार साजरो होतो । पोरगी साधारन होती । एक दिवस वॅय दुय पोख्वा आरसा जवर खेलता खेलता पोख्वा पोरगी-ला बलत वाई येन आरसा-मा आमी देखवन कोन साजरो दिसत । पोरगी ला वो वेस नही बाटे । वला समजे की यो मला हिनावसाठी बलत । मंग वा आपलो वाप जवर जाजन भाई-को गर्हाना सांगीस । वा बलीस वावा आरसा-मा रूप देखून समाधान पावनु यो वायको-को काम । वा-मा मानुसन मन दिनु नही । वाप दुय भन-ला पोट संग धरून उन-की सामाधानी करीस । वो बलीस पोख्वा हो तुम्ही भगडो नको । आज पासल तुम्ही दुय जन-ही दर-रोज आरसा-मा देखत जा ॥

TRANSLITERATION AND TRANSLATION.

Ek mānus-lā	duy lahān	pōryā hōtā	Ek pōryā	āni	ek pōr'gī.
One man-to	two small	children were	One boy	and one	girl.
Pōryā hōtō	wō rūp-na	phār sāj'rō	hōtō	Pōr'gī	sādhāran
The-boy was	he appearance-by	very beautiful	was	The-girl	common
hōtī	Ek diwas	wāy duy	pōryā ārsā	jāwar	khēl'tā khēl'tā
was	One day	those two	children	mirror	near playing playing
pōryā pōr'gī-lā	balat,	'bāi, yē-na	ārsā-mā	āmī	dekh'ban kōn sāj'rō
the-boy the-girl-to	says,	'sister, this	mirror-in	we	will-see who beautiful
dīsat'	Pōr'gī-lā	wō bēs	nahī wātē.	Wā-lā	sam'jē
appears'	The-girl-to	that	well not	was-felt	Her-to it-was-thought
kī,	'yō	ma-lā	hināb'sāthī	balat'	Mang wā āp'lō bāp
that,	'tis (person)	me-to	lowering-for	says'	Then she her-own father
jāwar	jāūn	bhāi-kō	garhānā	sāgis	Wā balis, 'bābā,
'car	faring-gone	the-brother-of	complaint	told	She said, 'father,

āṛ'sā-mā rūp dēkhūn samādhān pās 'nu yō hay'to to kām
mirror-in appearance having-seen satisfaction to get this woman of business
 Wā-mā mānus-na man dinu nahī' Bap dūz jhūn hi
It-in man-to mind to-put is-not(-proper)' The-father the two persons to
 pōṭ sang dharūn un-lī 'imādhīnī karī- Wā bolis, 'pēt,
breast near having-held them-of satisfaction made He said, 'fear,
 hō, tumhī jhag'dō nakō Āj pāzai turahī dūz jhūn hi d-er,
O, you quarrel do-not Today from you two persons even every day
 āṛ'sā-mā dēkhāt-ā'
mirror-in confide-to-look'

THE KUMBHĀR DIALECTS

It has been reported that the Kumbhārs of the Central Provinces and of Berar have a dialect of their own, which is called Kumbhāri. The specimens received do not bear this out. All that is shown is that some of the Kumbhārs of these provinces speak corrupt forms of the various local dialects of the localities which they inhabit. At the Census of 1891 the number of Kumbhārs reported as existing in the Central Provinces and Berar was as follows —

Central Provinces	102,682
Berar	22,465
Total	125,147

For the Survey, the number of speakers of 'Kumbhāri' is as follows —

Central Provinces—		
Bhandara	30	
Chhindwara	4,400	
Chanda	1,000	
	5,430	
Berar—		
Akola	1,500	
Buldana	580	
	5,080	
Total	10,510	

Of these, the Bhandara Kumbhāri is a corrupt Bagheli, and has been dealt with under that dialect of Eastern Hindī (Vol VI, pp 180 ff). The Kumbhāri of Chanda is a corrupt Telugu, and cannot be considered here. The Kumbhārs of Akola have, it turns out, no special dialect. They speak the ordinary Warhadi of the district. There remain —

Kumbhāri of Chhindwara	4,400
„ Buldana	580
Total	4,980

Of the 4,400 Chhindwara Kumbhārs, some speak a corrupt Bundeli, and others a corrupt Marathi. It is impossible to say how many speak each, and hence I perforce put the whole number under Bundeli. The Marathi form of their dialect has been dealt with under the Marathi of the Central Provinces (Vol VII, p 295).

The Bundeli form of the Chhindwara Kumbhāri is simply the broken Bundeli of the district, and needs no exemplification.

The Kumbhāri of Buldana is a corrupt mixture of Bundeli with Marathi and traces of Gujarati or Rajasthani. As a specimen I give a portion of a version of the Parable of the Prodigal Son. It will also suffice as a specimen of Berar Kōshī.

CENTRAL GROUP.

BUNDĒLĪ (BROKEN DIALECT OF KUMBHĀRS).

(DISTRICT, BULDANA)

TRANSLITERATION AND TRANSLATION

Ēk	ad°mi-kō	dō	lad°kā	thē	Nanhō	bāp-kō	kawhānō	lāgō,
<i>One</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>The-younger</i>	<i>father-to</i>	<i>to-say</i>	<i>began,</i>
'bā,	mōrē	hissā-kī	jīn°gi	mō-kā	dē'	Bāp-nē	āp°nī	
<i>'father,</i>	<i>my</i>	<i>share-of</i>	<i>property</i>	<i>me-to</i>	<i>give'</i>	<i>The-father-by</i>	<i>his-own</i>	
jīn°gi	dōnō-mō	wāt	dai	Thōdē	din-sē	nanhō		
<i>property</i>	<i>the-two-amongst</i>	<i>dividing</i>	<i>was-given</i>	<i>A-few</i>	<i>days-after</i>	<i>the-younger</i>		
lad°kō	āp°nī	jīn°gi	lē-kē	dēs-kō	upar	gawō	Whā	
<i>son</i>	<i>his-own</i>	<i>property</i>	<i>taken-having</i>	<i>country-to</i>	<i>over</i>	<i>went</i>	<i>There</i>	
chain-bājī-sē	āp°nī	jīn°gi	sab	udā-dii	E-kā	sab	paisā	
<i>mercy-making-with</i>	<i>his-own</i>	<i>property</i>	<i>all</i>	<i>was-squandered</i>	<i>His</i>	<i>all</i>	<i>money</i>	
kharch-hō-kē	vī	dēs-mō	badō	kāl	padō,	ō-kē-wāstē	badī	
<i>having-been-spent</i>	<i>that</i>	<i>country-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell ;</i>	<i>that-of-for</i>	<i>great</i>	
ād°chan	padī	Phēr	ō ēk	ād°mī-kē	taraph	jā	rahā-hai	Uī
<i>difficulty</i>	<i>fell</i>	<i>Then</i>	<i>he one</i>	<i>man-of</i>	<i>towards</i>	<i>going</i>	<i>remained</i>	<i>That</i>

ad'mī-nē ap'nē khēt-mē dukkar rākh'bē-kā dharē Whā ē
man-by his-own field-in sicine feeding-for he-was-put There this
 ad'mī-na dukkā-nī khā-dārē-kō kōdā-par khushī-sē āp'na pēt
man-by stone-by eaten-throton-of husks-upon gladness-with his-own belly
 bharē-hātē, parantu ō-kō kī-nē ō bī day nahī
could-have-been-filled; but him-to anyone-by that even was-given not
 E-kē-wāstē 1-kī ākhī ugh'dī Jab tō āpun-sō lavhā lāgō, 'mārē
This-for his eyes opened Then he himself-to to-saw began, 'my
 bāp-kē kīt'nēk naukar pās suddhō pur-kō bachē auē hai,
father-of how-many servants near even filled-of to-spare such is,
 pan ham byā bhukē mar'tē Phēr mai ab bāp-kē taraph
but I here of-hunger am-dying Then I now father-of towards
 jāna hū ō-kā kahū kī, "bā, mai dēv-kō wa tōrū bhaut
going I him-to say that, "father, I God-of and of-thee-also great
 aparādhī hū, mai tārō lad'kā kabanē māphak nahī, mō-kā
sinner am, I thy son to-be-called worthy am-not, me-to
 1-up'rādh mōl'karī sarikhō lagāwa''
hence-forward a-labourer like treat''

STANDARD LIST OF WORDS AND SENTENCES IN WESTERN HINDĪ

STANDARD LIST OF WORDS AND

English	Hindōstānī (Delhī)	Dakhnī of Bombay	Vernacular Hindōstānī (Upper Doab)
1. One . . .	Ēk . . .	Ēk . . .	Ēk . . .
2 Two . . .	Dō . . .	Dō . . .	Dō . . .
3 Three . . .	Tin . . .	Tin . . .	Tin . . .
4. Four . . .	Chār . . .	Chār . . .	Chār . . .
5 Five . . .	Pāch . . .	Pāch . . .	Pāch . . .
6 Six . . .	Chha . . .	Chhē . . .	Chha . . .
7 Seven . . .	Sāt . . .	Sāt . . .	Sāt . . .
8 Eight . . .	Āth . . .	Ath . . .	Ath . . .
9 Nine . . .	Nau . . .	Nav . . .	Nō . . .
10 Ten . . .	Das . . .	Das . . .	Das . . .
11 Twenty . . .	Bīs . . .	Bīs . . .	Bīs . . .
12 Fifty . . .	Pachās . . .	Pachās . . .	Pāchchās . . .
13 Hundred . . .	Sau . . .	Sau . . .	Sō . . .
14 I . . .	Maī . . .	Maī . . .	Mē . . .
15 Of me . . .	Mērā . . .	Mērā . . .	Mērā . . .
16 Mine . . .	Mērā . . .	Mērā . . .	Mērā . . .
17 We . . .	Ham . . .	Ham . . .	Ham . . .
18 Of us . . .	Hamārā . . .	Hamārā, apnā . . .	Mhārā . . .
19 Our . . .	Hamārā . . .	Hamārā, apnā . . .	Mhārā . . .
20 Thou . . .	Tū . . .	Tū . . .	Tū . . .
21 Of thee . . .	Tērā . . .	Tērā . . .	Tērā . . .
22 Thine . . .	Tērā . . .	Tērā . . .	Tērā . . .
23 You . . .	Tum . . .	Tum . . .	Tam . . .
24 Of you . . .	Tumbārā . . .	Tumārā . . .	Thārā . . .
25 Your . . .	Tumbārā . . .	Tumārā . . .	Thārā . . .

SENTENCES IN WESTERN HINDI

Bāngarū.	Brāj Bhikṣī.	English.
Ēk .	Ēk, eku .	1 One
Do .	Dwai	2 Two
Tin .	Tim, tin .	3 Three
Chār	Chāri, chār	4 Four
Pāch .	Pāch	5 Five
Chhu	Chhai	6 Six
Satt . .	Sāt	7 Seven
Atth .	Āth	8 Eight
Nā . .	Nau	9 Nine
Das .	Das	10 Ten
Bis .	Bis	11 Twenty
Pāchās	Pachās	12 Fifty
Sau .	Sau	13 Hundred.
Maĩ	Hũ, maĩ	14 I.
Mērā .	Mērau, mēryau	15 Of me
Mērā	Mērau, mēryau	16 Mine
Ham, hamē	Ham	17 We
Mhārā	Hamārau, hamāryau	18 Of us
Mhārā	Hamārau, hamāryau	19 Our
Thũ, tũ, tũ	Ta	20 Thou
Tērā	Tērau, tēryau	21 Of thee
Tērā .	Tērau, tēryau	22 Thine
Tham, tamhē	Tum	23 You
Thārā	Tumhārau tumhāryau, tibārau, tibārau	24 Of you
Thārā	Tumhārau tumhāryau tibārau, tibārau	25 Your

English	हिन्दी (Dev)	Dialect of Bombay.	Vernacular Hindustani (Upper Dialect)
26 He	Wch	Wē, roh	Ō, oh
27. Of him	Us-hā	Us-hā	Us-hā
28 His	Us-hā	Us-hā	Us-hā
29. Their	Wē	Wē, ō	Us-hā
30 Of them	Un-hā	Un-hā	Wē
31. Their	Un-hā	Un-hā	Un-hā
32 Hand	Hāth	Hāth	Un-hā
33 Foot	Pāṛ	Pāṛ	Hāt
34 Nose	Nāṛ	Nāṛ	Pē
35 Eye	Āṇh	Āṇh	Nāṛ
36 Mouth	Mūn	Mū	Āṇh
37 Tooth	Dāt	Dāt	Mūh
38 Ear	Kān	Kān	Dāt
39 Hair	Bāl	Bāl	Kān
40 Head	Sir	Sir	Bāl
41 Tongue	Zabān	Jīb	Sir
42 Belly	Pēt	Pēt	Jīb
43 Back	Pīn	Pīn	Pēt
44 Iron	Lōhā	Laurā	Pīn
45 Gold	Sūnā	Sannā	Lōhā
46 Silver	Chēdī	Chēdī	Sannā
47 Father	Bāp	Bāp	Chēdī
48 Mother	Mā	Mā	Bāppā
49 Brother	Bhai	Bhai	Mā
50 Sister	Bhān	Bhān	Bhai
51 Man	Ādmī	Ādmī	Bhān, bōhō
52 Woman	Ādmī	Ādmī	Ādmī, mōhō
53	Ādmī	Ādmī	Ādmī, mōhō
54	Ādmī	Ādmī	Ādmī, mōhō
55	Ādmī	Ādmī	Ādmī, mōhō
56	Ādmī	Ādmī	Ādmī, mōhō
57	Ādmī	Ādmī	Ādmī, mōhō
58	Ādmī	Ādmī	Ādmī, mōhō
59	Ādmī	Ādmī	Ādmī, mōhō
60	Ādmī	Ādmī	Ādmī, mōhō
61	Ādmī	Ādmī	Ādmī, mōhō
62	Ādmī	Ādmī	Ādmī, mōhō
63	Ādmī	Ādmī	Ādmī, mōhō
64	Ādmī	Ādmī	Ādmī, mōhō
65	Ādmī	Ādmī	Ādmī, mōhō
66	Ādmī	Ādmī	Ādmī, mōhō
67	Ādmī	Ādmī	Ādmī, mōhō
68	Ādmī	Ādmī	Ādmī, mōhō
69	Ādmī	Ādmī	Ādmī, mōhō
70	Ādmī	Ādmī	Ādmī, mōhō
71	Ādmī	Ādmī	Ādmī, mōhō
72	Ādmī	Ādmī	Ādmī, mōhō
73	Ādmī	Ādmī	Ādmī, mōhō
74	Ādmī	Ādmī	Ādmī, mōhō
75	Ādmī	Ādmī	Ādmī, mōhō
76	Ādmī	Ādmī	Ādmī, mōhō
77	Ādmī	Ādmī	Ādmī, mōhō
78	Ādmī	Ādmī	Ādmī, mōhō
79	Ādmī	Ādmī	Ādmī, mōhō
80	Ādmī	Ādmī	Ādmī, mōhō
81	Ādmī	Ādmī	Ādmī, mōhō
82	Ādmī	Ādmī	Ādmī, mōhō
83	Ādmī	Ādmī	Ādmī, mōhō
84	Ādmī	Ādmī	Ādmī, mōhō
85	Ādmī	Ādmī	Ādmī, mōhō
86	Ādmī	Ādmī	Ādmī, mōhō
87	Ādmī	Ādmī	Ādmī, mōhō
88	Ādmī	Ādmī	Ādmī, mōhō
89	Ādmī	Ādmī	Ādmī, mōhō
90	Ādmī	Ādmī	Ādmī, mōhō
91	Ādmī	Ādmī	Ādmī, mōhō
92	Ādmī	Ādmī	Ādmī, mōhō
93	Ādmī	Ādmī	Ādmī, mōhō
94	Ādmī	Ādmī	Ādmī, mōhō
95	Ādmī	Ādmī	Ādmī, mōhō
96	Ādmī	Ādmī	Ādmī, mōhō
97	Ādmī	Ādmī	Ādmī, mōhō
98	Ādmī	Ādmī	Ādmī, mōhō
99	Ādmī	Ādmī	Ādmī, mōhō
100	Ādmī	Ādmī	Ādmī, mōhō

Bāngarū.	B-aj Bhikkhā.	English.
Oh	Wah, buh, gu, gwa	'6 He
Us-kā . . .	Wā-kan, bā-kan, gwā-kan	'7 Of him
Us-kā .	Wā-kan, bā-kan, gwā-kan	'8 His
Waĩ, oh .	Wē, bē, gwē	'9 Ther
Un-kā .	Wini-kan, bini-kan, guni-kan	30 Of them
Un-kā	Wini-kan, bini-kan, guni-kan	31 Their
Hāth	Hāthn, hātu	32 Hand
Pair	Pāũ	33 Foot
Nakk .	Nāk, nāk	34 Nose
Akh	Ākhi	35 Eye
Mūh .	Maũh, mūh'rau	36 Mouth
Dand	Dātu	37 Teeth
Kēn	Kānu	38 Ear
Bāl .	Bāru	39 Hair
Sir	Mūru	40 Head
Jīb .	Jibh	41 Tongue
Pēt .	Pētu	42 Bell
Dhūl	Pīthi	43 Back
Lōyā	Lohan	44 Iron
Siōnā . . .	Saunnā	45 Gold
Chādi	Chādi	46 Silver
Bābbū	Kakkū, dāu	47 Father
Mā .	Ammā, māyō	48 Mother
Bhāi . .	Bhāyā, bhāik'rau, b'rau	49 Brother
Bibi .	Bhāini	50 Sister
Māpas .	Lōga, māddu, māsa	51 Man
Bavyer . . .	Lugāi, bayari	52 Woman

English	Hindōstānī (Delhi)	Dakhnī of Bombay	Vernacular Hindōstānī (Upper Doab)
53 Wife	Bīwī	Aurat	Lugāī, ghar-wālī
54 Child	Bachchā	Bachchā	Ulād, jātag-bālē
55 Son	Bētā, lar ^a kā	Bētā	Bettā
56 Daughter	Bēti, lar ^a kī	Bēti	Betti, dhī
57 Slave	Ghulām	Gulām	Gulām
58 Cultivator	Kūshkār	Khērūt	Jottā, bōwā, kīsān
59 Shepherd	Gaḍarīyā	Phāngarī	Gaḍarīyā
60 God	Khudā	Khudā, Allāh	Bhag ^a wān, Rām-jī
61 Devil	Shaitān	Saitān	Dānā
62 Sun	Sūraj	Sūraj	Suraj
63 Moon	Chāḍ	Chāḍ	Chāḍ
64 Star	Sitārā	Tārā	Tārā
65 Fire	Āg	Āg	Āg
66 Water	Pānī	Pānī	Pānī
67 House	Makān	Ghar	Ghar
68 Horse	Ghorā	Ghōrā	Ghōrā
69 Cow	Gaū, gāy	Gāi	Gāi
70 Dog	Kuttā	Kuttā	Gā
71 Cat	Billī	Billī	Kuttā
72 Cock	Murgh	Mūrgā	Billī
73 Duck	Battakh	Badakh	Mur ^a gā
74 Ass	Gadhā	Gaddhā	Battak
75 Camel	Ūt	Ūt	Gadhā
76 Bird	Parandā	Pakhērū, pankhī	Ūt
77 Bee	Jā	Jā	Churīyā
78 Fish	Khī	Khī	Jā
79 Bath	Bath	Bath	Khā
			Bath

Bāgarū	Brāj Phāṣiā	English
Lugai	Ghar-kāri, bahū	3 Wife
Chhūrat	Bālaku, chhūratī, chhaurā	4 Child
Bētā	Bētā, pūtu	5 Son
Chhōri	Bitiyā, bēti, dhi	6 Daughter
Launkar	Gulama tab'luā	7 Slave
Karsiyā	Kisānu	8 Cultivator
Pāli	Gararvā	9 Shepherd
Rām	Pan'masaru, Bhag'manu	0 God
Shitān	Sutānu	1 Devil
Sūraj	Sūru, sujjū	2 Sun
Chand	Chanda	3 Moon
Tārāh	Taravā	4 Star
Āg	Āg	5 Fire
Pāni	Pāni	6 Water
Phūṇḍ	Bakhari	7 House
Ghōṛā	Ghōṛā	8 Horse
Phūṇḍi	Gaiyā	9 Cow
Kuttā	Kuttā	10 Dog
Billi	Bilaivā	11 Cat
Kukkar	Murgā	12 Cock
Batak	batak	3 Duck
Khottā	Gad'hā gadhā	4 Ass
Uth	Ūtu	5 Camel
Chipi	Chiravā	6 Bird
Tur	Jau, jā	7 Go
Jim	Khūn jāi leu	8 Fat
Bait	Ba. h	9 St

English	Indonesian (Latin)	Indonesian (Native)	Indonesian (Arabic)
80 Come	Mar	Mar	Mar
81 Back	Mar	Mar	Mar
82 Small	Mar	Mar	Mar
83 De	Mar	Mar	Mar
84 Give	Mar	Mar	Mar
85 Run	Mar	Mar	Mar
86 Up	Mar	Mar	Mar
87 Near	Mar	Mar	Mar
88 Down	Mar	Mar	Mar
89 Far	Mar	Mar	Mar
90 Before	Mar	Mar	Mar
91 Behind	Mar	Mar	Mar
92 What	Mar	Mar	Mar
93 Where	Mar	Mar	Mar
94 Why	Mar	Mar	Mar
95 And	Mar	Mar	Mar
96 But	Mar	Mar	Mar
97 If	Mar	Mar	Mar
98 Yes	Mar	Mar	Mar
99 No	Mar	Mar	Mar
100 All	Mar	Mar	Mar
101 A little	Mar	Mar	Mar
102 One's father	Mar	Mar	Mar
103 The father	Mar	Mar	Mar
104 From father	Mar	Mar	Mar
105 Two fathers	Mar	Mar	Mar
106 Father	Mar	Mar	Mar
107 Mother	Mar	Mar	Mar
108 Brother	Mar	Mar	Mar
109 Sister	Mar	Mar	Mar
110 Friend	Mar	Mar	Mar
111 Enemy	Mar	Mar	Mar
112 Stranger	Mar	Mar	Mar
113 Neighbor	Mar	Mar	Mar
114 Teacher	Mar	Mar	Mar
115 Student	Mar	Mar	Mar
116 Doctor	Mar	Mar	Mar
117 Nurse	Mar	Mar	Mar
118 Priest	Mar	Mar	Mar
119 Monk	Mar	Mar	Mar
120 Bishop	Mar	Mar	Mar
121 Pope	Mar	Mar	Mar
122 King	Mar	Mar	Mar
123 Queen	Mar	Mar	Mar
124 Prince	Mar	Mar	Mar
125 Princess	Mar	Mar	Mar
126 Lord	Mar	Mar	Mar
127 Lady	Mar	Mar	Mar
128 Master	Mar	Mar	Mar
129 Mistress	Mar	Mar	Mar
130 Servant	Mar	Mar	Mar
131 Slave	Mar	Mar	Mar
132 Free	Mar	Mar	Mar
133 Rich	Mar	Mar	Mar
134 Poor	Mar	Mar	Mar
135 Happy	Mar	Mar	Mar
136 Sad	Mar	Mar	Mar
137 Angry	Mar	Mar	Mar
138 Fearful	Mar	Mar	Mar
139 Brave	Mar	Mar	Mar
140 Weak	Mar	Mar	Mar
141 Strong	Mar	Mar	Mar
142 Old	Mar	Mar	Mar
143 Young	Mar	Mar	Mar
144 Tall	Mar	Mar	Mar
145 Short	Mar	Mar	Mar
146 Fat	Mar	Mar	Mar
147 Thin	Mar	Mar	Mar
148 Hot	Mar	Mar	Mar
149 Cold	Mar	Mar	Mar
150 Warm	Mar	Mar	Mar

Bāgarū.	Brāj Bhākhā.	English.
Ā	Ā	80 Come
Mār	Mār, pīt	81 Beat
Khar	Thāṛē hōn	82 Stand.
Mar	Mar, majjān	83 Die
Dē	Dēu	84 Give
Bhāj	Bhāj jāu, bhag jāu	85 Run.
Ūpar	Upar	86 Up
Nēṛē	Jaurāī, ḡhung	87 Near
Hēth	Nichāī	88 Down
Parē	Dūn	89 Far
Sām ^a nē	Āgāī, samūhī	90 Before
Pachhē	Pichhāī, pīchhāī	91 Behind
Kauṇ	Kō	92 Who ?
Kē, kai	Kū, kaha	93 What ?
Kyū	Kaē kū, kūhē kū	94 Why ?
Hōr	Anru	95 And
Par	Parī	96 But
Jō	Jau	97 If
Hā	Āhāī, hāhāī	98 Yes
Nahī	Nāī, nāhī	99 No
Sōch	Hāi hai, arē rō	100 Alas
Bābbū	Dāu	101 A father
Bābbū-kā	Dāu-kau	102 Of a father
Bābbū tī, -tē	Dāu-kū -kau, -lāl	103 To a father.
Bābbū-kā-nī tī, -tē	Dāu-sū	104 From a father
Dō bābbū	Dwau dāu	105 Two fathers
Ḡharē bābbū	Dau	106 Fathers.

English	Hindi (Dev)	Dialect of Bombay	Vernacular E. India (Upper District)
107 Of fathers	Bapān.	Bapān.	Bapān.
108 To fathers	Bapān.	Bapān.	Bapān.
109 From fathers	Bapān.	Bapān.	Bapān.
110 A daughter	Lakṣ.	Bān.	Bān.
111 Of a daughter	Lakṣ.	Bān.	Bān.
112 To a daughter	Lakṣ.	Bān.	Bān.
113 From a daughter	Lakṣ.	Bān.	Bān.
114 Two daughters	Dvī Lakṣ.	Dvī Bān.	Dvī Bān.
115 Daughters	Lakṣ.	Bān.	Bān.
116 Of daughters	Lakṣ.	Bān.	Bān.
117 To daughters	Lakṣ.	Bān.	Bān.
118 From daughters	Lakṣ.	Bān.	Bān.
119 A girl or man	Ekānt.	Ekānt.	Ekānt.
120 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
121 To a girl or man	Ekānt.	Ekānt.	Ekānt.
122 From a girl or man	Ekānt.	Ekānt.	Ekānt.
123 Two girl or man	Dvī Ekānt.	Dvī Ekānt.	Dvī Ekānt.
124 Girls or men	Nār.	Nār.	Nār.
125 Of girls or men	Nār.	Nār.	Nār.
126 To girls or men	Nār.	Nār.	Nār.
127 From girls or men	Nār.	Nār.	Nār.
128 A girl or man	Ekānt.	Ekānt.	Ekānt.
129 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
130 To a girl or man	Ekānt.	Ekānt.	Ekānt.
131 From a girl or man	Ekānt.	Ekānt.	Ekānt.
132 A girl or man	Ekānt.	Ekānt.	Ekānt.
133 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
134 To a girl or man	Ekānt.	Ekānt.	Ekānt.
135 From a girl or man	Ekānt.	Ekānt.	Ekānt.
136 A girl or man	Ekānt.	Ekānt.	Ekānt.
137 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
138 To a girl or man	Ekānt.	Ekānt.	Ekānt.
139 From a girl or man	Ekānt.	Ekānt.	Ekānt.
140 A girl or man	Ekānt.	Ekānt.	Ekānt.
141 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
142 To a girl or man	Ekānt.	Ekānt.	Ekānt.
143 From a girl or man	Ekānt.	Ekānt.	Ekānt.
144 A girl or man	Ekānt.	Ekānt.	Ekānt.
145 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
146 To a girl or man	Ekānt.	Ekānt.	Ekānt.
147 From a girl or man	Ekānt.	Ekānt.	Ekānt.
148 A girl or man	Ekānt.	Ekānt.	Ekānt.
149 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
150 To a girl or man	Ekānt.	Ekānt.	Ekānt.
151 From a girl or man	Ekānt.	Ekānt.	Ekānt.
152 A girl or man	Ekānt.	Ekānt.	Ekānt.
153 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
154 To a girl or man	Ekānt.	Ekānt.	Ekānt.
155 From a girl or man	Ekānt.	Ekānt.	Ekānt.
156 A girl or man	Ekānt.	Ekānt.	Ekānt.
157 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
158 To a girl or man	Ekānt.	Ekānt.	Ekānt.
159 From a girl or man	Ekānt.	Ekānt.	Ekānt.
160 A girl or man	Ekānt.	Ekānt.	Ekānt.
161 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
162 To a girl or man	Ekānt.	Ekānt.	Ekānt.
163 From a girl or man	Ekānt.	Ekānt.	Ekānt.
164 A girl or man	Ekānt.	Ekānt.	Ekānt.
165 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
166 To a girl or man	Ekānt.	Ekānt.	Ekānt.
167 From a girl or man	Ekānt.	Ekānt.	Ekānt.
168 A girl or man	Ekānt.	Ekānt.	Ekānt.
169 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
170 To a girl or man	Ekānt.	Ekānt.	Ekānt.
171 From a girl or man	Ekānt.	Ekānt.	Ekānt.
172 A girl or man	Ekānt.	Ekānt.	Ekānt.
173 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
174 To a girl or man	Ekānt.	Ekānt.	Ekānt.
175 From a girl or man	Ekānt.	Ekānt.	Ekānt.
176 A girl or man	Ekānt.	Ekānt.	Ekānt.
177 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
178 To a girl or man	Ekānt.	Ekānt.	Ekānt.
179 From a girl or man	Ekānt.	Ekānt.	Ekānt.
180 A girl or man	Ekānt.	Ekānt.	Ekānt.
181 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
182 To a girl or man	Ekānt.	Ekānt.	Ekānt.
183 From a girl or man	Ekānt.	Ekānt.	Ekānt.
184 A girl or man	Ekānt.	Ekānt.	Ekānt.
185 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
186 To a girl or man	Ekānt.	Ekānt.	Ekānt.
187 From a girl or man	Ekānt.	Ekānt.	Ekānt.
188 A girl or man	Ekānt.	Ekānt.	Ekānt.
189 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
190 To a girl or man	Ekānt.	Ekānt.	Ekānt.
191 From a girl or man	Ekānt.	Ekānt.	Ekānt.
192 A girl or man	Ekānt.	Ekānt.	Ekānt.
193 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
194 To a girl or man	Ekānt.	Ekānt.	Ekānt.
195 From a girl or man	Ekānt.	Ekānt.	Ekānt.
196 A girl or man	Ekānt.	Ekānt.	Ekānt.
197 Of a girl or man	Ekānt.	Ekānt.	Ekānt.
198 To a girl or man	Ekānt.	Ekānt.	Ekānt.
199 From a girl or man	Ekānt.	Ekānt.	Ekānt.
200 A girl or man	Ekānt.	Ekānt.	Ekānt.

Bāgarū.	Brāj Bhaṭṭā.	English.
Bābbuā kâ	Dāuni-kau	107 Of fa'bers
Bābbuā-ti	Dāuni-kū, -kaū, -kaī	108 To fathers
Bābbuā-kā-ni ti	Dāuni-sū	109 From fa'bers
Chhōri . . .	Bitiyā	110 A daughter
Chhōri-kā . . .	Bitiyā-kau	111 Of a daughter
Chhōri-ti . . .	Bitiyā-kū, -kaū, -kaī	112 To a daughter
Chhōri kâ-ni ti	Bitiyā sū	113 From a daughter
Dō chhōryā	Dwai bitiyā	114 Two daughters
Chhōryā	Bitiyā . . .	115 Daughters
Chhōryā-kā, chhōryā-kā	Bitiyāni kau	116 Of daughters
Chhōryā-ti	Bitiyāni-kū, -kaū, -kaī	117 To daughters
Chhōryā-kā ni-ti	Bitiyāni sū	118 From daughters
Ēk chhēl māpas	Ēk bhalau madda	119 A good man
Ēk chhēl mānas-kā	Ēk bhalē madd kau	120 Of a good man
Ēk chhēl mānas ti	Ēk bhalē madd-kū, -kaū, -kaī	121 To a good man
Ēk chhēl māpas-kā-ni ti	Ēk bhalē madd sū	122 From a good man
Dō chhēl māpas	Dwai bhalē madd	123 Two good men
Chhēl māpas	Bhalē madd	124 Good men
Chhēl māpās-kā	Bhalē maddani kau	125 Of good men
Chhēl māpās-ti	Bhalē maddani kū, -kaū, -kaī	126 To good men.
Chhēl māpās-kā-ni ti	Bhalē maddani-sū	127 From good men
Ēk chhēl bayyar	Ēk bhalī bayyarī	128 A good woman.
Ēk bhūpā chhūrat .	Ēk bhaūpāu chhaupā	129 A bad boy
Chhēl bayyarī	bhalī bayyarī	130 Good women
Ēk bhūpā chhēri	Ēk bhaūpī chhaupī	131 A bad girl
Chhēl, chhāl	Bhalau . . .	132 Good
Aur chhēl	Nāik bhalau . . .	133 But

English	Hindustānī (Delhi)	Dakṣiṇī of Bombay	Vernacular Hindostānī (Upper Doab)
134 Best	Sab-se achchhā, nūhāyat	Sab-se achchhā	Sab-tē gharā cholī hā
135 High	Ūchā	Ūchā	Unchchā
136 Higher	Ziyāda ūchā	Us-se ūchā	Ghanā unchchā
137 Highest	Sab-se ūchā	Sab-se ūchā	Sab-tē ghanā unchchā
138 A horse	Ghōṛā	Ghōṛā	Ghōṛā
139 A mare	Ghōṛī	Ghōṛī	Ghōṛī
140 Horses	Ghōṛē	Ghōṛē	Ghōṛē
141 Mares	Ghōṛyā	Ghōṛyā	Ghōṛī
142 A bull	Sēd	Ek bail	Biṛā, goh'rā
143 A cow	Gāy	Ek gāi	Gā
144 Bulls	Sēd	Baulā	Biṛā, goh'rē
145 Cows	Gāṛē	Gāyā	Gā
146 A dog	Kuttā	Kuttā	Kuttā
147 A bitch	Kuttī	Kuttī	Kuttī
148 Dogs	Kuttē	Kuttē	Kuttē
149 Bitches	Kuttā	Kuttā	Kuttā
150 A he-goat	Bak'rā	Bakar	Bak'rā
151 A female goat	Bak'rī	Bak'rī	Bak'rī
152 Goats	Bak'rē	Bak'rē	Bak'rē
153 A male deer	Hiran	Nar har'nā	Hiran
154 A female deer	Har'nī	Har'nī	Har'nī
155 Deer	Hiran	Har'nī	Hiran
156 I am	Maī hī	Maī hī	Mē hī
157 Thou art	Tū ha.	Tū ha.	Tū hē
158 He is	Woh ha	Woh hai	Ō hē
159 We are	Ham hāi	Ham hai	Ham hē
160 You are	Tum hō	Tum hō	Tam hō

Bāgarū	Bray Dhākā	Eng. sh.
Ghanē-tē ghanā chhēl	Sab sū bhalau	134 Best
Ūchā	Ūchau	135 High
Aur ūchā	Naik ūchau	136 Higher
Ghaos tē ghanā ūchā	Sab-sū ūchau	137 Highest
Ghōrā	Ek ghōrā	138 A horse
Ghōr'ti	Ek ghōr'yā	139 A mare
Ghōrē	Ghōrā	140 Horses
Ghōr'tyā	Ghōr'yā	141 Mares
Khāgr	Ek sārā, ek bijāra	142 A bull
Dhāpdi	Ek gairā	143 A cow
Khāg'rē	Sār	144 Bulls
Dhāpdyā	Gairā	145 Cows
Kuttā	Ek kuttā	146 A dog
Kutti	Ek kutiyā	147 A bitch
Kutte	Kutta	148 Dog
Kuttiyā	Kutyā	149 Bitches
Bak'rā	Ek bak'rā	150 A he goat
Bak'ri	Ek bak'ri	151 A female goat.
Bak'rvā	Bak'rā	152 Goats
Mirag	Ek hunu	153 A male deer
Mirag'ni	Ek hinni	154 A female deer
Mirag	Hun	155 Deer
Maī hā, sī, hā, sī	Maī hā, maī ū	156 I am
Tū hai, sai, hē, sē	Tā hai, tā a	157 Thou art
Oh ha sai, hē, sē	Wah ha, ga ai	158 Fear
Ham hai, sai	Ham hai, ham ai	159 We are
Tham ha ai	Tham hai, 'am ai	160 You are

English	Hindōstānī (Delhi)	Dakṛinī of Bombay	Vernacular Hindōstānī (Upper Doab)
161 They are . . .	Wē haĩ . . .	Wō hai	Wē hē . . .
162 I was . . .	Maĩ thā . . .	Maĩ thā, athā	Mē thā . . .
163 Thou wast	Tū thā . . .	Tū thā, athā . . .	Tū thā . . .
164 He was	Woh thā	Wō thā, athā . . .	Ō thā . . .
165 We were . . .	Ham thē . . .	Ham thē, athē	Ham thē . . .
166 You were	Tum thē . . .	Tum thē, athē . . .	Tam thē
167 They were . . .	Wē thē . . .	Wō thē, athē . . .	Wē thē . . .
168 Be . . .	Hō . . .	Hō	Hō
169 To be . . .	Hōnā . . .	Hōnā . . .	Hōnā
170 Being	Hōtā . . .	Hōtā	Hōttā . . .
171 Having been	Hō-kar . . .	Hō-kō . . .	Huā
172 I may be	Maĩ hōũ . . .	Maĩ hōũ . . .	Mē hũ
173 I shall be . . .	Maĩ hōũgā . . .	Maĩ hōũgā . . .	Mē hũgā
174 I should be	Maĩ hōtā . . .	Maĩ hōtā . . .	Mē hōttā . . .
176 Beat . . .	Mār . . .	Mār . . .	Mār . . .
176 To beat . . .	Mār ^{nā} . . .	Mār ^{nā}	Mār ^{nā} , mārap
177 Beating	Mār ^{tā} . . .	Mār ^{tā}	Mār ^{tā} . . .
178 Having beaten	Mār-kar . . .	Mār-kō . . .	Mār-kai
179 I beat	Maĩ mār ^{tā} -hũ . . .	Maĩ-nē mār ^{tā} -hũ	Mē mārũ . . .
180 Thou beatest	Tu mār ^{tā} -hai . . .	Tū-nē mār ^{tā} -hai	Tū mārē . . .
181 He beats	Woh mār ^{tā} -hai . . .	Wō mār ^{tā} -hai . . .	Ō mārē . . .
182 We beat	Ham mār ^{tē} -haĩ . . .	Ham mār ^{tē} -hai . . .	Ham mārē . . .
183 You beat	Tum mār ^{tē} -hō . . .	Tum mār ^{tē} -hō . . .	Tam mārō
184 They beat	Wē mār ^{tē} -haĩ . . .	Wō mār ^{tē} -hai . . .	Wē mārē . . .
185 I beat (<i>Pres. Tense</i>)	Maĩ-nē mārā . . .	Maĩ-nē mārā . . .	Mē mārā . . .
186 Thou beatest (<i>Pres. Tense</i>)	Tū-nē mārā . . .	Tū-nē mārā . . .	Tē mārā . . .
187 He beat (<i>Pres. Tense</i>)	Un-nē mārā . . .	Un-nē mārā . . .	Us-nē mārā . . .

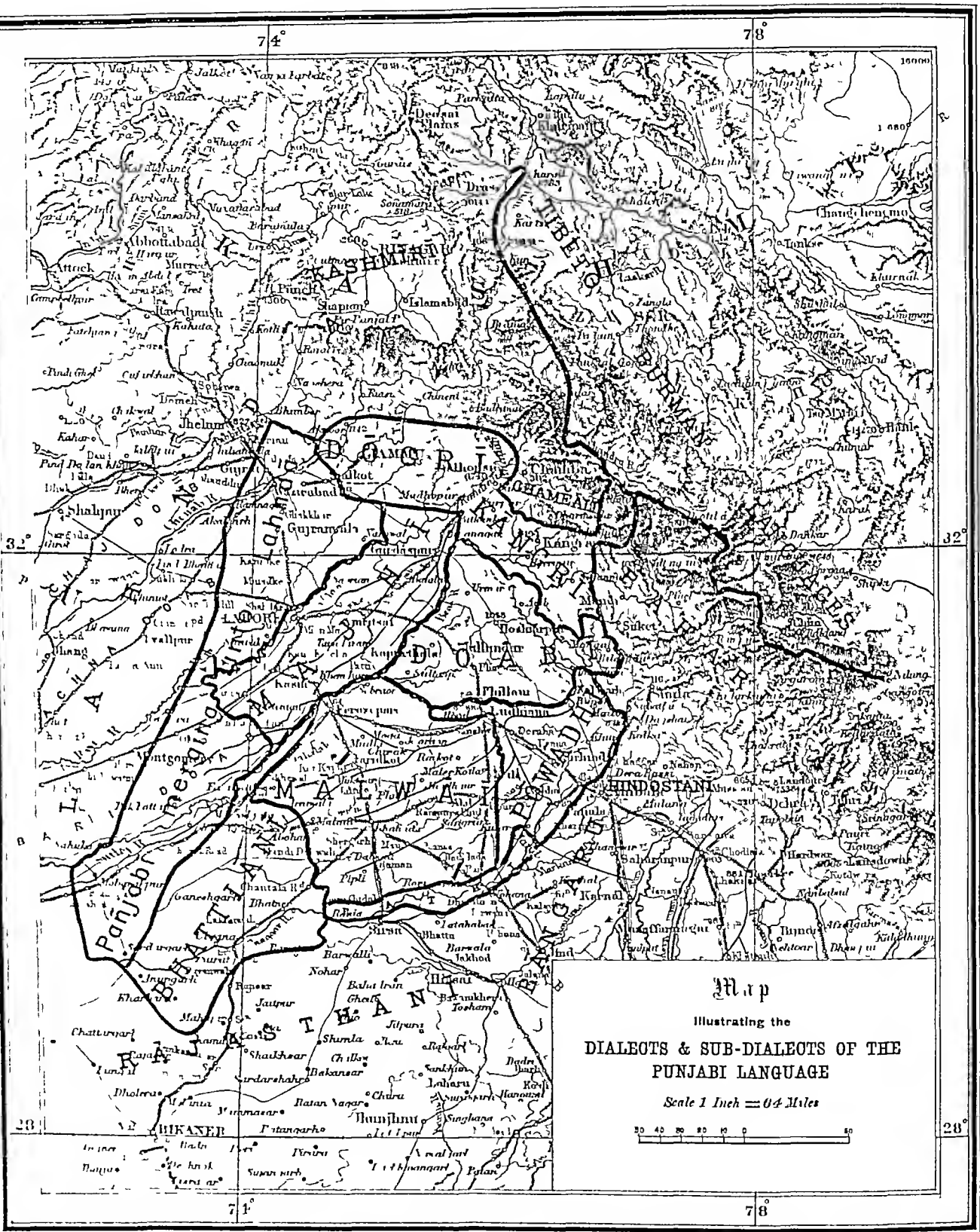
Bāgarū.	Bra, Blikki.	English.
Oh hai, sai	Wē hai, gwē ai	61 They are
Mai thā	Mai hau (or au), hō (or ō)	62 I was
Tū thā . . .	Tū hau, hō	63 Thou wast
Oh thā	Wah hau, gu hō	64 He was
Ham thē	Ham hai, hē	65 We were
Tham thē	Tam hai, hē	66 You were
Oh thē . . .	Wē hai, gwē hē	67 They were
Hō	Hōu .	68 Be
Hōnā . . .	Haukau	69 To be
Hōdā . . .	Hōta	70 Being
Hō-kar	Hwau-kai, hau-kē	71 Having been
	Mai hōū .	72 I may be
Mai hōūgā	Mai hōūgau	73 I shall be
		74 I should be
Mār	Māri (sing), marau (pl)	75 Beat.
Mār'pā	Maribau	76 To beat.
Mar'dā . . .	Maratu, mātta	77 Beating
Mār kar	Māri kai, -kē	78 Having beaten
Mai mārē-sū	Mai maratu(mā ra) hē, mai mārē	79 I beat
Tū mārē-sai	Tū māra'u(matta)-lai, tā mattai	80 Thou beatest
Oh mārē-sai	Wah māra'u(matta), ha gu mattai	81 He beats
Ham mārē-sai (no' sai)	Ham maratu(matta) hai, ham mattai	82 We beat
Tambē mārē-sā	Tam māra'u(matta) hau, tam mattai	83 You beat
Wai mārē-sai (no' sai)	We māra'u(ma ra) hai gwē mātai	84 They beat
Mai-nē māryā	Mai nē māryau	85 I beat (For Term)
Tai-nē māryā	Tai-nē māryau	86 Thou beatest (For Term)
U-nē māryā	U-nē māryau	87 He beats (For Term).

English	Haitian (Dah)	Dialect of Bouay	Vernacular Haitian (Upper Diao)
188 We beat (Part Tense)	Ham-né mán . . .	Ham-né mán . . .	Ham-né mán . . .
189 You beat (Part Tense)	Tam-né mán . . .	Tam-né mán . . .	Tam-né mán . . .
190 They beat (Part Tense)	Un-né mán . . .	Un-né mán, wò mán	Un-né mán . . .
191 I am beating . . .	Maí mán-tá-há . . .	Maí mán-tá-há . . .	Mé mán-tá-há . . .
192 I was beating . . .	Maí mán-tá-thá . . .	Maí mán-tá-thá . . .	Mé mán-tá-thá, mé mán-tá-thá
193 I had beaten . . .	Maí-né mán-tá-thá . . .	Maí-né mán-tá-thá . . .	Mé mán-tá-thá . . .
194 I may beat . . .	Maí mán . . .	Maí mán . . .	Mé mán . . .
195 I shall beat . . .	Maí mán-gá . . .	Maí mán-gá . . .	Mé mán-gá . . .
196 Thou wilt beat . . .	Tá mán-gá . . .	Tá mán-gá . . .	Tú mán-gá . . .
197 He will beat . . .	Woh mán-gá . . .	Wò mán-gá . . .	Ó mán-gá . . .
198 We shall beat . . .	Ham mán-gá . . .	Ham mán-gá . . .	Ham mán-gá . . .
199 You will beat . . .	Tam mán-gá . . .	Tam mán-gá . . .	Tam mán-gá . . .
200 They will beat . . .	We mán-gá . . .	Wò mán-gá . . .	Wé mán-gá . . .
201 I should beat . . .	Maí mán . . .	Maí mán . . .	Mé mán . . .
202 I am beating . . .	Maí mán-já-há . . .	Maí mán já-há . . .	Mé mán já-há . . .
203 I was beating . . .	Maí mán-gá . . .	Maí mán-gá . . .	Mé mán-gá . . .
204 I shall be beaten . . .	Maí mán-já-gá . . .	Maí mán já-gá . . .	Mé mán já-gá . . .
205 I go . . .	Maí já-há . . .	Maí já-há . . .	Mé já-há . . .
206 Thou goest . . .	Tá já-há . . .	Tá já-há . . .	Tú já . . .
207 He goes . . .	Woh já-há . . .	Wò já-há . . .	Ó já-há . . .
208 We go . . .	Ham já-há . . .	Ham já-há . . .	Ham já-há . . .
209 You go . . .	Tam já-há . . .	Tam já-há . . .	Tam já . . .
210 They go . . .	We já-há . . .	Wò já-há . . .	Wé já-há . . .
211 I went . . .	Maí-gá . . .	Maí-gá . . .	Mé-gá, gá . . .
212 Thou wast . . .	Tá-gá . . .	Tá-gá . . .	Tú-gá, gá . . .
213 He went . . .	Woh-gá . . .	Wò-gá . . .	Ó-gá, gá . . .
214 We went . . .	Ham-gá . . .	Ham-gá . . .	Ham-gá . . .

Bāṅgarū	Drāj Blākka.	Eng. sh.
Mhā nē mārṃā	Ham nē mārṃau	68 We beat (<i>Past Tense</i>)
Thā-nē mārṃā	Tum nē mārṃau	69 You beat (<i>Past Tense</i>)
Un-nē mārṃā	Win-nē (bin-nē, gun-nē) mārṃau	90 They beat (<i>Past Tense</i>).
Maĩ mārũ sũ	Maĩ mattũ	91 I am beating
Maĩ mār rṃā-thā	Maĩ mār rahṃau	92 I was beating
Maĩ-nē mārṃā-thā	Maĩ nē mārṃau-au	93 I had beaten
	Maĩ mārũ	94 I may beat
Maĩ mārũgā	Maĩ mārũgau	95 I shall beat.
Tũ mārēgā	Tũ mārāgau	96 Thou wilt beat
Oh mārēgā	Wah mārāgau	97 He will beat.
Ham mārēgē	Ham mārāigē	98 We shall beat
Tham mārēgē	Tum mārāugē	99 You will beat.
Oh mārēgē	Wē mārāigē	100 They will beat.
		101 I should beat
Maĩ mārṃā jāndā hā	Maĩ mārṃau jatũ	102 I am beaten
Maĩ mārṃā gayā	Maĩ mārṃau jatũ au	103 I was beaten
Maĩ mārṃā jāũgā	Maĩ mārṃau jāũgau	104 I shall be beaten
Maĩ jāũ sũ	Maĩ jatũ	105 I go
Tũ jāwē-saĩ	Tũ jatũ aĩ	106 Thou goest.
Oh jāwē-saĩ	Wah jatũ aĩ	107 He goes
Ham jāũ saĩ	Ham jataĩ	108 We go.
Tham jāũ-sō	Tum jītau	109 You go
Oh jāwē-saĩ	Wē jataĩ	110 They go
Maĩ gayā	Maĩ gayau	111 I went
Tũ gayā	Tu gayau	112 Thou wastest
Oh gayā	Wah gayau	113 He went
Ham gayā	Ham gayē	114 We went

English.	Hindostānī (Delhi)	Kanaujī (Cawnpore)	Bundēli.
215 You went	Tum gaē .	Tum gayē-rahō . .	Tum gayē . . .
216 They went	Wē gaē .	Wē gayē-rahāi	Bē gayē . . .
217 Go .	Jā .	Jāu	Jā .
218 Going	Jātā . . .	Jātu	Jāt . . .
219 Gone	Gayā .	Gaō . . .	Gaō
220 What is your name ?	Tumhārā nām kyā hai ?	Tumhārō kannu nāmu hai ?	Tumāō (tārō) kū nāo hai ?
221 How old is this horse ?	Is ghorē-kī 'umr kyā hai ?	Jau tatnā kitti umr-kō hai ?	Jō ghor-wā kai bars-kō hai ?
222 How far is it from here to Kashmir ?	Tahā-sē Kashmīr kit'n dūr hai ?	Itā-tē Kasmīr kit'nī dūri hai ?	It-sē Kasmīr kit'ek dūr hai ?
223 How many sons are there in your father's house ?	Tumhārē bāp-kē ghar-m kit'nē bētē hai ?	Tumhārē bāpu-kē ghar-mahā kit'nē larikā hai ?	Tumāyē bāp-kē ghar mē kai larikā hē ?
224 I have walked a long way to-day	Maī āj bahut chalā-hū	Maī āj dūri chalō-rahō	Maī āj bulāt ringō phurō
225 The son of my uncle is married to his sister	Mērē chachā-kē larikē kī us-kē bahin-sē shād hui-hai.	Hamārē chāchā-kō larikā bahu-kī bahinī-tē bīyāhō hai.	Mērē kakkā-kō larikā ū-kī bam-kō biāhō hai ?
226 In the house is the saddle of the white horse	Ghar-mē safēd ghōrē-kī zīn hai	Ob'rī-mē sapēd tatnā-kō jīnu dharō-hai.	Sapēt ghor-wā-kō palaichā ū ghar-mē dharō hai.
227 Put the saddle upon his back.	Us-kī pīth-par zīn kasō	Tatnā-kērī pīthi-par jīnu dhar-dēu	Ū-kī pīth-pari palaichā dhar dō
228 I have beaten his son with many stripes.	Maī-nē us-kē larikē-kī bahut-sē tasmō-sē mārā hai	Bahu-kē larikā-kā maī-nē bahut bētan mārō-hai	Maī-nē ū-kē larikā-khō khūb kōran-sē mārō
229 He is grazing cattle on the top of the hill	Woh pahār-kī chōṭī-par mawēshī charā-rahā-hai.	Wahu gornan-kā pahār-kī chutaiyā-par charāwat-hai	Bō pahār-kī chutā-par dhōr charāt-āy
230 He is sitting on a horse under that tree	Woh us darakt-sē nichē ghōrē-par baithā-hai	Wahu ēk tatnā-par wā rūkh-kē tarē baithō-hai.	Bō ū rūkh-kē maichē ghor-wā-par baithō hai.
231 His brother is taller than his sister	Us-kā bhāī us-kī bahin-sē ziyādā lambā hai	Bahu-kō bhāī bahu-kī bahin-sē ūchō hai	Ū-kō bhāiyā ū-kī bam-sē ūchō hai.
232 The price of that is two rupees and a half	Us-kī qīmat dhāī rupayē hai.	Wā-kō dām arhāī rup'yā hai	Ū-kō dām arhāī rupaiyā hai
233 My father lives in that small house	Mērē bāp us chhōṭē ghar-mē rah'tā-hai.	Hamār bāpu uhi chhōṭī ob'rī-mahā basat-hai.	Mērē bāp ū hal'kē ghar-mē rat-hai
234 Give this rupee to him	Us-kō yeh rupayā dē-dō	Jē rup'yā bahu-kā dēu	Jō rupaiyā ū-khō dēu rākhō
235 Take those rupees from him	Us-sē woh rupayē lē-lō	Un rup'yan-kā un-sē lai-lēu	Bē rupaiyā ū-sē lai lō
236 Beat him well and bind him with ropes.	Us kō ghūb mārō aur rassi-yō-sē bādh-dō	Bahu-kā bahut mārān aur bahu-kā jaurī-sē bādhī-dēu	Ūē am mār-kē jōrā-sē bādh dēo
237 Draw water from the well	Kūṭ-sē pāni khichō .	Kuṭā-tē pāni khaichī-lēu	Kuṭā-sē pāni aichhō .
238 Walk before me .	Mērē sām'nē chalō .	Hamārē sām'nē chalō	Mōrē āgē ringō .
239 Whose boy comes behind you ?	Tumhārē picchhē kis-kē larikā-ātī-hai ?	Tumhārē picchhē kehi-kō larikā āwatī-hai ?	Kaun-kō mōrā tumāyē picchhē ātī ?
240 From whom did you buy that ?	Tum-nē woh kis se kha-idā hai ?	Bahu-kā tum-nē kehi-sē lāō-rahai ?	Bō tum-nē kaun-sē lāō-tō ?
241 From a shopkeeper of the village	Gāw-lē ek dukāndār-sē	Gāw-kē dukāndār-sē	Gāw kē ek kamyāl-sē

Bandēli (Banāphari)	Bandēli (Bhānāuri of Gwalior)	English
Tum gaē, gē, gayō	Tūm-ū gayē	215 You went
Ūy gaē, gē	Bē ū gayē	216 They went
Jā	Jān	217 Go
Jāt	Jāt	218 Going
Gaō, gā, gau	Gayau	219 Gone
Tumār kā nāw hai ?	Tihārō kā nāw hai ?	220 What is your name ?
Yā ghur ^u wā kai baras kā hai ?	Ji ghōrā kit ⁿⁱ bassan-kā hai ?	221 How old is this horse ?
Ihā-tai Kashmir kit ⁿⁱ dūr hai ?	Hiyā-sē Kas ^{mir} kitti dūr hai ?	222 How far is it from here to Kashmir ?
Tumār bāp-kō ghar-mai kai lar ^{ka} hai ?	Tihārē pit ^k -kō ghar-mē kai lar ^{ka} hai ?	223 How many sons are there in your father's house ?
Āj mai ⁿⁱ bahut miāgō	Āj hūn bahut chal kē ōo hūn	224 I have walked a long way to-day
Mōrē kakā-kō lar ^{ka} -khā bahuvā ki byāhi hai	Hamārē kakā-kō lar ^{ka} kau brāh bā-ki bahin-sē bhāi hai	225 The son of my uncle is married to his sister
Ghar mai ⁿⁱ supēt ghur ^u wā kā palaichā dharō hai	Bā ghar mē bā suphēd ghōrā kō pallēchā dharō hai	226 In the house is the saddle of the white horse
Wā-ki pith-par palaichā dhar dā	Bā pallēchā-kō bā par kasō	227 Put the saddle upon his back
Wā-kē lar ^{ka} -khā mai ⁿⁱ nai bahut chap ^{kan} mārō-hai	Ham nē jū lar ^{ka} kē bahut dūpakavā daf	228 I have beaten his son with many stripes
Wā pahār-kē ūpir gōrū charāwat-hai	Bā dāpē pai pohnyā panhē charāi rāhan-hai	229 He is grazing cattle on the top of the hill
Wā wā pyārē-kō tarai ⁿⁱ ghur ^u wā pai baitbō hai	Ba ghōrā pai charhō thāyhō- bāi pē kē neht	230 He is sitting on a horse under that tree
Wā-kau bhāi wā ki bihan-sāi ūchō hai	Bā-kau bhāvā tē ki bahin-sē bāpō hai	231 His brother is taller than his sister
Wā kau mōl arāi rupaivā hai	Bā kē dām aphaī rupaivā hai	232 The price of that is two rupees and a half
Mōr bāp wā bal ^{ki} maṛavā-mai ⁿⁱ rahat-hai	Mōrau kakā bā chhōti si tākhar mē rahat hai	233 My father lives in that small house
Wā-khā yā rupaivā dai dā	Jē rupaivā un kō dā	234 Give this rupee to him
Wā saū vā rupaivā lai lī	Bē rupaivā lai kō	235 Take those rupees from him
Wā khā khub mār aur jūr ⁿⁱ sai bēdh dī		236 Beat him well with a whip
Pānt kuwā tai ⁿⁱ aich-lā	Kuī tē pāni bhar lā	237 Draw water from the well
Mōr āgai naiḡ	Hamārē sam ⁿⁱ pharō	238 Walk before me
Kyā-kau lar ^{ka} tumār pāchhai ⁿⁱ ūwat-hai	Kauu-kau lar ^{ka} chān ⁿⁱ gāt-hai pāchhē ?	239 Who has come to bid you ?
Wā kvā-khai lai-hai ?	Kauu tē tum mē kō-lō lai	240 From whom do you come ?
Gāw-kō dukan-dār sai	Bā gāw-kō bā byāi	241 The shopkeeper of the cow



Map
Illustrating the
DIALECTS & SUB-DIALECTS OF THE
PUNJABI LANGUAGE

Scale 1 Inch = 64 Miles

PAÑJĀBĪ

The name 'Pañjābī' explains itself. It means the language of the Punjab. As will be seen immediately the name is not a good one, for Pañjābī is not by any means the only language spoken in

that Province

Pañjābī is the tongue of about 12½ millions of people, and is spoken over the greater part of the eastern half of the Province of the Punjab in the northern corner of the State of Bikaner in Rajputana, and in the southern half of the State of Jammu. In the extreme north-east of the Province, &c in most of the Simla Hill States and Kulu, the language is Pahārī. Further south, in the districts lying on or near the right bank of the river Jamna, &c in the eastern half of Umballa, in Karnal, in most of Hissar (and the neighbouring portions of the State of Patiala), in Rohtak, Delhi and Gurgaon, the language is not Pañjābī, but is some form of Western Hindī. With these exceptions, we may say that the vernacular of the whole of the eastern Punjab is Pañjābī. To the north of this area lie the Himalayas, to its south the arid plains of Bikaner, and to its west the inhospitable *Bār* of the Rechna Doab.

To its north and north-east Pañjābī is bounded by the Pahārī of the lower ranges of the Himalayas. It hardly extends into the hill country. On the east it has the various forms of western Hindī, Vernacular Hindōstānī in east Umballa, and Bāngarū spoken in the country immediately to the west of the Jamna. On the south it has the Bāgrī and Bikanēri dialects of Rājasthānī spoken in west Hissar and Bikaner. The boundary between Pañjābī and all these languages is very fairly defined (although of course there is a certain amount of merging from one language into another), for the difference of language to a large extent connotes a difference of nationalities. More especially on the border-line between Pañjābī and Western Hindī we see that Pañjābī is essentially the language of the Sikhs. We may here roughly put the boundary between the two languages, as coinciding with the course of the river Ghaggar. The people to the east of the Ghaggar valley, excepting stray colonies of Sikhs, all speak Western Hindī.

To the south, on the other hand, there is a gradual merging into Rājasthānī, through an intermediate dialect named Bhattiānī. Like Pañjābī, Rājasthānī is a language which originally belonged to the Outer Circle of Indo-Aryan speeches, a substratum of which still remains. At the same time, this basis has been overlaid and almost hidden by a wave of language belonging to the Inner Group.¹ The two languages, thus closely resembling each other, merge into each other without difficulty. Indeed, it is a curious fact that the Dōgrā, the most northern form of Pañjābī, shows peculiarities of pronunciation (such as the change of the initial *l* to *g* in declensional suffixes) which also exist in Bāgrī.

¹ This will be fully explained when dealing with the characteristics of the Inner Group.

On the north there is a distinct dialect of Pañjābī, Dōgrā,—which is intermediate between standard Pañjābī and the Pahāri of the lower Himalayas

It will have been observed that hitherto I have said nothing about the western boundary of Pañjābī. The reason is that it is impossible to fix such a boundary. To the west of Pañjābī lies the Lahndā or Western Pañjābī language, which we may take to be firmly established in the Jech Doab. On the other hand Pañjābī of the purest kind is spoken in the upper part of the Bari Doab. Between these two lies the Rechna Doab and the lower part of the Bari Doab. A glance at the map facing page 607 will make my meaning clear. Here the language is a mixture of Pañjābī and Lahndā,—more Pañjābī to the east,—more Lahndā to the west. We shall see that the reason for this is that an old form of Lahndā must once have extended right up to the Sarasvatī, and that it is still the foundation of Pañjābī. The Lahndā influence grows stronger (even in the Pañjābī tract) as we go westwards, as the influence of the wave of the language of the Inner Group, which has encroached from the east and has formed modern Pañjābī, weakens. It thus happens that, although in India we continually see two neighbouring languages gradually merging into each other, nowhere is the process so gradual as in the case of Pañjābī and Lahndā. It is quite impossible to point to any boundary line or approximate boundary line between the two forms of speech. As, however, some kind of boundary between the two languages is necessary for the purposes of this Survey, I have assumed the following conventional line to mark the division between them. Commence at the northern end of the Pabbi range in the Gujrat district, go across the district to the Gujranwala town of Rāmānagar on the Chenab. Then draw a line nearly due south to the southern corner of Gujranwala, where it meets the northern corner of the district of Montgomery. Then continue the line to the southern corner of Montgomery on the Sutlej. Follow the Sutlej for a few miles and cross the northern corner of the State of Bahawalpur. Everything to the east of this line I call Pañjābī, and everything to the west of it I call Lahndā, but it must be remembered that this line is a purely arbitrary convention, and that for some distance to the west of that line, the language which I call Lahndā differs but slightly from the language of the east of the Rechna Doab and of north-east Gujrat which I call Pañjābī. I have been guided mainly by the vocabulary. To the west of the line, the language, which is mainly that of the tract known as the *Bān*, or Jungle, has a vocabulary which agrees much more closely with that of Lahndā. Except in Multan, we do not find Lahndā inflexions *established* till we cross the Chenab.

An interesting fact arises from the foregoing discussion. The Punjab, or *Panj-āb*, Pañjābī and the Land of the Five Rivers is properly the 'Land of the Five Rivers,' the Jhelum, the Chenab, the Ravi, the Beas, and the Sutlej. Now, the Pañjābī language extends far to the east of the Sutlej, the most eastern of these five, reaching up to the Ghaggar. It occupies the Doabs between the Beas and Sutlej, and between the Ravi and the Beas-Sutlej. It also occupies a part of the Rechna Doab between the Chenab and small corner of the Jech Doab between the Jhelum and the Chenab, and the Ravi, but in nearly the whole of the great tract watered by the Chenab and the Jhelum and by the lower part of the Sutlej Pañjābī is not spoken. Pañjābī is hence not the language of the entire 'Land of the Five Rivers.'

Pañjābī has two dialects,—the ordinary idiom of the language, and Dōgrā or Dōgrī.

Dialects and Sub-dialects.

The latter, in various forms, is spoken over the submontane portion of the Jammu State and over most of the headquarters division of the Kangra district with an overflow into the neighbouring parts of the districts of Sialkot and Gurdaspur and of the State of Chamba. It will be dealt with separately, later on.

Ordinary Pañjābī is spoken over the rest of the Pañjābī area in the plains of the Punjab, and has also encroached into the neighbouring Simla Hill States. This standard Pañjābī varies slightly from place to place, and its purest form is admitted to be that of the *Mājhi* or middle part of the Bari Doab, centring round Amritsar. This *Mājhi* sub-dialect may be said to be the language of cis-Ravi Lahore, of Amritsar, and of Gurdaspur. Lower down the Doab, in the district of Montgomery, the language is not pure *Mājhi*, but is mixed with Lahndā. We may take *Mājhi* as the standard form of Pañjābī. But, owing to the accidental circumstance that the first serious European students of Pañjābī lived at Ludhiana and not at Amritsar, another standard Pañjābī, which we may call the European Standard Pañjābī, has also come into existence. Ludhiana, where J. Newton wrote his *Grammar* in 1851, where a 'Committee of the Ludhiana Mission' published the first Pañjābī Dictionary in 1854, and where J. P. Newton published the latest and most complete grammar of the language in 1898, has since the middle of the last century, been the fountain of instruction in Pañjābī for Englishmen. It is only natural that these eminent scholars should have taken as their standard that particular phase of Pañjābī with which they were most familiar, and we hence find that the idiom taught by them contains a few characteristics which are peculiar to eastern Pañjābī and are strange to the *Mājhi*.¹ Of these the most striking is the employment of the peculiar cerebral / . The sound of this letter is not heard in the *Mājhi*, although its employment is taught in all the grammars and dictionaries.²

We thus see that there are two standards of Pañjābī—that of the *Mājhi*, which is accepted by natives of India and (theoretically) by Europeans, and that of Ludhiana, which is the one practically accepted by Europeans, which is described in most grammars and dictionaries of the language, and into which the Scriptures have been translated.³

¹ So definitely do even scholars like Mr. E. P. Newton take the Ludhiana Pañjābī as their standard that they even give forms peculiar to the *Mājhi* as exceptions. Compare pp. 33, 57, and 73 of his grammar. If he had taken the *Mājhi* dialect as his standard, the forms referred to on these pages would have been given as the regular ones, and their use elsewhere—not their use in the *Mājhi*, would have been treated as exceptional.

Dr. Tisdall's little *Simplified Grammar* is the only one I have seen which is by an Englishman and which is confessedly founded on the *Mājhi* dialect.

I may mention here that the Pañjābī versions of the Scriptures are compiled by native scholars as being in the idiom of Ludhiana.

² The use of this cerebral / is restricted to a well-defined tract of country. In the northern plains of India it is heard between the Bias-cum-Sutley on the west and the Ganges on the east. It is hence prominent in the Eastern Pañjābī, where Pañjābī and where Hindōstānī and Bāgūrī are spoken, and in the Upper Ganges Doab, where the *Mājhi* is spoken. Hindōstānī. It is also common in the Western Pañjābī of the Simla Hill States and the northern part of the Central Pañjābī of Garhwal and Kumaon, but does not appear in the Eastern Pañjābī or Khasi-kumaon of Nepal. The cerebral / is found which it here indicates may be taken as the course of the sacred river the Sarasvatī. I have not met with it in the Pothohar but through Bātgarh it extends south into the Bāgūrī country and thence over the Punjab, Central India, Gujarat, and the Marāṭhā country. In the south of India it is heard in Dravidian languages. I do not occur in the languages of Kashmiri or Khasi, but is heard in Lahndā and the neighbouring Pañjābī tracts west of the *Mājhi*. I do not occur in the Himalayan Indo-Aryan dialects west of Western Pañjābī, but gradually appears as we approach Peshawar. It is not heard in the purest dialect of the *Mājhi*, does not contain a single cerebral / from coast to coast.

³ The *Delhian Darpan*, an adaptation of the *Mir'at-i-L'arī* by Ebn-i-Hazm, such G. R. of Amritsar, which is the purest dialect of the *Mājhi*, does not contain a single cerebral / from coast to coast.

The other sub-dialects of ordinary Pañjābī are the dialect of the Jullunder Doab, Pōwādhī, Rāthī, Mālwaī, Bhattiānī, and the Pañjābī of the Rechna Doab and North-east Gujrat. The dialect of the Jullunder Doab closely resembles that of Ludhiana. As we approach the hills, however, we see signs of the influence of Pahārī. Pōwādhī (the Pañjābī of the Pōwādh, or eastern Punjab), as its name implies, is the most eastern form of Pañjābī. It is spoken on the south bank of the Sutlej in the Ludhiana district (and is here identical with the Ludhiana dialect just dealt with at some length), but its main territory is the Pañjābī speaking part of the Punjab east of, say, the 76th degree of east longitude. To its east we have the Western Pahārī of the southern Simla Hill States, the vernacular Hindōstānī of Umballa and East Patiala, and the Bāngarū of Karnal. To its south it has the Rāthī Pañjābī to be described immediately, and to its west Mālwaī Pañjābī. As we may expect, Pōwādhī Pañjābī is more and more influenced by Western Hindī as we go eastwards. Immediately to the south of Pōwādhī and Mālwaī Pañjābī, in the valley of the Ghaggar, lies the Rāthī Pañjābī of the Rāth or 'Ruthless' Musalmān Pachhādās of that tract. It is even more strongly infected by the Bāngarū dialect of Western Hindī than Pōwādhī. It is also noteworthy for its preference for nasal sounds. To its south lie the Bāgrī and Bāngarū of Hissar. West of the 76th degree of east longitude as far as the Sutlej lies the Mālwa or old settled dry country of the Sikh Jatts, to the south of which lies the 'Jangal' or unsettled country. The language of these areas is known as Mālwaī Pañjābī or Jangali. To its south it has the Rāthī Pañjābī of the Ghaggar valley, and the Bhattiānī Pañjābī of South Ferozepore and Bikaner. Mālwaī Pañjābī does not differ materially from the Ludhiana Standard, but as we go south a tendency is observable to substitute a dental *n* and *l* for a cerebral *n* and *l* respectively. South of the Mālwa in South Ferozepore and north-west Bikaner, lies Bhattiānā, the country of the Bhattīs. Here Pañjābī is merging into Rājasthānī and we find a mixed dialect which I name Bhattiānī. Bhattiānī is spoken on the left bank of the Sutlej a long way up into Ferozepore, and is there locally known as Rāthaurī. Crossing the Sutlej we enter the Bari Doab. The central portion of this is the Mājha and has been already dealt with. South-east of Lahore lies the district of Montgomery, like Lahore, lying on both sides of the Ravi. The cis-Ravi portion of Montgomery, although politically within the Bari Doab, belongs linguistically to the next Doab, the Rechna, between the Ravi and the Chenab. It is in this Rechna Doab that we see Pañjābī merging into Lahndā.

As explained above, it is impossible to show any distinct boundary between these two languages, and, for the purposes of this Survey, I have adopted a purely conventional line commencing at the northern end of the Pabbi range of hills near the north-west corner of Gujrat and ending on the Sutlej at the south-east corner of Montgomery, with a slight deflection down the Sutlej, across the north-eastern end of the State of Bahawalpur, where it meets the southern border of Bhattiānī. Everything to the east of this line I call, for the purposes of this Survey, Pañjābī, and everything to its west Lahndā. This Pañjābī of north-east Gujrat, of the Rechna Doab, and of east Montgomery becomes more and more infected with Lahndā characteristics as we go west.

The following tables show the number of speakers of Pañjābī as estimated for this Survey. Most of the figures are based on those of the Census of 1891. I commence with the number of speakers of Pañjābī in those tracts in which it is a vernacular

TABLE SHOWING THE NUMBER OF SPEAKERS OF PUNJABI IN AREAS IN WHICH IT IS A MAJORITY

Mājhā—		
Lahore	1,033,824	
Amritsar	973,065	
Gurdaspur	800,700	
	<hr/>	2,807,589
Jullunder Dābī—		
Jullunder	607,817	
Kapurthala	200,070	
Hoshiarpur	848,175	
Mixed dialect-	207,321	
	<hr/>	2,263,383
Pōwādhī—		
Hissar	148,552	
Umballa	837,123	
Kalsā State	18,000	
Nalagarh State	20,545	
Mallog State	3,103	
Patiala State	837,000	
Jind State	130,000	
	<hr/>	1,937,146
Rāthī—		
Hissar	30,400	
Jind State	25,000	
	<hr/>	55,400
Mālwanī—		
Ferozepore	700,000	
Ludhiana	640,000	
Faridkot	110,000	
Maler-Kotla	75,245	
Patiala	334,500	
Nabha	207,771	
Jind	44,021	
Kalsā	14,700	
	<hr/>	2,110,654
Bhattīnī—		
Rāthī of Bikaner	220,000	
'Bīgī' of Ferozepore	16,000	
Rāthaurī of Ferozepore	38,000	
	<hr/>	114,000
Punjabī merging into Lahnda—		
North-east Gujrat	457,200	
Sialkot	1,010,000	
East Gujranwala	705,000	
Trans Ravi Lahore	17,100	
East Montgomery	212,420	
North Bahawalpur	1,000,000	
	<hr/>	2,402,720
Dōgrī—		
Standard	58,727	
Kapdiali	10,000	
Kāngrī Dialect	1,000	
Bhatauli	14,000	
	<hr/>	73,727
Total number of speakers of Punjabī in the areas in which it is a majority		<hr/>
		12,110,654

Pañjābī is also spoken in other districts of the Punjab in which it is not classed as a vernacular. The most important figures are those of Karnal and Multan. As regards Karnal, this district immediately adjoins the Pōwādhi-speaking tract of Patiala, and the figures represent an overflow of Sikh settlers from that State. In Multan there is a large colony of Sikhs settled on the Sidhmal canal system. In the other districts, the figures reported call for no remarks. They are as follows:—

TABLE SHOWING THE NUMBER OF SPEAKERS OF PAÑJĀBĪ IN DISTRICTS AND STATES OF THE PUNJAB IN WHICH IT IS NOT A VERNACULAR.

Rohtak	238
Gurgaon	178
Delhi	1,784
Panndi	192
Lohana	7
Dajana	2
Karnal	21,500
Simla	3,250
Simla Hill States:—	
Bastahr	276
Keonahal	194
Baghal	129
Baghat	702
Jutbal	27
Kumbharsan	95
Bhaffi	36
Balsan	33
Dhami	30
Kuttar	183
Kumhar	97
Mangal	10
Bys	65
Tarchoh	12
Nahan	8,197
	<hr/>
	10,096
Mandi	732
Safet	146
Chamba	2,387
Multan	87,102
Dera Ismail Khan	7,233
Dera Ghazi Khan	6,999
Muzaffargarh	8,450
	<hr/>
	154,301
	<hr/>

We therefore arrive at the following figures for the total number of speakers of Pañjābī in the Punjab as reported for this Survey:—

In areas in which it is a vernacular	12,409,893
In areas in which it is not a vernacular	154,301

GRAND TOTAL for the Punjab

At the Census of 1891, 15,754,895 people were recorded as speaking Pañjābī (including Dēgrā) in the Punjab. The difference is accounted for as follows. In the first place, about 1,553,000 people were shown in the Census tables as speaking Pañjābī in Gujranwala (western half), Montgomery (western half), Bahawalpur (north-western portion), Jhang, Shahpur, Jhelam, Rawalpindi, Hazara, Peshawar, Kohat, and Bannu and other localities, who, in this Survey, will be shown as speaking Lahndā. On the

other hand the above figures include 636,500 speakers of the Kangra dialect who, in the Census tables, are shown as speaking Pahārī, and also include the 131,000 speakers of Dōgrā in Jammu territory and 22,000 speakers of Bhattiānī in Bikaner, which do not appear in the Punjab Census tables at all, as Jammu and Bikaner do not fall politically within that province. By making these allowances on each side, we arrive at a Census total of 12,262,395. The difference between this and the above Survey figures, which amounts to 301,744, is due, partly to the fact that round numbers are employed as much as possible in the Survey, partly to the fact that many of the Survey figures are independent estimates made by local officials some seven or eight years after the Census had been taken, and partly to the inclusion, in the Survey figures, of small items which, in the Census tables, are grouped under other languages. In border tracts where one language merges into another, classification necessarily depends much on the personal equation, which must be allowed for in dealing with statistics of this kind.

We now come to the number of people who speak Pañjābī outside the limits of the Punjab. Here we have to resort to the figures of the Census of 1891, and are confronted by two difficulties. At that Census, the speakers of the various languages were not enumerated in Kashmir or in Rajputana and Central India. In the second place, at that Census (except in the Punjab) no distinction was made between Lahndī and Pañjābī, the two being grouped together under one head—Pañjābī. I therefore in the following table cannot give the number of speakers of Pañjābī in Kashmir or in Rajputana and Central India, and instead thereof give the total number of people of Punjab birth (for which figures are available) in these localities. The second difficulty is more serious. We can only estimate. In the Census of 1901 the figures for Lahndī and Pañjābī were kept separate, and their totals bore the proportion of 3 and 17, respectively, to each other. I assume that this proportion was also true for 1891 and deduct from the total of the following figures three-twentieths, to allow for speakers of Lahndī. The remainder should approximately represent the total number of speakers of Pañjābī outside the Punjab.

TABLES SHOWING THE TOTAL NUMBER OF PERSONS WHO SPEAK PAÑJĀBĪ OR LAHNDĪ OUTSIDE THE PUNJAB, ACCORDING TO THE CENSUS OF 1891.

Kashmir	12,115 (estimated)
Sindh (and Kharpot)	22,170
United Provinces (and States)	1,000
Quetta	1,000
Burma	5,100
Bengal (and States)	2,000
Hyderabad	2,000
Bombay (and States)	2,000
Rajputana and Central India	2,000 (estimated)
Ardakan	1,000
Amer-Memara	1,000
Central Provinces	1,000
Madras	1,000
Bihar	1,000
Barak	1,000
Assam	1,000
Nigeria	1,000
Total	51,000

boundary line between Pañjābī and Lahndā. In the Jech Doab they are still more in evidence and Lahndā may be said to be firmly established. In the Sindh-Sigar Doab all except one or two traces of the influence of the Central language have disappeared, and we are in the presence of a true language of the Outer Circle. We thus see that Pañjābī is a composite language.

To change the metaphor, its substratum is a language of the Outer Circle akin to the modern Lahndā, while its superstructure is a dialect of Western Hindi. The superstructure is so important, and has so concealed the foundation, that Pañjābī is rightly classed, at the present day, as a language of the Central Group.

Coming to details, we find in the first place an initial *u* or *r* in Western Hindi

Pronunciation

always becomes *b*, while in the Pañjābī it is in certain cases retained. Thus, Western Hindi *bich*, but Pañjābī *cichel* in

This is also characteristic of Sindhī, Lahndā and Kāshmirī.

There is another circumstance in Pañjābī pronunciation which is extremely characteristic, and gives the clear-cut tone to the language, that at once attracts the attention of anyone who hears it for the first time. In order to describe it, it will be necessary to discuss a question of derivation. All the various Prakrit dialects of India had, for reasons which it is unnecessary to explain here, a large number of words containing such a double consonant, preceded by a short vowel. For instance, we may take *ghōḍassa*, of a horse, *guttō*, joined, *khaggō*, a sword, *makkhanam*, ointment, *mārissai*, he will strike. By one of the phonetic rules of these languages there was a tendency to simplify these double letters by omitting the first member of the compound, and to lengthen the preceding short vowel in compensation. There was thus a tendency for these words to become respectively *ghōḍāsa*, *gūtō*, *khāgō*, *mākkhanam*, *mārissai*.¹ In the modern vernaculars of the Central Group, we observe this tendency acting with no uniformity. In Western Hindi we commonly meet both forms of the same word—often one in the literary language, and the other in colloquial speech. Thus for 'butter' the Prakrit *makkhanam* becomes *makkhan* in Literary Hindostānī, but we often hear *mākhān* in the mouths of the villagers. In Rājasthānī the tendency to simplify the compound increases as we go westward and southward till we arrive at Gujarātī in which language simplification, with compensatory lengthening of the preceding vowel, has become the general rule. We have *māllān* and never *makkhan*. On the other hand, the Hindostānī of the Upper Gangetic Doab prefers the pronunciation of the double letter, with the short preceding vowel, so that we have always *makkhan* and not *mākhān*. Pañjābī follows suit in this. It never simplifies such compounds. We always have *makkhan*, not *mākhān*. Similarly we have Pañjābī *kamm*, but Hindostānī *kām*, work, Pañjābī *cichel*, but Hindostānī *bich*, *er*, Pañjābī *uchchā*, but Hindostānī *āchā*, high.² All this gives a predominant sound of sharply doubled letters throughout a Pañjābī sentence, and gives the well-known clear-cut character to the language as heard by one whose acquaintance with Indian languages was first made in the Ganges Valley.

¹ Amongst the various Prakrit dialects, the older one and Saurasēnī show fewer traces of this tendency than the others. Saurasēnī may be looked upon as the parent of Western Hindi and of Sindhī, and of the Central Group (the substratum) of the other languages of the Central Group.

² Lahndā, in this, follows Pañjābī. It has *mākhān*. Sindhī has *mākhān* and *mākhān*. Sindhī has a sord compound consonant but does not lengthen the vowel. It has *mākhān*. All this is in accordance with the derivation of Pañjābī words. For instance we may see that the Hindostānī *gūtō* is derived from *guttō*. Such a contraction would be against the genius of Pañjābī, which is a language of clear-cut sounds.

In the declension of nouns, we find that the termination of strong masculine substantives with *a*-bases, is *ā*, not *au* or *ō* as in pure Western Hindi. Thus we have *ghōrā*, a horse, not *ghōrau* or *ghōrō*, as in Western Hindi.

Nominal termination

This is typical of nearly all the languages of the Outer Circle. Compare the Marāṭhī *ghōdā* and the Bengali *ghōrā*¹

A characteristic of Pañjābī which at once strikes the beginner, and which is, in fact, a most prominent feature of the language, is the employment of the termination *dā* for the suffix of the genitive, instead of the *lau*, *lō* (or *lā*) of Western Hindi. This termination is also employed in Southern Lahndā, and no doubt belongs to the original form of that language which once spread all over the Punjab. It is certainly indigenous in the Eastern Punjab.²

Termination of the Genitive.

Literary Hindōstānī employs the suffix *nē* to indicate the case of the agent. This suffix does not properly belong to Western Hindi (of which Hindōstānī is a dialect). In the other dialects of that language an organic case of the agent is employed without any suffix. The *nē* of Literary Hindōstānī is however, also found in the Vernacular Hindōstānī of the Upper Gangetic Doab, and is clearly borrowed from Pañjābī in which language its employment (under the form of *naī*) is regular.

Termination of the case of the Agent.

The plurals of the pronouns of the first and second persons (*asī*, we, oblique form *asā*, and *tusī*, ye, obl. form *tusā*), are relics of the old Lahndā basis of the language, and do not belong to the true Central Language, which has *ham* and *tum* respectively. Compare Sindhi *asī* (obl. *asā*) we : Lahndā *assī* (obl. *assā*) we ; *tussī* (obl. *tussā*) you : Maīyā (of the Indus Kohistān) *tus* you, Kāshmirī *as* (obl. *asē*), we. Moreover, these pronouns make their genitives *asādā*, *tusādā*. The cerebral *ḍ* in these words is typical of Lahndā.

Personal Pronouns.

Passive voice

The Pañjābī verb occasionally makes a passive voice by adding *ī* to the root.³ This is common in Lahndā, while a closely connected passive form is current in Sindhi. In Western Hindi this passive has only survived (if this is a survival) in one or two of the so-called polite imperatives

¹ In this respect, Pañjābī has reacted on those dialects of Western Hindi which are geographically nearest to it. The dialect of the Upper Gangetic Doab, and the Literary Hindōstānī founded upon it, both have *ā*, not *au* or *ō*. So also Bāj Bākhā nouns substantive, but not adjectives.

² Both *dā* and *kī* are derived from the same old Sanskrit word *kṛtā*. Both have come down to the vernaculars through the Prakrit *kīdā* or *kīdau*. In Hindōstānī in process of time, the *ḍ* disappeared, and the word became *kīā*, and hence *kī*, which it will be observed is a postposition,—a distinct word,—and not a termination. On the other hand, the languages of the Outer Circle treated *kīdā*, not as a separate word but as a termination. Thus for 'of a horse,' the speakers of the old language from which Hindōstānī is derived said *ghōḍāḥ kīdā* (hence *ghōḍ-ē kī*) in which *kīdā* is as distinct a word as is 'of' in the English phrase. But the speakers of the old Lahndā said *ghōḍāḥ kīdāu*, in which they dealt with *kīdāu* as if it were a termination like the *us* in the Latin *equus*. Now, there is a well-known phonetic rule that in a case like this a *k* between two vowels,—the same word disappears. Hence as *ghōḍāḥ kīdāu* was spoken as one word it became *ghōḍāḥkīdāu*, and hence *ghōḍāḥdā*, without any hyphen between the *ghōḍ-ē* and the *dā*. This tendency to unite old postpositions with the main word, and to treat the two as one, is typical of the languages of the Outer Circle, and is rare in the languages of the Central Group.

The termination *kīdāu* is noted by Prakrit Grammarians as surviving in Śaurasēnī Prakrit the language of the Central and Upper Gangetic Doab but its occurrence in Lahndā shows that it must have survived to a comparatively late period over the greater part of North-Western India.

³ I have not this passive but rarely in the limited course of my Pañjābī reading. Except Mr. Tisdall's, all the grammars include Lahndā under Pañjābī. Mr. E. P. Newton mentions this passive, but all his examples are taken from the *Jaccon Sūktā*, a Lahndā work.

One of the most striking characteristics of the languages of the Outer Circle is the free use they make of pronominal suffixes added to verbs (a procedure totally strange to the languages of the Central Group). Thus, Lahndā has *ālheus*, said (*ālhecā*) by him (*us*), i.e. he said. In the Mugh dialect of Pañjābī, these also occur. Thus, *ālhus*, he said. We rarely hear these further East.

Finally, like Lahndā and Sindhī, Pañjābī is a language with a vocabulary much composed of honest *tadbhavas*. *Tatsama* words are conspicuous only by their absence, and in this respect the tongue of the Land of the Five Rivers offers a striking contrast to the bastard mixture of Sanskrit and vernacular which the Pandits of Calcutta and Benares imagine to be literature. It is a homely language, redolent of the Punjab of to-day. Mr. Beames¹ puts this well,—

‘There is a flavour of wheaten flour and a reek of cottage smoke about Pañjābī and Sindhī, which is infinitely more natural and captivating than anything which the hide-bound Pandit-ridden languages of the eastern parts of India can show us.’

But though thus homely in character, it must not be assumed that it is a rude form of speech incapable of literature. It is no more rude than was the broad lowland Scotch of the poet Burns. Pañjābī can express any idea with its own stock of vocables, and is well adapted for both prose and poetry. It is true that it has hardly any literature but that is due to its being overshadowed by its near relation, Hindostānī, and to the fact that for centuries the Punjab has been ruled from Delhi, but the ballads of the people, which are current everywhere, well show its capabilities. Even at the present day there is too great a tendency to look down upon it as a mere dialect of Hindostānī (which it is not), and to deny its status as an independent language. Its claim mainly rests upon its phonetic system and on its store of words not found in Hindī, both of which characteristics are due to its old Lahndā foundation. Some of the most common Pañjābī words do not occur in Hindostānī. Such are *piu*, a father, *māñ*, a mother, *āl'huñ*, to say, *all* one, *sāh*, breath, *tih*, thirst, and hundreds of others, all of which can be found in languages of the Outer Circle.

The mixed character of the languages of the Central and Western Punjab (Pañjābī and Lahndā) is well illustrated by the character given to the inhabitants of those tracts in the *Mahābhārata*, and by incidental references in the grammar of Panini. Although not distant from the Madhyadēśa or Gangetic Doab, the centre from which Sanskrit civilisation spread, we learn that the laws and customs of the Punjab were at a very early period widely different from those of the Madhyadēśa. The people are at one time described as living in a state of lawless anarchy, and at another time as possessing no Brāhmanas (a dreadful thing to an orthodox Hindū of the Middle Country), living in petty villages, and governed by princes who supported themselves by internecine war. Not only were there no Brāhmanas but there were no castes. The population had no respect for the Vēda and offered no sacrifices to the gods. They were rude and uncultured, given to drinking spirituous liquor and eating all kinds of flesh. Their women were large-bodied, yellow, extremely im-

¹ Comparative Grammar Vol. I p. 71

their behaviour, and seem to have lived in a state of polyandry, a man's heir being not his son but the son of his sister's. That this account was true in every particular need not be urged. It is given to us by enemies; but, whether true or not, it illustrates the gulf in habits, customs, and languages, which existed between the Madhyadēśa and the Punjab.

Pañjābī has a very scanty literature. The oldest work which is usually said to be written in the language is the *Ādi Granth*, the sacred Scriptures of the Sikhs; but, although the manuscripts of the book are universally written in the Gurmukhī character, a very small portion of its contents is really in the Pañjābī language. It is a collection of hymns by various poets, most of whom wrote in some form of Western Hindī, while others even wrote in Marāṭhī. The best known Pañjābī portion is the *Japjī*, or introductory stanzas by Nānak who was born in 1469 A.D. The celebrated *Janam Sākhī* (a life of Nānak) is in Lahndā, not in Pañjābī. Later works are the *Sākhī-nāma* (translated into English by Sardār Attar Singh Bhadaurā), another *Janam Sākhī* by Mani Singh, and a life of Har Gōbind, the sixth guru (1606-1638 A.D.). Some of these are probably in Lahndā, but I cannot say this for certain, as I have not seen any of them. The *Wārāñ Bhāi Gindāsā* is a collection of verses dating from the guruship of Arjun (1581-1606 A.D.), and has been printed (Amritsar, 1879). The verses are written in the style known as *icā*. A *icā* originally meant a dirge for the brave slain in battle, and hence any martial song of praise, and the poems are intended to describe the battle of good and evil in the human soul. As specimens of the earlier secular literature, Dr Thornton² mentions the *Pāras bhāg* (a collection of ethical precepts), an epic on Akbar's siege of Chittaur and a much admired epic on Nādir Shāh's invasion. The later literature is mainly composed of translations and imitations of works in Sanskrit, Hindī, or Persian. The most famous of these imitators is Hāshim, who flourished in the time of Ranjit Singh. The *Akhair Manukh* is a poetical guide to the Greek system of medicine.

Besides the above, the bardic, or folk-literature, of the Punjab deserves more than a passing notice. It contains several cycles that may almost be called epics, the most important of which are those referring to the famous hero Rājā Rasālū, to Hirā and Rānjhā, and to Mirzā and Sāhibā. The version of the Hirā and Rānjhā legend by Wārīs Shāh is considered to be a model of the purest Pañjābī. The folk-poetry of the Punjab has received considerable attention from European scholars, and deservedly so. It has all the swing and music of the border ballads of England and Scotland. The best known work on the subject is Colonel Sir Richard Temple's monumental *Legends of the Panjāb*.

The Serampore missionaries issued a Pañjābī version of the New Testament in 1815. Since then several editions of other parts of the Bible have appeared in the language. There is also a considerable Christian literature.

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¹ Carey, on his first visit to the Punjab, wrote and the customs of the Jatts in his mind when writing? The passage referred to is Carey's *Mem. of the Punjab*, VIII, 302 ff. In 1803 the title of Jattūk is mentioned, and these perhaps were the ancestors of the modern Jatts.

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The Panjabi language is usually said to be written in the Gurmukhī alphabet: indeed the name 'Gurmukhī' is often applied, most incor-

rectly, to the language itself. There is no more a 'Gurmukhī' language than there is a 'Dēva-nāgarī' one. As a matter of fact several languages have been written in Gurmukhī. The *Ādi Granth* which is throughout written in that character is mostly in some dialect or other of Western Hindī, and even contains some Marāṭhī hymns.

The true alphabet of the Panjab is known as the *Langā* or 'clipped.' It is connected with the Mahājānī character of Northern India, and resembles it in having a very imperfect system of representing the vowel-sounds. Vowel signs are frequently omitted. It is said that in the time of Arghān, the second Sikh Guru (1538-1552 A.D.), this Langā was the only alphabet employed in the Panjab for writing the vernacular. Arghān found that Sikh Lyrics written in Langā were liable to be misread and he accordingly improved it by borrowing signs from the Dēva-nāgarī alphabet (then only used for Sanskrit manuscripts), and by polishing up the forms of the letters, so as to make them fit for recording the scriptures of the Sikh religion. Having been invented by him this character became known as the *Guru-nāgī*, or the alphabet proceeding from the mouth of the Guru. Ever since this alphabet has been employed for writing the Sikh Scriptures and its use has widely spread, mainly among members of that sect.

On the other hand Langā has remained current all over the Panjab, and is especially used by shop-keepers.

Closely resembling Langā is Tākri or Tākrī, the character employed in the Himalayas north of the Panjab, a refined variety of which is Dōgrī, the official character of Jammu. Tākri leads us further north into Kashmir. Here, just as Gurmukhī is a polished form of Langā, we find the Śāradā character employed in Kashmir by Hindūs for all purposes. It is a polished variety of Tākri and is as complete as Dēva-nāgarī. In order to show the close connection between these four alphabets, I give them together in parallel columns on the following page. Langā and Tākri differ considerably from place to place and I have taken the specimens from fairly central localities in the area in which they are respectively employed.

It is very interesting to find that the character of Langā and Tākri are related to Dr. Lepsius's *Charaktere der Sprachen*, and that the name of 'Aethiopic' corresponds to the present writer's name of the *Malayalam-Aethiopic* of the Western Indian languages.

Gurmukhī	Laṇḍā	Takrī	Śarada		Gurmukhī	Laṇḍā	Takrī	Śarada	
ਮ	म	म	म	'āirā'	ੳ	उ	उ	उ	da
ਫ	फ	फ	फ	'īṭi'	ਫ	ट	ट	ट	dha
ਭ	भ	भ	भ	'ūrā'	ਭ	ड	ड	ड	ra
ਓ	ओ	ओ	ओ	ō	ੳ	उ	उ	उ	la
ਸ	स	स	स	sa	ਬ	प	प	प	tha
ਹ	ह	ह	ह	ha	ਦ	र	र	र	da
ਕ	क	क	क	ka	ਪ	व	व	व	dha
ਖ	ख	ख	ख	lha	ਨ	ल	ल	ल	na
ਗ	ग	ग	ग	ga	ਪ	य	य	य	pa
ਘ	घ	घ	घ	gha	ਫ	ढ	ढ	ढ	pha
ਙ	ङ	ङ	ङ	na	ਬ	भ	भ	भ	ba
ਚ	च	च	च	cha	ਤ	ड	ड	ड	bha
ਛ	छ	छ	छ	chha	ਮ	म	म	म	ma
ਜ	ज	ज	ज	ja	ਘ	य	...	य	ya
ਝ	झ	झ	झ	jha	ਰ	र	...	र	ra
ਢ	ड	...	ड	ṇ	ਲ	ल	...	ल	la
ਟ	ट	...	ट	ta	ਦ	द	...	द	ra
ਠ	ठ	...	ठ	tha	ੳ	उ	...	...	ra

While the Śārādā alphabet closely follows the Dēva-nāgarī in the arrangement of its letters, and in the system of representation of its vowels, Gurmukhī, with Landā and Ṭākri, diverges somewhat from the latter in both particulars

Gurmukhī has only one sibilant *ṣ* *sa*, corresponding to the Dēva-nāgarī *स*. It has nothing to correspond to the Dēva-nāgarī *श* *śa* or *ष* *śha*, these letters not being required for the Pañjābī language. When it is desired to represent the sound of *śh*, as it appears in words borrowed from Arabic or Persian, a dot is put under *ṣ* *sa*. Thus, *ṣ* *śha*

In the order of the alphabet, *ṣ* *sa* and *ਹ* *ha* do not come at the end, after the other consonants, as in Dēva-nāgarī, but *precede* the other consonants, coming immediately after the vowels.

The system of representing vowels in Gurmukhī is somewhat peculiar. It has three signs, viz *ਅ*, *ੲ*, and *ੳ* which are known respectively as *āṛā*, *īṛ*, and *ūṛā*. These are used when vowels are initial, as bases to support the non-initial forms of the vowels it is desired to represent. With these bases they become initial vowels. *ਅ* *āṛā* is used as the base of the initial forms of *ਅ* *a*, *ਆ* *ā*, *ਐ* *ai*, and *ਔ* *au*, the non-initial forms of the last three being *ੲ* and *ੳ* respectively. As in Dēva-nāgarī, *ਅ* *a* has no non-initial form. *ੲ* *īṛ* is used as the base of the initial forms of *ਇ* *i*, *ਈ* *ī*, and *ਏ* *ē*, the non-initial forms of these vowels being *ੲ*, *ੲ*, and *ੳ* respectively. *ੳ* *ūṛā* is the base of the initial forms of *ਉ* *u* and *ਊ* *ū*, the non-initial forms of these vowels being *ੳ* and *ੳ* respectively. Finally by slightly modifying the upper curve of *ੳ* *ūṛā*, so as to leave it open, we get *ੳ*, the initial form of the vowel *ਓ*, of which the non-initial form is *ੳ*.

We thus arrive at the following vowels as written in the Gurmukhī alphabet

INITIAL FORMS

ਅ *a*, *ਆ* *ā*, *ਇ* *i*, *ਈ* *ī*, *ਉ* *u*, *ਊ* *ū*, *ਏ* *ē*, *ਐ* *ai*, *ੳ* *ō*, *ਔ* *au*

NON-INITIAL FORMS

ਕ *ka*, *ਕਾ* *kā*, *ਕਿ* *ki*, *ਕੀ* *kī*, *ਕੁ* *ku*, *ਕੂ* *kū*, *ਕੇ* *kē*, *ਕੈ* *kai*, *ਕੋ* *kō*, *ਕੌ* *kau*

The Gurmukhī consonants are as follows —

<i>ਸ</i> <i>sa</i> ,	<i>ਹ</i> <i>ha</i> ,			
<i>ਕ</i> <i>ka</i> ,	<i>ਖ</i> <i>kha</i> ,	<i>ਗ</i> <i>ga</i> ,	<i>ਘ</i> <i>gha</i> ,	<i>ਙ</i> <i>ṅa</i> .
<i>ਚ</i> <i>cha</i> ,	<i>ਛ</i> <i>chha</i> ,	<i>ਜ</i> <i>ja</i> ,	<i>ਝ</i> <i>jha</i> ,	<i>ਞ</i> <i>ña</i> .
<i>ਟ</i> <i>ta</i> ,	<i>ਠ</i> <i>tha</i> ,	<i>ਡ</i> <i>da</i> ,	<i>ਢ</i> <i>dha</i> ,	<i>ਣ</i> <i>ṇa</i>
<i>ਤ</i> <i>ta</i> ,	<i>ਥ</i> <i>tha</i> ,	<i>ਦ</i> <i>da</i> ,	<i>ਧ</i> <i>dha</i> ,	<i>ਨ</i> <i>na</i>
<i>ਪ</i> <i>pa</i> ,	<i>ਫ</i> <i>pha</i> ,	<i>ਬ</i> <i>ba</i> ,	<i>ਭ</i> <i>bha</i> ,	<i>ਮ</i> <i>ma</i>
<i>ਯ</i> <i>ya</i> ,	<i>ਰ</i> <i>ra</i> ,	<i>ਲ</i> <i>la</i> ,	<i>ਵ</i> <i>va</i> , <i>ੜ</i> <i>ṛa</i>	<i>ੜ</i> <i>ṛa</i>

Each vowel and consonant has, in Pañjābī, a definite name. Thus, non-initial *ੲ* *ā* is called *ā-lannā*, non-initial *ੲ* *i*, *ੲ-sārī*, and so on. Similarly, *ਸ* *sa*, is called *sassā*, *ਹ* *ha* is called *hahā*, and so on. It is unnecessary to give these names here, as they are of little practical use and can be found in any Pañjābī Grammar.

There are two nasal signs, viz. ~ known as *tippī*, and ° known as *bindī*

Tippī can be written over any syllable containing (non-initial) *ā*, or any of the short vowels *a*, *i*, or (non-initial) *u*. Before *ś* *śa*, it is pronounced as *n*. Thus, ਅਸ਼ is pronounced *ans*. Before *h* or another vowel, or at the end of a word, it has the sound of the *n* in the French word *bon*, which I represent by the sign ~ over the vowel nasalised. Thus, ਸਿੰਹ *sīh*, ਜਿਉ *jīu*, ਨੂੰ *nū̃*. Before any other consonant it has the sound of the nasal of the class to which that consonant belongs. Thus, ਚੰਗਾ *changā*, ਪਾਠੀ *paṭhī*, ਪਿੰਡ *piṇḍ*, ਹਿੰਦੂ *hindū*, ਖੰਨਾ *khannā*, ਅੰਬ *amb*, ਸੰਮਤ *sammat*

Bindī may be written over any syllable containing any of the long vowels *ī*, *ē*, *ai*, *ō* or *au*, whether initial or non-initial, or over the initial forms of *u* and *ū* (the non-initial forms of these last two vowels take *tippī*). *Bindī* generally has the sound of the *n* in the French word *bon*, and is then represented in transliteration by ~. Thus, ਬਸ *bās*, ਅਸੀਂ *asī̃*, ਏਲੋ *ēlō*. Often, however, when not at the end of a word or preceding *h* or *s*, it is pronounced like *tippī*

The Panjābī language requires very few compound consonants. The following are the ones most usually met with — ਸ *śa*, ਮੁ *mha*, ਨੁ *nha*, ਰੁ *rha*, ਲੁ *lha*, ਰੁ *rla*, ਗੁ *gla*, ਸ਼ *śha*, ਤੁ *tya*, ਸੁ *śma*. When *r* *ra* is the second member of a conjunct it takes the form of a subscript dash. Thus, ਸ੍ਰ *sra*, ਲ੍ਰ *lra*, ਖ੍ਰ *khra*, ਗ੍ਰ *gra*, ਤ੍ਰ *tra* (rather common), ਦ੍ਰ *dra*, ਪ੍ਰ *pra*, ਬ੍ਰ *bha*, ਭ੍ਰ *bhra*

When a letter is doubled the sign °, known as *adhik*, is written above the line immediately in front of it. Thus, ਸੱਪ *sapp*, ਗੱਦੀ *gaddī*, ਅੱਸੂ *assū*, ਬਿੱਛੁ *bichchū*, ਪੱਥਰ *patthar*

Other compound consonants are indicated by mere juxtaposition. Thus, ਬਕਬਕੀ *bakbakī*, not *bakabakī*, as we might expect, ਖੁਚਣ *khuchan*, not *khurachan*, ਮਾਣਨਾ *mātnā*, not *mālanā*, ਮਾਰਦਾ *mārda*, not *mārādā* or *mār'dā*

In the Eastern Punjab, but not in the Mājh, there is a cerebral *l*-sound which also occurs in Lahndā, Vernacular Hindōstānī, Central and Western Pāhārī, Rājasthānī, Gujarātī, Marāṭhī, and Oriyā. It is indicated by affixing a short tick to the right hand lower corner of the ordinary character for *l*. Thus, ਲ̣ *la*

As in Western Hindī the inherent *a* of the final consonant of a word is not pronounced

The letter ए sometimes has the sound of *ica*, and sometimes that of *ea*. The *ea* is not pronounced as in English, with the lower lip pressed against the upper teeth. It is a pure labial sound made by pressing the two lips together, and letting the breath issue between them. In cognate languages the letter generally has a *r* sound before the vowels *i* and *e* (whether long or short) and a *ea*-sound before other vowels. In Panjābī this rule generally holds good when the letter is in the middle of a word, but at the commencement of a word it is not followed. Here the only rule seems to be custom, and I have accordingly given as a supplement to the skeleton grammar a list of words taken from Bhāi Māyā Singh's Dictionary which commence with the letter and in which that letter is pronounced as *r*. In all other Panjābī words commencing with ए it is pronounced as *ea*¹

Hitherto we have dealt with the alphabets employed by Sikhs and Hindus. It must be remembered that there is also a large Musalmān population in the P. & F. P.

speaking area, which uses Pañjābī as freely as its Hindū neighbours. These people, however, when they write the language usually employ the Perso-Arabic alphabet as adapted for Hindōstānī. It has no local peculiarities.

Specimens written in all the foregoing scripts (except Landā) will be found in the following pages. No specimens have been received in Landā, nor does that character easily lend itself to writing more than a few sentences. Its decipherment is so difficult even to those who write it, that it is seldom employed except for writing accounts and the like among illiterate shopkeepers.

Pañjābī Grammar in the main follows that of Hindōstānī,
Grammar so that few remarks are necessary

As regards pronunciation, the only letters which require special notice are *h* and some of the aspirated consonants. In Lahndā these are pronounced in a peculiar way, and the same fact is evident in the western districts of the Pañjābī area. The best account of this pronunciation is that given by Mr. Grahame Bailey in his grammar of the Wazirabad dialect, of which the following is an abstract.

In these districts, when *h* commences a word, or precedes an accented syllable, it has a strong guttural sound resembling that of a somewhat strongly pronounced ع 'ain, in Arabic. We might compare the Cockney pronunciation of *ham* as 'am (not 'am). Thus, *hiyyā*, the sides of a bed, is pronounced 'iyyā, and *pihāi*, the wages of grinding, pi'āi.

In other positions, i.e. when it is not at the beginning of a word or preceding an accented syllable, it is hardly audible or may be altogether inaudible, but it strongly raises the pitch of the preceding vowel, often altering the whole tone of the word. Thus, *lāh*, bring down, is very different in sound from *lā*, attach, although the *h* in the former is often quite inaudible. Similarly the first *ā* in *kāhlā*, speedy, is pronounced in a high tone, while in *kālā*, black, it has the ordinary tone, although the *h* in the former word is not itself sounded.

The same remarks apply to the *h* shown in transliteration of soft (not hard) aspirated consonants, viz. —*gh*, *jh*, *dh*, *bh*, *nh*, *mh*, *rh*, *wh*, etc., but not in the case of the hard aspirated consonants *kh*, *chh*, *th*, *ph*, or of *sh*. Thus, *bhrā*, a brother, is pronounced *b'rā*, *ghumā*, a measure of land, *g'umā*, and *Chanhā*, the Chināb river, is pronounced *Chan'ā*. On the other hand, in *kūr*, in which *rh* follows an accented vowel, the *h* is inaudible, but the *u* is pronounced in a higher tone than in *kūr*, the joint of a plough, and the *a* of *bāgg* (pronounced *bāgg'i*, not *bāgg'i*), a buggy, is higher in tone than the *a* of *bāggī* (feminine), white.

In nouns, the most noteworthy peculiarities are that the oblique plural ends in *ā* and that the suffix of the genitive is *dā*, which, like adjectives ending in *ā*, agrees, not only in gender and number, but also in case, with the noun with which it is in agreement.

In the verbs, two forms of the verb substantive may be noted. One is *jē*, he is. This is only heard in the western districts of the Pañjābī area, and its correct meaning was first indicated by Mr. Grahame Bailey in his Wazirabad Grammar already alluded to. By origin *jē* is the pronoun of the second person plural combined with the verb

substantive, and it properly means 'there is to (or by) you' This is evident in phrases like —

kī mileā jē, literally, what was got to you, i.e. what did you get? Standard Pañjābī *tuhāñ kī milā*

kī ākheā jē, what was said by you, what did you say? Standard *kī ākheā*

kī jē, what has happened to you

Generally, the reference to the second person is less direct, and must be translated, if at all, by some such phrase as 'I say to you,' or 'I ask you.' Thus, *kī jē*, already given, also means 'I ask you what has happened (to anybody, not necessarily to you)' Similarly —

ōlthē dō jē, I say to you there are two there

mai āyā jē, I say to you I have come

sāhb jē, I say to you it is the Sāhb

It is evident that, in the last three examples, the 'I say to you' can be for all practical purposes omitted, and the *jē* represented, as it is in the grammar, by 'he is' or 'they are' It can, however, only be used in sentences like the foregoing

The common form of the past tense of the verb substantive is usually *ā* for both masculine and feminine singular, and for the masculine plural This is generally explained as the feminine of *sā*, but much more probably it is a corruption of some old form akin to the Prakrit *āsī*, Sanskrit *āsīt*, he was The infinitive of the finite verb generally ends in *na* (not *na*), though *na* occurs in the case of some verbs The future presents a few irregularities and there is a passive voice formed by adding *ī* to the active root (see p. 616), but on the whole the conjugation of the verb closely resembles that of vernacular Hindōstānī. It is therefore believed that the annexed skeleton grammar will enable the student to understand the language of the following specimens.

Roots ending in *i*, and a few others form the past part in *ā*, not *rā*. Thus, *rah ā*, remained, *labbhā*, found. Roots in *āu* and *āh* drop the *ā*. Thus, *āurā*, to come, *āsā*, come, *chāhurā*, to wish, *chāhā*, wished. Other roots in *i* change it to *r*. Thus, *jīurā*, to live, *jīrā*, lived. Roots ending in *i* or *r* drop it in the conjunctive participle. Thus, *rah nā*, *rah* or *rahi*; *āurā*, *ā*.
Present subjunctive (old simple present),
I may send.

	Sing	Plur
1	<i>gʰallē</i>	<i>ghallhyē</i>
2	<i>ghallē, qʰallē</i> (cas.)	<i>ghallō, ghallō̄, ghallō</i> (obs.)
3	<i>gʰallē</i>	<i>ghallan</i>

Imperative, send thou, *ghall*, *ghallē*, *ghallē* (obs), send ye, *ghallō*, *ghallō*. Forms like *ghallē*, be pleased to strike, are borrowed from Hindōstani, and are not true Pāṇjābi.

Future, I shall send. Formed by adding *gā* (sing. masc.), *gī* (sing. fem.), *gē* (masc. plur.), and *gā̃* (fem. plur.) to the present subjunctive. The 1st plur. is *ghallāgē*. Optional forms of the 3rd sing. are *ghallūgā*, *ghallūgu*, *ghallū*. The verb agrees with its subject in gender, number and person as in Hindōstānī.

Tenses are formed from the present participle and from the past participle as in Hindōstānī. Thus, *jō maī ghallidā*, if I had sent, *maī ghallidā hē*, I am sending, *maī ghallidā sī* I was sending, *maī ā ā*, I came, *maī ghallidā*, he was sent by me, I sent him, *maī ā-ā-hē*, I have come, *maī ghallidā-hai*, I have sent him, *maī ā ā-sī*, I had come, *maī ghallidā-sī*, I had sent him, and so on.

Tenses formed from the past participles of transitive verbs are treated exactly as in Hindōstānī. The construction may be passive personal or passive impersonal. Thus (passive personal), *ek-ā śikh phī līkhī* *līkhī*, by him a letter was written, he wrote a letter, (passive impersonal) *ek-lāṅgā: līkhī-ū nārā*, by-him-with-reference-to-the girl it-was beaten (or a-beating was-done), he beat the girl.

C—Irregular Verbs—

Irregular Past Participles

Root.	Past Participle.
<i>siān</i> , recognize,	<i>sā'ā*</i>
<i>sīu</i> , sew,	<i>sītā</i>
<i>sau</i> , sleep,	<i>suttā*</i>
<i>lahi</i> , eat,	<i>lihā*</i>
<i>lar</i> , do,	<i>kītā*</i>
<i>lhalō</i> , stand,	<i>lhalō'ā</i>
<i>lhar</i> , stand,	<i>lharā</i>
<i>lharō</i> , stand,	<i>lharōtā</i>
<i>kha</i> , eat,	<i>kāhdā khādhā</i>
<i>jan</i> , bear, bring forth,	<i>jāiā, ja rā*</i>
<i>jā</i> , go,	<i>gāā, gaiā</i>
<i>jān</i> , know,	<i>jāttā*</i>
<i>thār</i> resolve,	<i>thāyā*</i>
<i>qīatī</i> , d'at fall,	<i>dkattīā, dl tthā*</i>
<i>dīkh</i> , see,	<i>ditthā, dittthā*</i>
<i>dā</i> , give	<i>ditā</i>
<i>dīy</i> , wash,	<i>dhīyā*</i>
<i>ra'āu</i> , bathe,	<i>ra'ā'ā*</i>
<i>pa'it</i> put on (clothes),	<i>paiddhā*</i>
<i>pahut</i> , put on, am-re,	<i>pa'uttā, pa'uttā, pu'ā, pa'it-</i> <i>ch ā</i>
<i>pacīār</i> , recognize,	<i>pacīolā'ā*, pacāha rā*</i>
<i>parō</i> string (badā),	<i>pa rā'ā*</i>
<i>pār</i> , tear,	<i>pātā*</i>
<i>pī</i> , drink,	<i>pītā</i>
<i>pīl</i> guard,	<i>pīlā</i>
<i>pacīār</i> , convey,	<i>pacā'ā*</i>
<i>pa</i> , far, fall,	<i>pā pīā</i>
<i>pār</i> , suck fast,	<i>pāttā*</i>
<i>ba'ā</i> , bud,	<i>bāddā*</i>
<i>larar</i> , rain,	<i>lāttā*</i>
<i>war</i> , do	<i>rā'ā*</i>
<i>rah</i> , remain,	<i>rāā*</i>
<i>ru'ā</i> stew,	<i>ru'ā'ā*</i>
<i>rī</i> , wrap,	<i>ru'ā'ā*</i>
<i>lā</i> , do, do	<i>lā'ā'ā*</i>
<i>lā</i> , do, do	<i>lā-dā*, ā-ā*</i>
<i>lā</i> , do, do	<i>lā, lā'ā Pītā l'itā</i>

Roots ending in *a* change it to *u* or *e*, thus, *āwā*, or drop it, as in
The 3rd sing may end in *a*, and the 3rd plur in *un* or *ān* Thus,
āwā, or *āwān*, he may come, *āwan*, *ān*, or *āun*, they may come. Roots
ending in *i* drop it in this tense. Thus, *rahā*, I may remain. The 3rd
sing may end in *in*. Thus, *rahan* or *rah-r*. Roots ending in other vowels
normally insert *u* or *e*. *Dhōnā*, to wash, *dhōwā* or *dhōwān*, I may wash.
Roots in *n* change it to *n* in the 3rd plur. Thus, *jārrā*, to know,
jāran, they may know.

These words marked with the sign * may also be regular. Thus, *śārīrā*. In nearly all cases the gerund takes the regular form only. Thus the gerund of *lhalō* is *lhalō-ā*. The following gerunds, however, are irregular —

ṣīa	makes	ṣīā
ḡā	"	ḡāyā, ḡī ā
dē	"	dīā
naḥāw	"	naḥāyā or naḥātīā.
paḥw	"	paḥīyā or paḥnīā
ṣīh	"	ṣīḥā
ṣa:	"	ṣā or ṣāīā
la:	"	lā or lāīā

Dā, gave, has its pres part *dindā*; its pres. subj. *dā* or *dāi*; its imperat. sing *dā*, plur *dāo* or *dāo*.

Par., fall, has its pres subj as follows —

	Sing	Plur
1	<i>par-ā</i>	<i>parē</i>
2	<i>parē, par-ē</i>	<i>parō, parō, par-ō, par-ō</i>
3	<i>parā, par-ā</i>	<i>par</i>

L ā-dā and *āndā*, the past participles of *lāc*, *bang*, are treated as belonging to transitive verbs, and take the subject in the agent case, but the regular past ciple *lācā* is treated as belonging to an intransitive verb, and takes its subject in the nominative.

Lai, take, has its present subj *lam²*, conjugated like *pa²*, above

The following feminines of past part coplex are irregular —

Mas:	Fem
<i>l-hā</i> , said	<i>lahī</i>
<i>gā</i> , gone	<i>gai</i>
<i>raḥ</i> , remained	<i>raḥī</i>
<i>hā</i> , taken	<i>hai</i>

The present participle of the verb *hōrā*, to become, is *lindā*

The verb *āvī*, to come, often makes its conjunctive participle
āvī-

D.—Passive Voice.—The Passive voice may be formed as in Hindostānī by conjugating the past participle with *jānā*, 'to go'. Thus, *lari jānā*—the boy was struck, *lari jānī*—the girl was struck. Or *i* may be added to the root. Thus, *ā mānīdā-ha*, he is being beaten. This form is particularly confined to tenses formed from the present participle and is generally heard in the western districts.

E—Causal Verbs.—These are formed much as in Hindi-Urdu. There are causals and double causals. Thus, *śikṣānā*, to learn; *śikṣānā*, to teach; *śikṣānā*, to have taught; *śikṣānā*, to see; *śikṣānā*, to see. *śikṣānā*, to have taught; *śikṣānā*, to have taught.

[illegible]

F.—Compound Verbs.—These are found also in Hindustani. Thus, *bhag jārā*, to run away, *jā saktā*, 'to be able to go, *rañ karā*, 'to have finished the work, *ekī rāñ karī rāñ*, 'we have finished eating bread, *jā ā karā*, to go regularly, *jā ā chikarā*, 'to wish to go, *jāñ chikarā*, 'to want to go, *jāñ rāñ karī chikā*, if then wish to eat bread, *bilāl rōñ lagā*, the chilla began to cry, *jārā*, 'to go, *jārā rāñ karī* (or *jārā*) *jārā*, 'he will go all the way to go, *karā rāñ rā*, to continue laughing, *jārā rāñ rā*, to do, *ekī rāñ karī*, 'he has done it, he was coming on a long singing and dancing, *ekī chālā jārā rā*, he was going along, *ekī chālā gā*, he was singing.

IV. **NEGATIVE**—The usual negative particles are *nā, nā, nā, nāhī, nāhī, nāhī*. With the imperative we have usually *nā*, but *nāhī*, e. g. *na nā* 'do not'. *Mat* is borrowed from Hindi and is not true Panjabi. A negative form of the past tense of the verb 'to do' is *na* 'did not' and is no change for gender, number, or person. Sometimes we find *na* with the same mean as *na*.

List of Pañjābī words in which an initial *ṛ* is pronounced as *r* and not as *rr*.

- Vā*, wind, air
Vāch, a tax on village artisans
Vāchak, a reader
Vachāū, preservation
Vachāunā, to protect
Vachāwā, a protector
Vachhāi, spreading a bed
Vāchhar, driving rain
Vadānak, a kind of wheat
Vadbōl, *vadbōlā*, a boaster
Vaddā, *vaddā*, great
Vaddh, a field which has been reaped
Vaddh, increase
Vāddhā, profit
Vaddhī, a bribe
Vāddhī, reaping, a carpenter
Vaddhuā, to cut
Vāddhū, superfluous
Vadēiā, an ancestor, great, large
Vādhā, a sojourner
Vadhāi, reaping, wages for reaping
Vadhān, an increase
Vadhāunā, to enlarge
Vadhēiā, much, more
Vādhī, reaping, a bribe
Vadhīk, more
Vādhū, superfluous
Vadhvāi, reaping, wages for reaping
Vadhvāunā to cause to be reaped
Vadiāi, greatness
Vadiāunā, to magnify
Vadphūlgī *vadphūli*, extravagance
Vāh, good! (interjection)
Vahar, *rahar*, a young calf
Vāhī, ploughing
Vahī, an account book
Vahin, the flowing of a stream, consideration, thought
Vahūd, to flow
Vahitar, a beast of burden or for riding
Vahn, the surface of a roughly ploughed field
Vāhnā, *vāhunā*, to plough
Vaid, a doctor
Vaidan, *vaidanī*, a female doctor
Vathan, *vathin*, the flowing of a stream.

- Fāi²ā, to sing, to chant.
 Fāi², singing.
 Fāi²an, fāi²ā, an enemy.
 Fāi²ā, fāi²ā², taste, degustation.
 Fāi², the name of a certain caste.
 Fāi², sound, voice (corruption of *śabdā*).
 Fāi²ā, fāi²ā², to play upon a musical instrument.
 Fāi²-fāi²ā, by boat of iron.
 Fāi²ā, to smelt a smelt.
 Fāi²āi, agency.
 Fāi²an, sajan² tōi² (used as a dye).
 Fāi²ānā, fāi²ānā², a certain tree, *Careya arborea*.
 Fāi²āi, coloured with saffron.
 Fāi², an organ, a pleonism.
 Fāi², separate, distinct.
 Fāi²ā², near the time for bringing forth young (of a cow or mare).
 Fāi²ā²-fāi²ā², fāi²ā², divided, separated.
 Fāi², a small boat.
 Fāi², bath; a trough.
 Fāi², a small tablet.
 Fāi², tōi²ā², by.
 Fāi²ā, fāi²āi, see *fāi²āi*.
 Fāi²ā, the wall round a courtyard.
 Fāi², a saint, a prophet.
 Fāi²ā, to surround.
 Fāi²ā, fāi²ā², -fāi², -fāi², a large brass cooking vessel.
 Fāi², a certain tree, *Salsola oleacea*.
 Fāi², fāi²ā, commerce.
 Fāi²ā, a bamboo, a reed-pole.
 Fāi², fāi², an arrow; a kind of coarse wine.
 Fāi²ā², name of a sect of the Jai caste.
 Fāi²ā, like, equal to; timber to support the earth filled into a grave.
 Fāi²ā², fāi²ā²ā², to invade, penetrate.
 Fāi², a window, a small door; time, turn.
 Fāi², a preparation of pulse.
 Fāi²ā, bull, oxen.
 Fāi²āi², barium.
 Fāi²ā, the head of a bull.
 Fāi², beamlike, severe sorrow.
 Fāi²ā, a carpenter's pit.
 Fāi², the mound raised by white ants; a small carpenter's pit.
 Fāi², a fish, fishing; a shore.
 Fāi²ā², large, custom; a shore.
 Fāi²ā², to divide, distribute.
 Fāi²ā², large custom; a division.

- Vasāū*, growing (of a village).
Vasākh, see *visākh*
Vasōā, a Hindū holiday occurring on the first of Vasākh
Vast, a thing, goods and chattels
Vāt, distance, space, a road
Vatt, a weight, enmity, a boundary line between fields, etc
Vatt, again, moisture in the ground.
Vaticānī, a clod for cleaning.
Vayāh, a wedding
Vayāhnā, *vayāhnā*, to marry
Vayāhtā, married (of a woman)
Vayākarn, grammar
Vayākarnī, a grammarian.
Vayāpak, pervading
Vayāpi, pervading
Vēchnā, to sell
Vēdāt, the Vēdānta system of philosophy
Vēkhnā, to see
Vēl, a climbing plant
Vēlā, time, moment
Vēlnā, *vēlnā*, a rolling-pin, to roll, to seed cotton
Vēlnī, a machine for seeding cotton
Vērḥā, the courtyard of a house
Vēsākh, see *visākh*
Vēsākhī, see *visākhī*
Vāhnā, = *vayāhnā*
Vāhtā, = *vayāhtā*
Vich, an interval
Vichār, consideration
Vichch, in
Vichōlā, a mediator
Vidā, dismissed
Viddiā, *viddyā*, knowledge
Vigānā, to be spoiled
Vigānā, to spoil
Vigānū, a spoiler
Vigrān, damage, one who spoils
Vigrānā, to cause to be spoiled
Vikāū, sale, selling, for sale
Vikānā, to cause to be sold
Vikh, poison
Vilāt, *vilāt*, *calāt*, or *calāt*, a country, Eng'land
Vilāti, foreign, English
Vilknā to sob, lament
Vingā, crooked, uneven

- Ṭir.* a brother (used by a sister)
Ṭirānā a waste, solitude
Ṭird daily use, practice
Ṭirl, name of a sept of the Jat caste.
Ṭirlā scarce rare, far apart
Ṭirōdh enmity
Ṭirōdhī, quarrelsome
Ṭirt, a circle of clients
Ṭisāh trust faith
Ṭisāl h, *ṭasākh*, *ṭēsāl h*, name of a month
Ṭisāl hī, *ṭasōā ṭēsākhī*, the first day of Visākh, on which a festival occurs
Ṭishṭā, ordure
Ṭissarnā to be forgotten ; to forget
Ṭiṭṭh, a bird's dung
Ṭiṭṭhnā to drop dung (of a bird)
Ṭuhār, conduct, behaviour ; trade, traffic
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DŌGRĀ OR DŌGRĪ

The Dōgrā or Dōgrī dialect of Pañjābī takes its name from Dōgar or Dugar, the title of the submontane portion of the Jammu State. This portion of the Jammu State has to its north the hill country of Jammu separating it from Kashmir, in which a variety of dialects, such as Rambani and Pōguli, intermediate between Dōgrā and Kāshmīrī are spoken. These dialects in many respects closely resemble Dōgrā, but I have classed them with Kāshmīrī as they present the regular use of pronominal suffixes attached to the verb which is characteristic of that language. In the hills in the north-east of the Jammu State lies Bhadarwāh, the language of which, Bhadarwāhī, is a form of Pihārī. To the east of Jammu lies the State of Chamba. The main language of Chamba, Chāmṛīlī, is also a form of Pihārī, but a mixed form of speech called Bhatāli, which is based on Dōgrī, is spoken in the west of the State, near the Jammu Frontier. South of Jammu lie the Punjab districts of Sialkot and Gurdaspur, the main language of which is Pañjābī. Dōgrī is, however, spoken along the northern border of these districts. South-east of Jammu lies the district of Kangra, here a dialect of Pañjābī is spoken which is closely allied to Dōgrā. Not far to the west of Jammu City runs the river Chenab beyond which lies the Naushahra country. Dōgrā extends to a few miles beyond the Chenab. Further on we come to the hill dialects connected with the northern form of Lahndī.

The word Dōgar is popularly said to be a corruption of the Sanskrit *Durgarta*, but this derivation is not accepted by European scholars at the present day. On the contrary, the ancient name of the country appears to have been *Durgara*, from which 'Dōgar' is derived, through the Prakrit 'Doggara'.

As will have been gathered from the foregoing remarks, Dōgrī is bounded on the south by standard Pañjābī, on the east and north-east by Pihārī, on the north by the semi-Kāshmīrī hill dialects and on the west by Lahndī.

There are three sub-dialects of Dōgrī mentioned in the reports. These are Kandih, the Kāngrā Dialect, and Bhatāli. Kandih is a mixture of standard Pañjābī and Dōgrā spoken in the hills of the north-east of Gurdaspur. The Kāngrā Dialect is the main language of the head-quarters *tahsils* of Kangra District, and Bhatāli is spoken in Western Chamba. Like Kandih, the Kāngrā Dialect is a mixture of Dōgrī and standard Pañjābī, with also a few peculiarities of its own, while Bhatāli is a mixture of Dōgrī, Kāngrī, and Chāmṛīlī.

The following are the estimated number of speakers of Dōgrā in localities in which it is a vernacular —

¹ See Dr Stein's translation of the *Rājataranginī* Vol. II p. 422. It will be observed that the word *Dōgrā* has been cerebralized. This is an example of the influence of Lahndī, in some dialects of which the *r* is cerebralized. Thus in the Thāḥī of Shahpur, the root *dā* gave, becomes *ḍā*.

Dōgrā Proper—						
Jammu and neighbourhood	.	.	.	.	.	434,000
Gurdaspur	.	.	.	.	.	60,000
Sialkot	.	.	.	.	.	74,727
						<hr/> 568,727
Kandiāli (Gurdaspur)	.	.	.	.	.	10,000
Kāngrā Dialect	.	.	.	.	.	636,500
Bhatēāli	.	.	.	.	.	14,000
						<hr/>
TOTAL						<hr/> 1,229,227 <hr/>

In the above table, the figures for Jammu are mere estimates, based on the returns of the Census for 1901, as no language census was taken of that State in 1891. The Gurdaspur and Sialkot figures are better estimates, being based by the local officers on the returns of the Census of 1891. The Bhatēāli figures are those reported by the Chamba officials. In Gurdaspur Dōgrā is spoken nearly all over the lower hills, and in Sialkot it is spoken in 116 villages of Zafarwal *Tahsīl* to the north and west of Zafarwal, and all over the Bajwat 'Alāqa of the Sialkot *Tahsīl*.

No information is available as to the number of speakers of Dōgrā outside the region in which it is a vernacular.

Dōgrā closely resembles standard Pañjābī. The main differences consist in the change in oblique form of the noun substantive, and in the employment of a different postposition for the accusative-dative case. The vocabulary, too, differs somewhat, being influenced by Lahndā and (especially) Kāshmīrī. As regards the oblique form, all masculine nouns add a short *e* or *ai* in the singular to the nominative, while feminine nouns add *ā*, thus following the example of northern Lahndā. For the accusative-dative case, the usual suffix is *lī* or *gī*, instead of the Pañjābī *nū*. In Kāngrā an alternative suffix is *jō*. Dōgrā also prefers the word *thā* to mean 'was', instead of the more usual *sā* or *sī* of standard Pañjābī.

So far as I am aware the only Dōgrā book which has been printed is a version of the New Testament in 'Jumboo or Dogura' issued by the Serampore Missionaries in the year 1826. There are said to be some translations of Sanskrit books into Dōgrā, one of which, a version of the *Līlāvati* (a mathematical work) is mentioned by Dr Bühler¹.

Literature.

AUTHORITIES—

The only previous account of the Dōgrā dialect which I have seen is contained in the following—

DEEN, FREDERIC,—*The Jumboo and Kashmir Territories. A Geographical Account*. London, 1875. Account of Dogri, pp 463 ff. Dogri Alphabet described, p 471. Appendix I (pp 503 ff.), Dogri Grammar.

Dōgrā has an alphabet of its own, which is allied to the Tākri alphabet current in the Punjab Himalayas. Some thirty or forty years ago, the then Mahārājā of Jammu and Kashmir caused to be invented a modified form of the current Tākri so as to bring it more into line with Dīvanāgarī and Gurmukhī. This improved Dōgrī is used for official documents, but it has not generally displaced the old Tākri form of script, which is that employed in the

¹ *Detailed Report of a Tour in search of Sanskrit MSS made in Kāśmīr, Rajputana, and Central India*. Bombay, 1877, p 4.

following specimens. This alphabet is very imperfect. Theoretically it has all the letters found in Dēvanāgarī except a few which are not employed in the vernacular language, but the vowels are so loosely written, that it might almost be said that any vowel sign can be employed indifferently for any vowel sound. More especially, *e* and *i*, and *o* and *u* are frequently confounded. At other times we find vowels omitted altogether, so that the reading of a Dōgrā document is no easy task.

There is another peculiarity in Dōgrā writing which should be observed. It is the very frequent employment of the initial forms of vowels instead of the non-initial forms in order to represent non-initial long vowels. It is as if in Dēvanāgarī we were to write दआ when we meant to write दा. An examination of the specimens will show instances of this in every line. In order to indicate this, in transliterating the specimens, I insert an apostrophe before every vowel which is written in the initial form. It is as if I were to transliterate दआ by *d'ā* and दा by *dā*.

In order to facilitate the reading of the text I have, whenever a word is wrongly spelt, first transliterated it strictly as it is written and have then immediately afterwards transliterated the correct spelling which I place between marks of parenthesis. I have, however, altogether ignored the very frequent use of a long vowel for a short one, or *vice versa*. Such cases I have passed over silently in the transliteration. Dōgrā has never been printed in type of its own character. I therefore give the specimens in the vernacular character in facsimile just as I have received them. Types are, however, available for the form of Tākri employed in the adjoining State of Chamba, which is closely allied to that used for Dōgrā, and, as type-printed words are easier to read than facsimiles of handwriting, I give in each case the specimen also printed (in correct spelling) in the Tākri type of Chamba.

The printed Chamba Tākri alphabet is as follows :—

Vowels.

ਠ a ਠ ā ੳ i ੳ ī ੳ u ੳ ū
 ੲ ē ੲ ai ਠ ਓ ਠ ਔ • m

Consonants.

ਠ ka	ਖ lha	ਗ ga	ਘ gha	ੳ na
ਚ cha	ਝ chha	ਜ ja	ਝ jha	
ਟ ta	ਠ tha	ਡ da	ਢ dha	ਨ na
ਤ ta	ਥ tha	ਦ da	ਧ dha	ੳ na
ਪ pa	ਫ pha	ਬ ba	ਭ bha	ਮ ma
ਯ ya	ਰ ra	ਲ la	ਵ va	
ਸ sa	ਹ ha	ੜ ra	ਲ਼ la	ਸ਼ sha

Conjuncts.

ਯ yā ਥਿ thi ਹਿ hi ਸੁ su ਪੁ pū ਓ or ਕੁ kū
 ਟੇ tē ਠੈ hai ਯੋ yō ਯਾਊ yau ਰਾਮ or ਰਾ ਰਾ ਚਕ੍ਕਾ
 ਪ੍ਰਾ pra ਟ੍ਰਾ tra ਮਕਾ mka

Numerals.

ੴ 1, ੳ 2, ੲ 3, ੳ 4, ੳ 5, ੳ 6,
 ੳ 7, ੳ 8, ੳ 9, • 0

Double letters are never written. They are left to be inferred by the reader. Thus, *dittā*, given, is written ਢਿਤ ਦਿਤਾ, but must be read *dittā*.

The following are the Dōgrā characters as used in the specimens :—

Vowels.

INITIAL FORMS

ਅ a, ਆ ā, ਓ: o or ī, ਊ u or ū, ਏ or ਈ
 ਏ, ਏ or ਐ, ਓ o or ਐ, ਐ or ਐ

NON-INITIAL FORMS

ਕ la, ਕā, ਕi or ਕਿ, ਕ or ਕੁ, ਕū, ਕੇ or ਕੇ,
 ਕੈ la, ਕੋ, ਕੈ la, ਕ lam or ਕā

NOTE.—Great carelessness is allowed in writing the vowels and the nasal sign. They are often omitted altogether. Long and short vowels are frequently interchanged. Initial vowels are often written in the place of non-initial long ones. Thus—

ਅ for ਆ dā, ਓ for ਓ tō. The letter o or ਓ is frequently written for i, and ਓ for u.

Consonants.

ਕ la, ਖ lha, ਗ ga, ਘ gha, ਙ na;
 ਚ cha, ਚ ਚha, ਜ ja, ਝ jha, ਞ ñ;
 ਤ ta, ਠ tha, ਦ da, ਢ dha, ਨ or ਟ na;
 ਪ pa, ਫ pha, ਬ ba, ਭ bha, ਮ ma;
 ਯ ya, ਰ ra, ਲ la, ਵ va, ਵਾ;
 ਸ sha, ਸ sa, ਹ ha, ਝ ra

NOTE.—The same sign is employed for ja and ga and for la and ra (or va, ra, or ra). There is no sign for the sibilant,—the letter sa. When it is necessary to represent the sound of the Persian al the character for al is employed.

In order to facilitate comparison, I next give the current written forms of the letters of the Gurmukhī, Kāngrā, and Dōgrā alphabets

Gurmukhī.	Kāngrā.	Dōgrā		Gurmukhī	Kāngrā	Dōgrā.	
ਅ	ਯ	ਯ	'āṛā'	ੳ	ੳ	ਭੳ	da
ੲ	ਫ	ਫ	'īṛ'	ਙ	ਙ	ਙ	dha
ਓ	ਓ	ਓ	'ūṛā'	ਙ	=	≈ੲ	na
ਓ	ਓ	ਓ	ō	ਤ	ਤ	ਤ	ta
ਸ	ਸ	ਸ	sa	ਬ	ਬ	ਬਯ	tha
ਹ	ਹ	ਤ	ha	ਦ	ਦ	ਦ	da
ਕ	ਕ	ਕ	ka	ਪ	ਪ	ਪਯ	dha
ਖ	ਖ	ਖ	kha	ਨ	ਨ	ਨ	na
ਗ	ਗ	ਗ	ga	ਪ	ਪ	ਪ	pa
ਘ	ਘ	ਘ	gha	ਫ	ਫ	ਫ	pha
ਬ	ਤ	ਤ	na	ਬ	ਪ	ੲ	ba
ਚ	ਚ	ਸ	cha	ਭ	ਤ	ਤ	bha
ਛ	ੲ	ੲ	chha	ਮ	ੲ	ੲ	ma
ਜ	ਜ	ਤ	ja	ਯ	...	ੲ	ya
ਝ	ਝ	ਝ	jha	ਰ	ੳ	ੳ	ra
ੲ	...	ੲ	ñā	ਲ	ੳ	ੲ	la
ਟ	ੳ	ੲ	ta	ਵ	ੲ	ੲ	wa
ਠ	ੳ	ੳ	tā	ੳ	ੳ	ੳ	ra

DŌGRĀ GRAMMAR.

In its grammar Dōgrā closely resembles standard Pañjābī. The following are two main points of difference —

In pronunciation, no difference seems to exist between *e* and *ai*. These two vowels appear to be quite interchangeable. Sometimes one is written and sometimes the other. At the end of a word (especially in the declension of nouns) both are pronounced short and both have the same sound, which more nearly resembles that of a short *a* than anything else. Indeed *ā* is often written for it. In the skeleton grammar which follows I represent this final sound by *e*, but *ai* or *ā* would be equally correct. Similarly *ē* is often written *ai* or *ā*.

All nouns, even those ending in consonants, have an oblique form singular differing from the nominative. In the case of masculine nouns, this oblique form usually ends in the indeterminate short vowel, sometimes written *e*, sometimes *ai*, sometimes *a*, which has just been described. The termination of the feminine oblique form singular is *ā*. These terminations also occur in the northern dialects of Lahndā and in Western Pahlāvi. The termination of the oblique plural is *ē*, *ai* or *ā*. The postposition of the accusative-dative is generally *lī* or *gī*, and very rarely the Pañjābī *nū*. Sometimes *de* (the locative of the genitive termination *dā*) is employed for the dative, as in *jācdātīr dede jai*, having gone to a rich man. The other postpositions coincide with those in use in Pañjābī.

The Pronouns do not call for any special remarks unless we draw attention to the form of the accusative-dative of the pronouns of the first, second, and third persons. 'Me' is *mīlī*, *mīgī*, or *mī*, 'thee' is *tulī*, or *tugī*, and 'him' is *usī*. Similarly the accusative-dative of 'this' is *tsī*. The conjugation of verbs presents a few irregularities. There is an alternative form ending in *dā*, of the past participle. Thus, *gōachādā*, lost, *chāhīdī-hai*, it is proper, *giādā-thā*, it was gone. The addition of the postposition of the genitive to a past participle without altering its meaning occurs in other hill languages, e.g. in Eastern and Western Pahlāvi. The future has several forms which are strange to standard Pañjābī. The syllable *che* or *chai* is added to the Imperative to give a permissive force. Thus, *lhāchai*, let us eat, *manīchai*, let us celebrate. In the word *lhāden*, they (were) eating, the final *n* is a pronominal suffix meaning 'they,' added to the verb in imitation of Kāshmirī. There are occasional instances of neuter participles as in *chūmā*, it was kissed.

It is hoped that the above remarks will be sufficient to enable the student to read the Dōgrā specimens, with the aid of the Skeleton Grammar which follows.

DŌGRĀ SKELETON GRAMMAR.

I NOUNS Gender — This follows standard Pañjābī

Number and Case —

Singular		Plural	
Direct	Oblique	Direct	Oblique
Masc —			
<i>lauhṛā</i> , a boy	<i>lauhṛe</i>	<i>lauhṛe</i>	<i>lauhṛē</i>
<i>babbā</i> , a father	<i>babbe</i>	<i>babbā</i> or <i>babbāṛ</i>	<i>babbā</i> or <i>babbāṛ</i>
<i>dangar</i> , an ox	<i>ḍangṛe</i>	<i>ḍangar</i>	<i>ḍangrē</i>
Fem —			
<i>bakrī</i> , a she-goat.	<i>bakrīā</i>	<i>baḷrīā</i>	— <i>bakrīē</i>

The terminations *e* of the oblique singular, and *ē* of the oblique plural are short. They are often written *a* or *ā*, and *aṛ* or *āṛ*, respectively. Thus, *sahbedā*, *sahbaidā*, or *sahbāḍā*, of the sāhib. However written, the pronunciation resembles that of a short *a* or *ā*, respectively.

Two cases are formed without postpositions,—the Vocative and (optionally) the Accusative-dative. The following are the forms of the Vocative — Sing, *lauhṛeā* or *ā lauhṛā*, *ḍangrē* or *ā dangar*, *baḷrīā* or *ā bakrī*. Plur, *ā lauhṛē*, *ā babbāṛ*, *ā ḍangrē*, *ā baḷrīā*.

The optional forms of the Accusative-Dative are — Sing, *lauhṛeṛ*, *babbāṛ*, *ḍangrēṛ*, *bakrīāṛ*. Plur, *lauhṛēṛ*, *babbāṛ*, *ḍangrēṛ*, *baḷrīāṛ*.

The Postpositions are,—Acc-dat, *kī* or *gī*, *lakh*, to, Instr, *kane*, by, Abl, *thwā*, *thē*, *kaohā*, from, Gen, *dā*, as in standard Pañjābī, ohl masc also *daṛ*, Loc, *vich*, in, *pās*, near, *par*, on, Agent, *ne* or *naṛ*, by.

Adjectives ending in *ā* are thus declined. Masc Sing, direct, *lālā*, black, oblique, *kālē*, Plur, direct, *kālē*, ohl, *lālē*, Fem Sing, direct, *lālī*, ohl, *lālīā*, Plur, direct, *kālīā*, ohl, *lālīē*. In other respects adjectives are treated as in standard Pañjābī.

II PRONOUNS

	I	Thou.
Singular—		
Nominative	<i>āṛ</i> , <i>maṛ</i> , <i>mē</i>	<i>tṛī</i>
Agent	<i>maṛ</i> , <i>mē</i>	<i>taṛ</i> , <i>tē</i> , <i>tudh</i>
Accusative dative	<i>mi-lī</i> , <i>mi-gī</i> , <i>mī</i>	<i>tu-kī</i> , <i>tu gī</i>
Genitive	<i>mē ā</i>	<i>tērā</i>
Ablative	<i>mērē-thwā</i>	<i>tērē-thwā</i>
Locative	<i>mērē vich</i>	<i>tērē-vich</i>
Plural—		
Nominative	<i>aṛ</i>	<i>tus</i>
Agent	<i>aṛē</i>	<i>tusē</i>
Accusative dative	<i>aṛē kī</i> , <i>gī</i> , <i>-ī</i> , <i>aṛē</i> .	<i>tusē-kī</i> , <i>-gī</i> , <i>-ī</i> , <i>tusē</i>
Genitive	<i>rārā</i>	<i>tusārā</i> , <i>thwārā</i>
Ablative	<i>rārē thwā</i>	<i>tusē thwā</i>
Locative	<i>rārē vich</i>	<i>tusē-vich</i>

	He, she, it, that.	This	That same	This same	Who	He, that.	Who ?	What ?	Where ?	When ?	How ?
Sing											
Nom	ō, oh	te, eh, ehe	ūai	īai	jō	ech	lue, lueh	lel	lue	lueh	lueh
Acc-dat	usi	isi	usse-lī	isse-lī	jusi	tsi	lusi	lueh	lueh	lueh	lueh
Obl	us, uh	is, ih	usse	isse	jis	tsi	lueh, lueh	lueh	lueh	lueh	lueh
Plur											
Nom	ō, oh	ē, eh	ūai	īai	jō	ech	lueh, lueh	lel	lueh	lueh	lueh
Obl	un, une, ū	in, ine, ī	unneī	inneī	jine	jine	lueh	lueh	lueh	lueh	lueh

Kōlā, declined regularly as an adjective, is 'which ?' The reflexive pronoun is *apē*. Gen., *apē*. Acc-dat., *apē*. Abl., *apē*. Loc., *apne-ritch*, Agent, *apē*. The plural is the same as the singular.

III VERBS—A.—Auxiliary Verbs and Verbs Substantive

Present Tense 'I am, etc'—

	Singular	Plural	
1	hā, ā	hāi, hē, aī, ē	The present tense is formed with the auxiliary verb <i>hā</i> (to be) and the infinitive of the verb. The plural is formed with <i>hāi</i> (to be) and the infinitive of the verb.
2	hāi, hē, aī, ē	hā, ā	The plural is formed with <i>hāi</i> (to be) and the infinitive of the verb.
3	hāi, hē, aī, ē	hāi, hē, aī, ē	The plural is formed with <i>hāi</i> (to be) and the infinitive of the verb.

B—Active Verb

Root,—*mār*, strike

Infinitive,—*mārṇā*, to strike

Present Participle,—*mārḍā* or *mārṇā*, striking

Past Participle,—(1) *mārīā*, struck, fem *mārī*, Plur masc, *mārē* fem, *mārī*

(2) *mārīāḍā* or *mārīḍā*, etc.

Conjunctive Participle,—*mārī-ke*, *mārīe*, or *mārīas*, having struck

Noun of Agency,—*mārne-kālā* a striker

Present Subjunctive and old Present Indicative			Future	
'I may strike,' 'I strike' etc			'I shall strike' etc	
	Singular	Plural	Singular	Plural
1	mārā	mārē, mārēke	mārān	mārān
2	mārē	mārō	mārān	mārān
3	mārē	mārē, mārēke	mārān	mārān

Instead of *mārā* (ā) we may have *mārāḍā* (-āḍā) and, instead of *mārē* (-āḍā) *mārēke* (-āḍā)

Imperative *mār*, strike thou, *mārō* strike ye *mārēke* *mārēke* let us strike

Participle Tenses

āḍ mārḍā, or *mārṇā*, I strike (if) I had the

āḍ mārḍā-ā, *mārḍā ā*, I am striking

āḍ mārḍā āḍ, *mārḍā āḍ*, I was striking

mār mārḍā I struck (him)

mār mārḍā I have struck (him)

mār mār āḍ I had struck (him)

The Passive Voice is formed with *manā*, as in P. 233

Causals and Double Causals are formed as in P. 233

STANDARD PAÑJĀBĪ.

In order to illustrate the standard Pañjābī described in the preceding grammatical sketch, I have given the Parable of the Prodigal Son taken from the version of the Gospel of St. Luke published by the British and Foreign Bible Society. The translation is an excellent one but should not be taken as representing, in all its purity, the Pañjābī of the Uṣṭā. The standard of the grammatical sketch is rather a refined version of the Pañjābī spoken in the Province of the District of Ludhiana, which differs slightly from the Pañjābī of Amritsar.

[No. I.]

INDO-ARYAN FAMILY,

CENTRAL GROUP.

PAÑJĀBĪ.

British and Foreign Bible Society, 1890.

ਏਕ ਮੁੱਕਦੇ ਸੇ ਪੁੱਤ ਨਨ। ਅਤੇ ਉਨ੍ਹਾਂ ਵਿੱਚੋਂ ਵੋਟੈ ਪਿਉ ਨੂੰ ਆਖਿਆ ਪਿਤਾ
ਜੇ ਮਾਣਕਾ ਨਿਰਜ਼ਾ ਦਿੱਤਾ ਮੈਨੂੰ ਪੁੱਤਰਾ ਦੇ ਨੇ ਮੈਨੂੰ ਦੇ ਦਿਓ। ਅਤੇ ਉਨ੍ਹੈ ਉਹਨੂੰ
ਪੁੱਜੇ ਵੇਤ ਦਿੱਤਾ। ਅਰ ਵੇਤੇ ਇਨ੍ਹਾਂ ਪਿੱਛੋਂ ਵੇਰ ਪੁੱਤ ਨਭੇ ਕੁਝ ਕੱਠ ਕਰਕੇ ਸੂਰ ਏਨ੍ਹੇ
ਬੋਲਿਆ ਰਿਅਾ ਅਰ ਓਹੋ ਆਪਣਾ ਮਾਣ ਕਸ ਸਲਾਟੀ ਨਾਨ ਉਤ ਦਿੱਤਾ। ਅਤੇ ਜੇ ਉਹ
ਸਭ ਖਰਚ ਕਰ ਦੁੱਕਿਆ ਤਾਂ ਉਹ ਏਨਾ ਵਿੱਚ ਵਡਾ ਕਾਨ੍ਹ ਪੈ ਰਿਅਾ ਅਤੇ ਉਹ ਮੁਕਾਮ
ਦੇਰ ਲੱਭੇ। ਅਰ ਉਹ ਉਹ ਏਨਦੇ ਕਿਯੇ ਵਰਤਵਲੇਏ ਕੋਲ੍ਹ ਜ ਰਿਅਾ ਅਤੇ ਉਨ੍ਹੈ
ਉਹਨੂੰ ਆਖਿਆਨਾਂ ਏਥੋਂ ਵਿੱਚ ਨੁਕਦੇ ਸਲਾਟ ਲਈ ਆਖਿਆ। ਅਰ ਉਹ ਉਨ੍ਹਾਂ
ਵਿੱਚੋਂ ਨਾਨ ਖੇਰਦੇ ਸੂਰ ਏਦੇ ਨਨ ਆਪਣਾ ਵਿੱਤ ਭਰਵਾ ਦਾਹੁੰਦਾ ਨੇ ਪਰ ਕਿਯੇ ਉਨ੍ਹੈ
ਕੁਝ ਨਾ ਦਿੱਤਾ। ਪਰ ਉਨ੍ਹੈ ਨੁਕਤ ਵਿੱਚ ਆਟਕੇ ਕਿਰ ਭਈ ਮੇਰੇ ਪਿਉਦੇ ਕਿਯੋਰੀ
ਕਮਿਅਨੂੰ ਵਫ਼ਰ ਵੇਰਿਆਂ ਨਨ ਅਤੇ ਮੈਂ ਆਖੇ ਛੁੱਕ ਮਰਦਾ ਦੇ। ਮੈਂ ਉੱਠਕੇ ਆਪਣੇ ਪਿਉ
ਕੋਲ੍ਹ ਸਵੰਦਾ ਅਤੇ ਉਨ੍ਹੈ ਆਖੰਦਾ ਪਿਤਾ ਜੇ ਮੈਂ ਆਸਨਾਦਾ ਅਰ ਏਦੇ ਆਖੇ ਦੁਕਾਰ
ਕੀਤਾ ਹੈ। ਹੁਣ ਮੈਂ ਇਨ ਸੋਰ ਨਹੀਂ ਜੇ ਵੇਰ ਏਨਾ ਪੁੱਤ ਨਦਵਾਂ। ਮੈਨੂੰ ਆਖਿਆਨਾਂ
ਕਮਿਅਾਂ ਵਿੱਚੋਂ ਇਕ ਦਿਯਾ ਦੇਂਦਾ। ਨੇ ਉਹ ਉੱਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ੍ਹ ਰਿਅਾ। ਪਰ
ਉਹ ਆਖੇ ਸੂਰ ਨੇ ਕਿ ਉਦੇ ਪਿਉਨ੍ਹੈ ਉਨ੍ਹੈ ਭੋਰਾ ਅਤੇ ਉਹਨੂੰ ਭਰਨ ਆਖਿਆ ਅਰ
ਦੇਜ਼ ਰੇ ਰਝੇ ਨਾ ਲਿਖਾ ਅਤੇ ਉਹਨੂੰ ਛੁੱਕਿਆ। ਅਰ ਪੁੱਤ ਨੈ ਉਨ੍ਹੈ ਆਖਿਆ ਪਿਤਾ ਜੇ
ਮੈਂ ਆਸਨਾਦਾ ਅਰ ਏਦੇ ਆਖੇ ਦੁਕਾਰ ਕੀਤਾ ਹੈ ਹੁਣ ਮੈਂ ਇਨ ਸੋਰ ਨਹੀਂ ਜੇ ਵੇਰ ਏਨਾ

ਪੁੱਤ ਸਦਾਵਾਂ॥ ਪਰ ਪਿਤਾਨੈ ਆਪਣੇ ਚਾਕਰਾਂਨੂੰ ਕਿਹਾ ਕਿ ਸਭਥੋਂ ਚੰਗੇ ਬਸਤ੍ਰ ਵੇਤੀ ਕੱਢਕੇ ਇਹਨੂੰ ਪਹਿਨਾਓ ਅਰ ਇਹਦੇ ਹੱਥ ਵਿੱਚ ਅੰਗੂਠੀ ਅਰ ਪੇਰੀ ਜੁੱਤੀ ਪਾਓ। ਅਤੇ ਖਾਦੇ ਹੋਏ ਅਸੀਂ ਖੁਸੀ ਕਰਿਯੋ ਕਿੰਉ ਜੋ ਮੇਰਾ ਇਹ ਪੁੱਤ ਮੋਇਆ ਸੀ ਅਤੇ ਫੇਰ ਜੀ ਪਿਆ ਹੇ। ਗੁਆਚ ਗਿਆ ਸੀ ਅਤੇ ਫੇਰ ਲੱਭਿਆ ਹੈ। ਸੋ ਓਹ ਲੱਗੇ ਖੁਸੀ ਕਰਨ॥

ਪਰ ਉਹਦਾ ਵਡਾ ਪੁੱਤ ਖੇਤ ਵਿੱਚ ਸੀ ਅਰ ਜਾ ਉਹ ਆਣਕੇ ਘਰਦੇ ਨੇੜੇ ਅੱਪੜਿਆ ਤਾ ਰਾਗ ਨਾਚਦੀ ਅਵਾਜ਼ ਸੁਣੀ। ਤਦ ਨੌਕਰਾ ਵਿੱਚੋਂ ਇਕਨੂੰ ਆਪਣੇ ਕੋਲ੍ ਸੱਦਕੇ ਪੁੱਛਿਆ ਭਈ ਇਹ ਕੀ ਹੈ। ਅਤੇ ਉਸਨੇ ਉਹਨੂੰ ਆਖਿਆ ਤੇਰਾ ਭਰਾਉ ਆਇਆ ਹੈ ਅਰ ਤੇ ਪਿਉਨੈ ਵਡਾ ਪਰੋਸਾ ਪਰੋਸਿਆ ਹੈ ਇਸ ਲਈ ਜੋ ਉਹਨੂੰ ਭਲਾ ਚੰਗਾ ਪਾਇਆ। ਪਰ ਉਹ ਗੁੱਸੇ ਹੋਇਆ ਅਤੇ ਅੰਦਰ ਜਾਣਨੂੰ ਉਹਦਾ ਜੀ ਨਾ ਕੀਤਾ। ਸੋ ਉਹਦਾ ਪਿਉ ਬਾਹਰ ਆਣਕੇ ਉਸਨੂੰ ਮਨਾਉਣ ਲੱਗਾ। ਪਰ ਓਨ ਆਪਣੇ ਪਿਉਨੂੰ ਉੱਤਰ ਦਿੱਤਾ ਵੇਖ ਮੈਂ ਐਨੇ ਵਰਿਗਾਂ ਥੋਂ ਤੇਰੀ ਟਹਿਲ ਕਰਦਾ ਹਾਂ ਅਤੇ ਤੇਰਾ ਹੁਕਮ ਕਦੇ ਨਹੀਂ ਮੋੜਿਆ ਅਰ ਤੈਂ ਮੇਨੂੰ ਕਦੇ ਇੱਕ ਪਠੋਰਾ ਬੀ ਨਾ ਦਿੱਤਾ ਜੋ ਮੈਂ ਆਪਣਿਆਂ ਬੇਲੀਆਂ ਨਾਲ੍ ਖੁਸੀ ਕਰਾਂ। ਪਰ ਜਦ ਤੇਰਾ ਇਹ ਪੁੱਤ ਆਇਆ ਜਿਹਨੈ ਕੰਜਰੀਆਦੇ ਮੂੰਹ ਤੇਰੀ ਪੂੰਜੀ ਉਡਾ ਦਿੱਤੀ ਤੈਂ ਉਹਦੇ ਲਈ ਵਡਾ ਪਰੋਸਾ ਪਰੋਸਿਆ ਹੈ। ਪਰ ਓਨ ਉਸਨੂੰ ਆਖਿਆ ਬੱਚਾ ਤੂੰ ਸਦਾ ਮੇਰੇ ਨਾਲ੍ ਹੈਂ ਅਤੇ ਮੇਰਾ ਸਭੋਂ ਕੁਛ ਤੇਰਾ ਹੈ। ਪਰ ਖੁਸੀ ਕਰਨੀ ਅਤੇ ਅਨੰਦ ਹੋਣਾ ਜੋਗ ਸੀ ਕਿੰਉਕਿ ਤੇਰਾ ਇਹ ਭਰਾਉ ਮੋਇਆ ਸੀ ਅਤੇ ਫੇਰ ਜੀ ਪਿਆ ਹੈ ਅਰ ਗੁਆਚ ਗਿਆ ਸੀ ਅਤੇ ਹੁਣ ਲੱਭਿਆ ਹੈ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

(British and Foreign Bible Society, 1890.)

TRANSLITERATION AND TRANSLATION.

Ikḱ manukkhā dō putt san. Atē unhā-vichchō chhōtēnai
 One man-of two sons were And them-from-in the-younger-by
 piunū ākhā, 'pitā-jī, mālā jhūrā hissā mainū
 the-father-to it-was-said, 'father-dear, the-property-of whatever share me-to
 pahūchdā-hai sō mainū dē-diō' Atē usnai unhānū pūjī
 arriving-is that me-to give-away' And him-by them-to the-wealth
 waṇḍ ditti. Ar thōrē dinā pichchhō, chhōtā putt,
 having-divided was-given And a-few days from-after, the-younger son,
 sabhō kuchh kaṭṭhā kar-kē, dūr dēsū chhālā-gā, ar
 all anything together made-having, a-distant country-to went-away, and
 oṭṭhē āpnā māl bad-chalī-nāl udā-dittā Atē jā uh
 there his-own property bad-behaviour-with was-squandered And when he
 sabh kharach kar-chukkā, tā us dēs-vichch wadā kāl pai-gā,
 all spending had-finished, then that country-in a-great famine fell,
 atē uh mutāj hōṇ laggā Ar ūh us dēdē kisē
 and he distressed to-be began And he that country-of a-certain
 rahū-wālēdē kōl jā ruhā, atē usnai uhū āpnā
 inhabitant-of near having-gone remained, and him-by as-for-him his-own
 khētā-vichch sūrādē chāran-lāi ghallā Ar uh unhā chhullā-nāl
 fields-in squire-of the-feeding-for it-was-sent And he those husks-with
 jehrē sūr khāndē san āpnā dhiḍ bharnā chāhundā-sī, par
 which the-pigs eating were his-own belly to-fill wishing-was, but
 kinē usū kuchh nā dittā Par uhnaī surat-vichch ān-kē
 by-anyone him-to anything not it-was-given But him-by senses-in come-having
 kihā, 'bhai' mērē piudē kīnē-hī kāmīānū wāphar
 it-was-said, 'Lo! my father-of now-many-even servants-to superfluous
 rōtiā han, atē māi aṭṭhē bhukkhā mardā-hā Māi utth-kē
 loaves there-are, and I here hungry dying-am I arisen-having
 ipu piu kōl jāwāgā, atē us-nū ākhāgā, "pitā-jī, māi
 my-own father near will-go, and him-to I-will-say, "Father, by-me
 amāndā ar tērē aggē gunāh kitā-hai; hun māi is jōg
 heaven-of and of-thee before sin done-is; now I (of-)this worthy

nahī jō phēr tērā putt sadāwñī, manū āpnī karmāñ
am-not that again thy son I-may-be-called me (fine-one) servant
 vichechō ikk jihā rakkh'' Sō uh utth-kē āpnī puñ lōl gā
from-in one h/c leap'' So he arisen-having his-on father near went
 Par uh ajē dūr sī, kī uhdē puñnā usnū dithī, atē
But he yet far was, when him-of father-by as-for-him it-was seen and
 uhnū taras āiā, ar daur-kē galē lā-lā, atē uhnū
him-to pity came, and run-having on-his-neel it-was-embaced, and him to
 chummā Ar puttñā usnū ākhā, 'putī-ñ māñ
it-was-kissed And the-son-by him-to it-was-said, 'father-dear, by me
 asmāndā ar tērē aggē gunāh kītā-hai, hun māñ is jōg
heaven-of and of-the before sin done-is, now I this worthy
 nahī jō phēr tērā putt sadāwñī' Par putā-nai āpnī
am-not that again thy son I-may-be-called' But the-father by him-on
 chākṛāññī kihā kī, 'sabh-thō chāngō bastr chhūti
servants-to it-was-said that, 'all-than good clothes quickly
 kaddh-kē, uhnū pahināō, ar uhdē hatth-vicheh īguthī, ar
brought-out-having, him dress, and him-of the-hand-on a-ring, and
 panī jutti pāō, atē bhāndē-hōc sī khūsi lāyī
on-feet boot put-on, and eating us happiness let-us-make
 Kīu jō mērā ih putt mōiā sī, atē phēr jū-jū-lī-hai,
Because that my this son dead was, and again alive fallen-is,
 guāch giā-sī, atē phēr labbhā-hai' Sō uh laggī lāyī
lost gone-was, and again found-is' So they began rejoice
 karan
to-do

Par uhdā wadā putt khēt-vicheh sī, ar jñ uh ān-lā
But him-of the-elder son the-field-in was, and when he come-larua
 ghardē nērī apparā, tñ rag-i chhūti āyī
the-house-of in-the-neighbourhood arrived then music-dancing of the and
 sunī Tad naukrā-vichechō ikknū āpnī lōl chhūti
was-heard Then the-servants-from-in one of-him if near calle-l-harua,
 puchchhā 'bhaī, ih kī hai?' Atē usnā uhnū dithī
it-was-asked 'ho, this what is?' And he by him to it-was seen
 'tērā bharāu āiā-hai, ar tērī puñnā vadī puññ jōg
'thy brother come-is, and thy father-by as-rent first festive
 is-lāi jō uhnū bhalā chāngī jīā' Par uh
this-for that him-to well in-health he-has-bee-returned' But he
 hōiā atē andar jānnū uhdā puññ lōl chhūti
became, and within going-for his and it-was seen

[illegible]

MĀJHĪ

Mājhi is the dialect of the Mājhā tract of the Punjab. It is often incorrectly called Mānjhī, just as Mājhā is often wrongly called Mānjhā. The Mājhi or Midland, lies in the Dōāb between the rivers Ravi and Beas-eun-Sutlej. It therefore includes the districts of Amritsar and Gurdaspur¹ and most of the district of Lahore. The number of speakers of Mājhi was estimated for the purposes of this Survey to be as follows —

Lahore	1,017,824
Amritsar	973,054
Gurdaspur	800,710
Total	2,807,628

Mājhi Pañjābī is by universal consent the purest form of the language but is not the standard adopted by most of the grammars. As explained above (pp. 609 ff.), these are mainly based on the dialect of Ludhiana, which lies some way to the south-east. Mājhi has certain peculiarities of its own which will presently be described. The most prominent one is the entire absence of the cerebral *l*.

As specimens of Mājhi I give a version of the Parable of the Prodigal Son which comes from Amritsar, an extract from a folksong from the same locality and another folksong from Lahore.

The version of the Parable I give in facsimile of the copy received, as a specimen of Gurmukhī handwriting, and also in Gurmukhī type with the usual transliteration and translation. The second is given in Gurmukhī type with transliteration and translation. The third is given in the Gurmukhī and also in the Persian character, with transliteration and translation.

The following are the main points of difference from the Ludhiana standard that are exhibited by the specimens.

The cerebral *l* is never sounded in Amritsar. The ordinary dental *l* is always substituted for it. Thus, *nāl*, not *nāl*, with. The letter *d* is often doubled. Thus, *tuhāddā*, for *tuhādā*, your, *waddā*, for *wadā*, great, *durādā* or *durāddā*, fur. On the other hand, letters which are doubled in the standard dialect of Ludhiana are often not doubled in Amritsar. Thus, *utth-kē*, for *utth-kē*, having risen, *rich*, not *richch*, in, but *vichchō*, from in, *lagiā*, joined, but *laggā*, began, *labh-piā*, not *labbh-piā*, got, *aparā*, for *appariā*, arrived.

Nasalisation is frequent. Thus, *āpnā dhan*, his own wealth, *āvndi-hai*, she is coming, *bharnā chāhundā-sī*, he was wishing to fill, *jāicāgā*, I will go, *churriā* it was kissed, *manāiē*, let us celebrate. Some of these nasalised forms are relics of the old neuter gender.

In the declension of nouns, the initial *ε* of the postposition *rich*, in, is often changed, and the remainder of the postposition is attached to the main word as a termination, as in *gharich*, for *ghar-vich*, in the house. The postposition of the agent *churriā* is *churriā* or *naī*. Note relics of old neuters as in *āpnā dhan*, *churriā*, etc., quoted above.

¹ A corner of Gurdaspur lies to the west of the River, but it may be regarded as part of the Mājhi tract for the purposes of this Survey.

Note also false genders, caused by attraction, in phrases like *ihdī hatthī*, on this one's hand. Note, moreover, that *hatthī* is used in the *singular*

In the pronouns, the nasal of *asī*, we, and *tusī*, you, is omitted, so that we have *asī* and *tusī*. Other forms not shown in the grammar are *maīnaī*, by me, *sāddā*, our, *taīnaī*, by thee, *tuhāddā*, your. *Tū*, thou, often has its oblique singular *tudh*. The oblique plural of the pronoun of the third person is *unā*, not *unhā*.

In the verb substant *ve*, we have *haī* and *han*, both meaning both 'we are' and 'they are'. The past tense has the following forms :—

	Sing.	Plur
1	<i>sā</i>	<i>sā</i>
2	<i>saī</i>	<i>sau</i>
3	<i>sī</i>	<i>sē</i>

The present participle of finite verbs often ends in *nā* instead of *dā*. Thus, *mārnā-hā*, I am striking.

Irregular forms noted are *dēu*, give thou; *dēh*, give, *jāh*, go, *jāwāgā*, I will go. *Āunda* or *āndā* is 'coming'.

In one important point these specimens do not illustrate the dialect of the Mājāh. This is the occasional use of personal terminations with the past tenses of verbs. This is properly a characteristic of the outer circle of languages, and does not belong to Pañjābī, as illustrated in the grammars. On the other hand, it regularly appears in Lahndā, and, as explained in the introduction to this section, there is a Lahndā basis at the bottom of Pañjābī, which is almost concealed by the language of the Inner Group that has established itself in the Central and Eastern Punjab. As we go westwards from the old Sarasvatī, the Lahndā basis becomes more and more prominent, and hence we occasionally find these terminations in Mājāh. In Mājāh they are only found in the third person of transitive verbs, and are, for the singular, *us*, *ōs*, or *ōsu*, and, for the plural, *ōnē*. Thus, instead of the regular *us ākhiā*, he said, we frequently hear *ākhiōs*, and instead of *unhā* (or *unā*) *ākhiā*, they said, *ākhiōnē*. So *dittōs*, he gave, *kahiōs*, he said, *kitōsu*, he did, *mannus*, he heeded, *dittōnē*, they gave, *kitōnē*, they did.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAṢJĀBĪ

MĀJHĪ DIALECT.

(DISTRICT, AMRITSAR.)

SPECIMEN I.

ੴ ਇਕੋਮਨੁਖਦੇ ਦੇਖਤੋਸੇ॥ ਅਤੇ ਛੋਟੇ ਨੇ ਉਨਾਂ ਵਿਚੋਂ ਨਾਘੋਰ ਜਿਹੀ ਨੀਂ ਮਾਧਿਯਾ।
 ਬਾਪੁਜੀ, ਮਾਲ ਦੀ ਵੰਡ ਸਿਹਤੀ ਮੈਨੂੰ ਆਉਂਦੀ ਹੈ ਦੇਉ॥ ਅਤੇ ਉਸਦੇ ਉਨਾਂ ਨੂੰ ਨਾਘੋਰ
 ਜਦਾਤ ਵੰਡ ਦਿੱਤੀ॥ ਅਰਥੇ ਇਨਾਂ ਪਿੱਛੇ ਛੋਟਾ ਪੁੱਤ ਸੱਜੇ ਕੁਜ ਕਹਾ ਕਹਕੇ
 ਦੁਗਰੇ ਦੇਸਨੂੰ ਭਾਲਿਆ ਗਿਆ, ਅਰਥੇ ਆਪਣਾ ਹਨ ਵੱਲ ਵਾਹੀ ਨਿਕ
 ਗਿਆ ਦਿੱਤਾ॥ ਅਤੇ ਜੋਦੇ ਸੱਬ ਕੁਜ ਖਰਚ ਕਰ ਦੁਕਿਆ॥ ਤਾਂ ਉਹ ਦੇਸ ਵਿਚ ਨੱਤ
 ਕਾਲ ਆਪਿਆ॥ ਅਰਥੇ ਉਹ ਮੁਤਾਜ਼ ਹੋਣ ਲਗਾ॥ ਅਤੇ ਉਹ ਉਸ ਦੇਸ ਦੇ ਕਿਸੇ
 ਵਾਲੇ ਦੇ ਕੋਲ ਜਾਕੇ ਕਾਮਾਂ ਰਹਿ ਪਿਆ॥ ਅਰਥੇ ਉਹ ਨੂੰ ਆਪਣੀਆਂ
 ਪੱਲੀਆਂ ਵਿਚ ਸੁਰ ਚਾਰਦਲਈ ਘਲਿਆ॥ ਅਰਥੇ ਉਹ ਉਨਾਂ ਦੇ ਘਰ ਆਇਆ
 ਉਹ ਉਨਾਂ ਨਾਲ ਆਪਣਾ ਢਿੱਡ ਭਰਨਾਂ ਚਾਹੀ ਦਾਖੀ॥ ਪਰ ਕਿਸੇ ਨੇ ਨ
 ਦਿੱਤਾ॥ ਅਰਥੇ ਜਦ ਸੁਰਤ ਵਿਚ ਆਇਆ ਤੇ ਆਪਣਾ ਮੇਰੇ ਨਿਹਿਦੇ
 ਜੀ ਕਾਮਿਆਂ ਨੂੰ ਵਾਫਰ ਰੋਟੀਆਂ ਹਨ, ਅਰਥੇ ਮੈਂ ਭੁੱਖਾ ਰਹਿ ਦਾ ਹੋ॥ ਤਾਂ
 ਉਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਜਾਂਦਾ ਗਾ। ਅਰਥੇ ਉਸ ਨੂੰ ਆਖਾਂਗਾ, ਬਾਪੁਜੀ ਮੈਂ
 ਰੱਬ ਦਾ ਅਤੇ ਤੇਰੇ ਅੱਗੇ ਗੁਨਾਹ ਕੀਤਾ ਹੈ। ਅਰਥੇ ਹੁਣ ਮੈਂ ਇਸ ਜੋਗਾ ਨਹੀਂ
 ਜੋਫੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ॥ ਮੈਨੂੰ ਆਪਣੀਆਂ ਕਾਮਿਆਂ ਵਿਚੋਂ ਇਕ ਜਿਹ
 ਰੱਖ॥ ਸੋ ਉਹ ਉਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਆਇਆ ਪਰ ਉਹ ਅਜੇ ਦਰਸੀ ਕੀ ਨਿ
 ਪਤੀ ਨੇ ਉਹ ਨੂੰ ਵੇਖਿਆ ਤੇ ਕਿਸੇ ਤਰਸ ਆਇਆ ਉਠਕੇ ਗਲ ਨਹਿਆ ਅਰਥੇ
 ਦੁੱਖਿਆਂ ਅਤੇ ਪੁੱਤ ਨੇ ਉਹ ਨੂੰ ਆਖਿਆ ਬਾਪੁਜੀ ਮੈਂ ਰੱਬ ਦਾ ਅਰਥੇ ਅੱਗੇ ਗੁਨਾ
 ਕੀਤਾ ਹੈ। ਹੁਣ ਮੈਂ ਇਸ ਜੋਗਾ ਨਹੀਂ ਜੋਫੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ॥ ਪਰ ਪਿਉ ਨੇ ਆਪਣੇ

ਚਾਕਰਾਂ ਨੂੰ ਕਿਹਾ, ਸਬਤੋਂ ਚੰਗੇ ਲੀ ਕੇ ਕੁਝ ਕੇ ਇਹ ਨੂੰ ਪੁਆਓ, ਅਰ
ਇਹਦੀ ਹੱਥੀ ਛਾਪ ਤੇ ਪੈਰੀ ਜੁੱਤੀ ਪਾਓ, ਅਤੇ ਖਾਈਯੇ ਤੇ ਖੁਸੀਆਂ ਮਨਾਂਈ
ਯੇ॥ ਕਿਉਂ ਜੋ ਇਹ ਮੇਰਾ ਪੁੱਤ ਮੋਇਆ ਸੀ ਤੇ ਫੇਰ ਜੀਉ ਪਿਆ ਹੈ; ਗੁਆਚ
ਗਿਆ ਸੀ, ਤੇ ਲੁਭ ਪਿਆ ਹੈ, ਸੋ ਓਹ ਲੱਗੇ ਖੁਸੀਆਂ ਕਰਨ॥

ਪਰ ਓਹਦਾ ਵੱਡਾ ਪੁੱਤ ਪੈਲੀ ਵਿਭ ਸੀ, ਜਦ ਓਹ ਆਂਕੇ ਘਰਦੇ ਨੇੜੇ
ਅਪਕਿਆ, ਤਾਂ ਰਾਗ ਨਾਚ ਦੀ ਅਵਾਜ਼ ਸੁਣੀ॥ ਤਦ ਕੋਕਰਾਂ ਵਿੱਚੋਂ ਇੱਕ
ਨੂੰ ਸੁਣ ਕੇ ਪੁੱਛਿਆ, ਇਹ ਕੀ ਹੈ॥ ਅਤੇ ਓਸ ਨੇ ਓਹਨੂੰ ਆਖਿਆ, ਤੇਰਾ
ਭਰਾ ਆਇਆ ਹੈ; ਅਰ ਤੇਰੇ ਪਿਉ ਨੇ ਮਮਾਨੀ ਕੀਤੀ ਹੈ॥ ਕਿਉਂ ਜੋ ਓਸਨੂੰ
ਰਾਜੀ ਬਾਜੀ ਪਾਇਆ॥ ਅਰ ਓਹ ਗੁੱਸੇ ਹੋਇਆ, ਅਤੇ ਅਦਿਰ ਜਾਲ
ਨੂੰ ਓਸਦਾ ਜੀ ਨਾ ਕੀਤਾ॥ ਤਾਂ ਓਹਦਾ ਪਿਉ ਬਾਹਰ ਆਣਕੇ ਓਹਨੂੰ ਮਨਾ
ਉਣ ਲੱਗਾ॥ ਅਰ ਓਹਨੂੰ ਆਪਣੇ ਪਿਉ ਨੂੰ ਉੱਤਰ ਵਿਭ ਆਖਿਆ, ਵੇਖ
ਮੈਂ ਐਨੇ ਵਰਿਆਂ ਬੇ ਤੇਰੀ ਟਾਹਲ ਕਰਦਾ ਹਾਂ, ਤੇ ਤੇਰਾ ਹੁਕਮ ਕਦੇ ਨਹੀਂ
ਮੋੜਿਆ॥ ਪਰ ਤੈਂ ਮੈਨੂੰ ਕਦੇ ਇੱਕ ਪੱਟੇਰਾ ਬੀ ਨਾਂ ਦਿੱਤਾ, ਜੇ ਮੈਂ ਆਪ
ਣਿਆਂ ਬੇਲੀਆਂ ਨਾਲ ਖੁਸੀ ਕਰਦਾ॥ ਪਰ ਜਦ ਤੇਰਾ ਏਹ ਪੁੱਤ ਆ-
ਇਆ, ਜਿਸਨੇ ਤੇਰਾ ਸਾਰਾ ਧਨ ਕੰਜਰੀਆਂ ਨਾਲ ਉਡਾਇੱਤਾ, ਤੈਂ
ਓਹਦੇ ਲਈ ਮਮਾਨੀ ਕੀਤੀ॥ ਪਰ ਓਹਨੂੰ ਓਸਨੂੰ ਆਖਿਆ, ਪੁੱਤ
ਤੂੰ ਸਭਾ ਮੇਰੇ ਨਾਲ ਹੈਂ, ਅਤੇ ਮੇਰਾ ਸੰਬੰਧ ਕੁੱਝ ਤੇਰਾ ਹੈ॥ ਪਰ ਖੁਸੀ
ਕਰਨੀ ਅਰ ਅਨੰਦ ਹੋਣਾ ਜੋਗ ਸੀ॥ ਕਿਉਂ ਜੋ ਇਹ ਤੇਰਾ ਭਰਾ
ਮੋਇਆ ਸੀ ਤੇ ਫੇਰ ਜੀਉ ਪਿਆ ਹੈ; ਅਰ ਗੁਆਚ ਗਿਆ ਸੀ ਤੇ
ਲੁਭ ਪਿਆ ਹੈ॥

[No 2]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

MAJHI DIALECT

(DISTRICT, AMRITSAR)

SPECIMEN I.

ਇੱਕ ਮਨੁੱਖਦੇ ਦੋ ਪੁੱਤ ਸੇ। ਅਤੇ ਛੋਟੇਨੇ ਉਨਾਂ ਵਿੱਚੋਂ ਆਪਣੇ ਪਿਉਨੂੰ ਆਖਿਆ, ਬਾਪੂਜੀ, ਮਾਲਦੀ ਵੰਡ ਜਿਹੜੀ ਮੈਨੂੰ ਆਉਂਦੀ ਹੈ ਦੇਉ। ਅਤੇ ਉਸਨੇ ਉਨਾਂਨੂੰ ਆਪਣੀ ਜਦਾਤ ਵੰਡ ਦਿੱਤੀ। ਅਰ ਥੋੜੇ ਦਿਨਾਂ ਪਿੱਛੋਂ ਛੋਟਾ ਪੁੱਤ ਸੱਬੋ ਕੁਜ ਕੱਠਾ ਕਰਕੇ ਦੁਰਾਡੇ ਦੇਸਨੂੰ ਚਲਿਆ ਗਿਆ, ਅਰ ਉੱਥੇ ਆਪਣਾ ਧਨ ਵੈਲਦਾਰੀ ਵਿਚ ਗੁਆ ਦਿੱਤਾ। ਅਤੇ ਜੱਦੋਂ ਸੱਬੋ ਕੁਜ ਖਰਚ ਕਰ ਚੁਕਿਆ, ਤਾਂ ਉਸ ਦੇਸ ਵਿੱਚ ਵੱਡਾ ਕਾਲ ਆ ਪਿਆ। ਅਰ ਉਹ ਮੁਤਾਜ ਹੋਣ ਲੱਗਾ। ਅਤੇ ਉਹ ਉਸ ਦੇਸਦੇ ਕਿਸੇ ਰਹਣਵਾਲੇਦੇ ਕੋਲ ਜਾਕੇ ਕਾਂਮਾਂ ਰਹਿ ਪਿਆ। ਅਰ ਉਸਨੇ ਉਹਨੂੰ ਆਪਣੀਆਂ ਧੈਲੀਆਂ ਵਿਚ ਸ਼ੁਰ ਚਾਰਣ ਲਈ ਘੋਲਿਆ। ਅਰ ਜਿਹੜੇ ਛਿੱਲੜ ਸ਼ੁਰ ਖਾਦੇ ਸੀ ਉਹ ਉਨਾਂ ਨਾਲ ਆਪਣਾਂ ਵਿੱਡ ਭਰਨਾ ਚਾਂਹੁੰਦਾ ਸੀ ਪਰ ਕਿਨੇ ਉਸਨੂੰ ਨਾ ਦਿੱਤੇ। ਅਰ ਜਦ ਸੁਰਤ ਵਿਚ ਆਇਆ, ਤੇ ਆਖਿਆ, ਮੇਰੇ ਪਿਉਦੇ ਕਿਨੇ ਹੀ ਕਾਮਿਆਨੂੰ ਵਾਢਰ ਰੋਟੀਆ ਹਨ, ਅਰ ਮੈਂ ਭੁੱਖਾ ਮਰਦਾ ਹਾਂ। ਮੈਂ ਉਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਜਾਂਵਾਂਗਾ, ਅਰ ਉਸਨੂੰ ਆਖਾਗਾ। ਬਾਪੂਜੀ ਮੈਂ ਰੱਬਦਾ ਅਤੇ ਤੇਰੇ ਅੱਗੇ ਗੁੱਨਾਹ ਕੀਤਾ ਹੈ। ਅਰ ਹੁਣ ਮੈਂ ਇਸ ਜੋਗਾ ਨਹੀਂ ਜੋ ਵੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ। ਮੈਨੂੰ ਆਪਣਿਆਂ ਕਾਮਿਆਂ ਵਿੱਚੋਂ ਇੱਕ ਜਿਹਾ ਰੱਖ। ਸੋ ਉਹ ਉਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਆਇਆ। ਪਰ ਉਹ ਅਜੇ ਦੂਰ ਸੀ ਜੋ ਉਹਦੇ ਪਿਉਨੇ ਉਹਨੂੰ ਵੇਖਿਆ ਤੇ ਉਸਨੂੰ ਤਰਸ ਆਇਆ ਦੌੜ ਕੇ ਗਲ ਲਗਿਆ ਅਰ ਉਹਨੂੰ ਚੁੰਮਿਆਂ। ਅਤੇ ਪੁੱਤਨੇ ਉਹਨੂੰ ਆਖਿਆ, ਬਾਪੂਜੀ ਮੈਂ ਰੱਬਦਾ ਅਰ ਤੇਰੇ ਅੱਗੇ ਗੁੱਨਾਹ ਕੀਤਾ ਹੈ, ਹੁਣ ਮੈਂ ਇਸ ਜੋਗਾ ਨਹੀਂ ਜੋ ਵੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ। ਪਰ ਪਿਉਨੇ ਆਪਣੇ ਚਾਕਰਾਂਨੂੰ ਕਿਹਾ, ਸਬਤੋਂ ਚੰਗੇ ਲੀੜੇ ਕਢ ਕੇ ਇਹਨੂੰ ਪੁਆਓ, ਅਰ ਇਹਦੀ ਹੱਥੀਂ ਛਾਪ ਤੇ ਪੈਰੀਂ ਜੁੱਤੀ ਪਾਓ। ਅਤੇ ਖਾਈਯੇ ਤੇ ਖੁਸੀਆ ਮਨਾਈਯੇ। ਕਿਉਂ ਜੋ ਇਹ ਮੇਰਾ ਪੁੱਤ ਮੋਇਆ ਸੀ ਤੇ ਵੇਰ ਜਿਉ ਪਿਆ ਹੈ, ਗੁਆਚ ਗਿਆ ਸੀ, ਤੇ ਲਭ ਪਿਆ ਹੈ। ਸੋ ਉਹ ਲੱਗੇ ਖੁਸੀਆ ਕਰਨ ॥

ਪਰ ਉਹਦਾ ਵੱਡਾ ਪੁੱਤ ਧੈਲੀ ਵਿਚ ਸੀ। ਜਦ ਉਹ ਆਕੇ ਘਰਦੇ ਨੇੜੇ ਆਪੜਿਆ, ਤਾਂ ਰਾਗ ਨਾਚਦੀ ਅਵਾਜ਼ ਸੁਣੀ। ਤਦ ਨੌਕਰਾਂ ਵਿੱਚੋਂ ਇੱਕਨੂੰ ਸੱਦ ਕੇ ਪੁੱਛਿਆ, ਇਹ ਕੀ ਗਲ ਹੈ। ਅਤੇ ਉਸਨੇ ਉਹਨੂੰ ਆਖਿਆ, ਤੇਰਾ ਭਰਾ ਆਇਆ ਹੈ, ਅਰ ਤੇਰੇ ਪਿਉਨੇ

ਮਮਾਨੀ ਕੀਤੀ ਹੈ । ਕਿਉਂ ਜੋ ਓਸਨੂੰ ਰਾਜੀ ਬਾਜੀ ਪਾਇਆ । ਅਰ ਓਹ ਗੁੱਸੇ ਹੋਇਆ, ਅਤੇ ਅੰਦਰ ਜਾਣਨੂੰ ਓਸਦਾ ਜੀ 'ਨਾ ਕੀਤਾ । ਤਾਂ ਉਹਦਾ ਪਿਉ ਬਾਹਰ ਆਣਕੇ ਉਹਨੂੰ ਮਨਾਉਣ ਲੱਗਾ । ਅਰ ਉਹਨੈ ਆਪਣੇ ਪਿਉਨੂੰ ਉੱਤਰ ਵਿਚ ਆਖਿਆ, ਵੇਖ ਮੈਂ ਐਨੇ ਵਰ੍ਹਿਆਂ ਥੋਂ ਤੇਰੀ ਟਹਲ ਕਰਦਾ ਹਾਂ, ਤੇ ਤੇਰਾ ਹੁਕਮ ਕਦੇ ਨਹੀਂ ਮੋੜਿਆ । ਪਰ ਤੈਂ ਮੈਨੂੰ ਕਦੇ ਇੱਕ ਪੱਠਰਾ ਬੀ ਨਾਂ ਦਿੱਤਾ, ਜੋ ਮੈਂ ਆਪਣਿਆ ਬੇਲੀਆਂ ਨਾਲ ਖੁਸੀ ਕਰਦਾ । ਪਰ ਜਦ ਤੇਰਾ ਏਹ ਪੁੱਤ ਆਇਆ, ਜਿਸਨੈ ਤੇਰਾ ਸਾਰਾ ਧਨ ਕੰਜਰੀਆਂ ਨਾਲ ਉਡਾ ਦਿੱਤਾ, ਤੈਂ ਉਹਦੇ ਲਈ ਮਮਾਨੀ ਕੀਤੀ । ਪਰ ਉਹਨੈ ਓਸਨੂੰ ਆਖਿਆ ਪੁੱਤ ਤੂੰ ਸਦਾ ਮੇਰੇ ਨਾਲ ਹੈਂ ਅਤੇ ਮੇਰਾ ਸੱਬੋ ਕੁੱਜ ਤੇਰਾ ਹੈ । ਪਰ ਖੁਸੀ ਕਰਨੀ ਅਰ ਅਨੰਦ ਹੋਣਾ ਜੋਗ ਸੀ । ਕਿਉਂ ਜੋ ਇਹ ਤੇਰਾ ਫਰਾ ਮੋਇਆ ਸੀ ਤੇ ਫੇਰ ਜੀਉ ਪਿਆ ਹੈ, ਅਰ ਗੁਆਚ ਗਿਆ ਸੀ ਤੇ ਲਭ ਪਿਆ ਹੈ ॥

[No 2]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

MĀJHI DIALECT

(DISTRICT, AMPHISAR)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ikḥ manukkhdē dō putt sē Atī chhōtōnn unī vichhō
One man-of two sons were And the-younger-by them from-among
 āpnē piunū ākhiā, 'bāpū-jī, māldi wand jhri m unū
his-own father-to it-was-said, 'father-dear, property-of shore which me to
 āundi-hai dēu' Atē usnai unānū āpnī padit wand
coming-is give' And him-by them-to his-own possessions having-divided
 ditti Ar thōrē dinā pichchhō chhōtā putt sabho kuj
was-given And a-few days afterwards the-younger son all anything
 katthā kar-kē durādē dēsū chahiā-gī, ar otthi ipnī
together made-having a-distant country-to went-away, and there his own
 dhan wail-dārī vich guā dittā Atē jaddō sabhō kuj kharach
wealth profligacy in was-lost And when all anything expended
 kar-chukhiā, tū us dēs vich waddā kīl ā-pi, ar
was-made-completely, then that country in a-great famine fell, and
 ōh mutāj hōn laggā Atē uh us dēdē kīl rahi-wāle
he needy to-be began And he that country-of a-certain dweller-of
 kōl jā-kē kāmū rahi-piā Ar ōnai unū ipnī pahī
near gone-having labourer remained And him-by him for his-own fields
 vich sūr chāran-lai ghaliā Ar jhri chhullar sūr
in swine feeding-for it-was-sent And what huts the wise
 khāndē-sī uh unā nāl āpnā dhudd bharnā chhūndā-sī, par
eating-were he those with his-own belly to-fill wishing-was, but
 kinē ōsnū nā dittē Ar jad surat vich nī,
by-anyone him-to not they-were-given And when memory in he was,
 tē ākhiā, 'mērē piulē kinē-hi kīmmūnū wāj' ar
then it-was-said, 'my father-of how-many-even labourers-to sufficient
 rōtiā han, ar māi bhukkhā mardā-hī Māi utthi āpnī pū
loaves are, and I hungry dying-am I arisen-labourer my own fetter
 kōl jāwāgā, ar ōsnū ākhīgā, "bāpū-n, māi Rājī, ar
near will-go, and him-to I-will-say, "father-dear, I am Grief and

tērē aggē gunnāh kitā-hai, ar hun maĩ is jōgā nahĩ
of-thee in-front sin done-is, and now I this worthy (am-)not
 jō phēr tērā putt sadāwā Mainĩ āpnā kāmā
that again thy son I-may-be-called, Me (thine-own) labourers
 vichchō ikk jīhā rakkh ”” Sō ōh uth-kē āpnē piū
from-among one like keep ”” So he arisen-having his-own father
 kōl āiā Par ōh ajē dūr sī jō uhdē piunai ōhnũ
near came But he still distant was that him-of the-father-by him-for
 vėkhiā, tē ōsnũ taras āiā daur-kē gal
it-was-seen, and him-to compassion came run-having (on-) the-neck
 lagiā, ar uhnũ ohummiā Atē puttnai uhnũ ākhiā,
he-was-attached, and him-for it-was-kissed And the-son-by him-to it-was-said,
 ‘bāpū-jī, maĩ Rabbdā ar tērē aggē gunnāh kitā-hai, hun maĩ
‘father-dear, by-me God-of and of-thee in-front sin done-is, now I
 is jōgā nahĩ jō phēr tērā putt sadāwā’ Par
this worthy (am-)not that again thy son I-may-be-called’ But
 piunai āpnē chākranũ kihā, ‘sab-tō changē lirē
the-father-by his-own servants-to it-was-said, ‘all-than good garments
 kadhi-kē ihnũ puāo, ar ihdī hatthĩ
taken-out-having this-one-to cause-to-put-on; and this-one-of on-the-hands
 chhāp, tē pairĩ juttī pāo, atē khāiyē tē khusiā
a-ring, and on-the-feet shoes put-on; and we-may-eat and rejoicings
 manāiyē, kiũ-jō ih mērā putt mōiā sī, tē phēr
we-may-celebrate, because-that this my son dead was, and again
 jīū-piā-hai, guāch giā sī, tē labh-piā-hai’ Sō ōh laggē
alive-fallen-is, lost gone was, and found-fallen-is.’ So they began
 khusiā kaian.
rejoicings to-make

Par ōhdā waddā putt pailī vich sī Jad
But him-of the-great son the-field in was When
 ōh ā-kē ghardē nērē apariā, tē rāg nāohdī awāj
he come-having the-house-of near arrived, then music dance-of sound
 sunī Tad naukrā vichchō ikknũ sadd-kē puchchhiā,
was-heard Then the-servants from-among one-to called-having it-was-asked,
 ‘ih kī gall hai?’ Atē ōsnai ōhnũ ākhiā, ‘tērā bharā
‘this what matter is?’ And him-by him-to it-was-said, ‘thy brother
 āiā-hai, ai tērē piunai mamānī kitī-hai, kiũ-jō ōsnũ
come-is, and thy father-by a-feast made-is, because-that him-for
 rājī-bājī pāiā’ Ar ōh gussē hōiā, atē andar jānnũ
safe-and-sound it-was-found’ And he angry became, and within going-for
 ōsdā jī nā kitā Tē uhdā piū bāhar ān-kē
him-of the-mind not was-made. Then him-of the-father outside come-having-

uhnū manāun laggā Ar uhnai āpnē puṇṇi uttar nich
him-to to-remonstrate began And him-by his-own father-to answer in
 ākhuā, - 'vēkh, māi aṇē warhuā-thō tērī tabal kard-i-hī, to
it-was-said, 'see, I these-many years-from thy service doing-est, and
 tērā hukam kadē nahī mōriā Par tāi maruṇṇi kade iḥ
thy order ever not was-turned-aside But by-thee me-to ever a
 pathorā bī nā dittā, jō māi āpnī bīlī nā khusi
had even not was-given, that I my-own friends with rejoicing
 kardā Par jad tērā ch put (for putt) āra, jīnai tērī sara
might-have-made But when thy this son came, whom by thy all
 dhan kañjariā nāl udā-dittā, tāi uhdē lai mamāni kiti
wealth harlots with was-squandered, by-thee him-of for a-fact was made'
 Par uhnai ōsnū ākhuā, 'putt, tū sadā mīri nāl harī, to
But him-by him-to it-was-said, 'son, thou always of-me with art, and
 mērā sabbū kujj tērā hai Par khusi karnī, ar anand
mine all anything thine is But rejoicing to-be-done, and joy
 honā jōg sī, kīṇ-jō ih tērā bharā moni sī, to
to-be-become proper was, because-that this thy brother dead was, and
 phēr jīṇ-piā-hai, ar guāch piā-sī, tō lābh-pri-hai'
again alive-fallen-is, and lost fallen-was, and found-fallen-is'

[No 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJABI.

MAJHI DIALECT.

(DISTRICT, AMRITSAR.)

SPECIMEN II.

ਗੱਲਾਂ ਸੁਣਕੇ ਸਾਹਬਾਂਦੀਯਾਂ ਕਾਂ ਜਾਂਦੇ ਸਰਮਾ ।
 ਭੁਖਿਆਂ ਚੁੰਜਾਂ ਮਾਰੀਆਂ ਪਰੀਂ ਨ ਉੱਡਾ ਜਾ ॥ ੧ ॥
 ਮੋਇਆਂਦਾ ਮਾਸ ਨ ਵੱਡ ਦੇ ਪੌਹਚ ਕੇ ਲੈਂਦੇ ਖਾ ।
 ਨਾਲ ਜਰਾਨਾ ਜੱਟਦੇ ਨਾ ਲਈ ਪੱਗ ਵਰਾ ॥ ੨ ॥
 ਚੰਗੀ ਕਰ ਬਹਾਲੀਏ ਪੇੜੇ ਲਏ ਚੁਰਾ ।
 ਸੋਹਨੀ ਸੂਰਤ ਬਾਵਰੀ ਜਲ ਕੇ ਹੋਣੀ ਸਵਾਹ ॥ ੩ ॥
 ਉਹਦਾ ਝੁਰਾ ਨ ਤੱਕੀਏ ਜਿਹਦਾ ਲਈਏ ਲੂਣ ਖਾ ।
 ਜੇ ਧੀ ਉਂਦੀ ਅਸੀਲਦੀ ਜੰਡ ਨਾਲ ਲੈਂਦੀ ਢਾਹ ॥ ੪ ॥
 ਮੋਇਆ ਮਿਰਜਾ ਸੁਣ ਕੇ ਬੈਠੀ ਕੰਡ ਭੁਵਾ ।
 ਗੱਰ ਪੁਛੈਂਦੀ ਤੁਧਨੂੰ ਮੈਰੇ ਜਾਣਾ ਯਾ ॥ ੫ ॥
 ਝੂਠੇ ਘਰਨੂੰ ਵੱਡ ਦੇ ਸੱਚੇ ਵਲ ਜਾ ।
 ਵੇਕੜਦਾ ਘੋਲ ਹੋ ਪਿੰਡੇ ਪਾਨੀ ਪਾ ॥ ੬ ॥
 ਜਟ ਮਰ ਗਿਆ ਤੂੰ ਜੀਉਂਦੀ ਲੱਖ ਲਾਨਤ ਤੇਰੇ ਭਾ ।
 ਕਾਂਵਾਂ ਬੋਲੀ ਮਾਰੀਆਂ ਸਾਹਬਾਂ ਮਰੀ ਕਟਾਰੀ ਖਾ ॥ ੭ ॥
 ਲੋਕਾਂ ਪਈਆਂ ਰਹੀਆਂ ਹੇਠਾਂ ਜੰਡਦੇ ਝੁਤ ਵੜੇ ਭਿਸਤੀਂ ਜਾ।
 ਕੋਈ ਮੁਸਾਫ਼ਰ ਮਰ ਗਿਆ ਕਿਨੇ ਨ ਮਾਰੀ ਧਾ ॥ ੮ ॥
 ਭਾਈ ਹੁੰਦੇ ਬੋਹੜਦੇ ਦੁਖ ਲੈਂਦੇ ਵੇਡਾ ।
 ਬਾੜ ਭਰਾਵਾਂ ਜਟ ਮਾਰਿਆ ਕਿਨੇ ਨਕੀਤੀ ਹਮਰਾ ॥ ੯ ॥
 ਬੋਹੜੋਂ ਮਿਰਜਿਆ!!

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJABI

MAJHI DIALECT

(DISTRICT, AMRITSAR)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Gallā	sun-kē	Sāhbāḍīyā	kā	jāndē	सरि
<i>The-woods</i>	<i>heard-having</i>	<i>Sāhbān-of</i>	<i>the-crows</i>	<i>(icere-)going</i>	<i>ashamed</i>
‘Bhukkhiā	chujjā	māriā,	parī	na	uddā-jī (1)
‘ <i>Hungry</i>	<i>beaks</i>	<i>icere-struck,</i>	<i>by-feathers</i>	<i>not</i>	<i>it-could-be-flown</i> (1)
‘Mōiāḍā	mās	na	chhadd-dē,	paūhach-kē	lanḍe-khā
‘ <i>The-dead-of</i>	<i>flesh</i>	<i>not</i>	<i>having-left,</i>	<i>arrived-having</i>	<i>ice-ate-up</i>
‘Nāl	jarānā	Jatdē,	nā	lāi	pagg
‘ <i>With</i>	<i>love</i>	<i>the-Jat-of,</i>	<i>not</i>	<i>was-taken</i>	<i>turban</i>
					<i>having exchanged</i> (2)
‘Changī	kar	bahālī-ē,	pēdē	lāē	churī
‘ <i>Good</i>	<i>having-made</i>	<i>thou-caused-to-sit-art,</i>	<i>dough</i>	<i>taken</i>	<i>having-stolen</i>
‘Mōh-nī	sūrat,	bāwarī,	jal-kē	hōnī	sawāh (3)
‘ <i>Lovely</i>	<i>form,</i>	<i>O-mad-one,</i>	<i>burnt-being</i>	<i>is-to-become</i>	<i>ashes</i> (3)
‘Uhdā	burā	na	takki-ē,	jūhdā	lāi-ē
‘ <i>Him-of</i>	<i>evil</i>	<i>not</i>	<i>thought-is,</i>	<i>ichom-of</i>	<i>been-taken-is</i>
‘Jē	dhī	hundī	asildī,	jand	nāl
‘ <i>If</i>	<i>daughter</i>	<i>thou-hadst-been</i>	<i>noble(-caste)-of,</i>	<i>jan’d</i>	<i>with</i>
	lanḍī	phāh	(1)		
	<i>thou-wouldst-have-taken</i>	<i>hanging</i>	(4)		
‘Mōiā	Mirjā	sun-kē,	baithī	land	bhuwā
‘ <i>Dead</i>	<i>Mirza</i>	<i>having-heard,</i>	<i>seated</i>	<i>the-bael</i>	<i>was-turned</i>
‘Gōr	puchhāndī	“tūdhnū	mai-thē	jānā-ā”	(5)
‘ <i>The-grave</i>	<i>(is-)asking</i>	<i>“thee-to</i>	<i>me-near</i>	<i>to-be gone-is”</i>	(5)
‘Jhūthē	gharnū	chhadd-dē,	sachchī	wal	jā
‘ <i>The-untie</i>	<i>home</i>	<i>abandon,</i>	<i>the-true-one</i>	<i>towards</i>	<i>go</i>
‘Chhēkardā	ghol	hai,	pindē	pānī	pā (6)
‘ <i>The-last-of</i>	<i>combat</i>	<i>is,</i>	<i>on the-body</i>	<i>water</i>	<i>put</i> (6)
‘Jat	mar-grā,	tū	jūndī,	lakkh	linat
‘ <i>The-Jat</i>	<i>is-dead,</i>	<i>thou</i>	<i>art-alive,</i>	<i>100,000</i>	<i>curries</i>
					<i>of-these</i>
Kāwā	bōli	māriā,	Sāhbā	marī	katārī
<i>The-crows’</i>	<i>word</i>	<i>struck,</i>	<i>Sāhbān</i>	<i>died</i>	<i>dagger</i>
					<i>eating</i> (7)

Lōthā̃ paīā̃ rahīā̃ hēthā̃ janddē, but warē Bhistī jā
The-corpses fallen remained below the-jand-of, spirits entered Heaven having-gone.

‘Kōī musāphar mar-giā,’ kinē na mārī dhā. (8)

‘Some wayfarer died,’ by-anyone not was-struck alas (8)

Bhāī hundē bauhardē, dukh laindē wandā
Brothers if-there-had-been they-would-have-come, grief they-would-have-taken a-share

Bājh bharāwā̃ Jat māriā, kinē na kīti ham-rā (9)
Without brothers the-Jat was-killed, by-anyone not was-made help (9)

Bauhariō Mirjā !

Return Murza !

FREE TRANSLATION OF THE FOREGOING.

(Sāhbān, beloved of Mirzā the Jatt, finds his corpse under a jand tree, being eaten by crows She reproaches them)

1 When they heard Sāhbān's words, the crows became ashamed 'When our wings could not carry us further, and we were compelled by hunger, we pecked at his body

2 'It is not our custom to leave untouched the flesh of a corpse, and so when we came here we ate it We had no special bond of love with him, nor had we exchanged turbans in token of brotherhood

3 'He thought thee to be good and faithful, and seated thee (by his hearth), but thou hast stolen the unbaked dough¹ Mad one, thy beauteous body will some day be burnt to ashes

4 'Slight not thou him whose salt thou hast eaten If thou hadst been a daughter of a noble caste, thou wouldst have hanged thyself from the jand tree at whose foot thy lover lieth

5 'When thou heardest of his death thou didst sit with thy face turned away from him, while the grave is calling to thee, "To me, to me, must thou come."

6 'Forsake thou the false home of this world, and seek thou the true home of death There is but one struggle, the last one, left for thee Cast thou the funeral water on thy form²

7 'The Jatt is dead, and thou art still alive. For this may a hundred thousand curses light on thee' When she heard the taunts of the crows, Sāhbān drew her dagger and killed herself

8. Their bodies remained lying under the jand tree, but their souls went to heaven No one cried alas! for them, for their bodies lay unrecognised as those of passing travellers in a foreign land

9 Had he had brothers they would have come to share his sorrows. The Jatt died brotherless, and no one came to help him

Alas, Return thou, Mirzā !

¹ The crows mean that Mirzā had no special claim of affection on them, but that he had upon her That she was avoiding the payment of this claim by not killing herself by his corpse He had thought her faithful, but, by her being still alive, she was showing herself unfaithful She was like a faithless wife, whom her husband puts in charge of the oven, and who, instead of baking the bread, steals the unbaked dough and eats it Why hesitate to die She must die some day

² An allusion to the washing of a Musulman's body before burial.

The following ballad deals with the marriage of Nau Nihāl Singh in 1837 A.D. The Kharak Singh mentioned in the poem was the successor of Ranjit Singh and reigned for three months, being deposed by his son Nau Nihāl Singh in 1840. Kharak Singh did not die on the battle field but in his bed, and there were suspicions that he was poisoned.

Nau Nihāl married Jas-kaur, the daughter of Shām Singh of Atari, who afterwards died gallantly fighting the British at Sohraon in 1846. This is probably the "black fate" referred to in verse 4.

Nau Nihāl himself was killed on the day of his father's cremation by an archway falling upon him.

[No 4]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAŪJĀBĪ

MĀJHĪ DIALECT

(DISTRICT, LAHORE)

SPECIMEN III:

(GURMUKHĪ CHARACTER)

ਚੜ੍ਹਿਆ ਚੇਤ੍ਰ ਪਈ ਪੁਹਾਰ। ਯਾਰੋ ਵੱਡੀ ਹੋਈ ਸਰਕਾਰ। ਧਮਕੇ ਕਾਬੁਲ ਤੇ ਕੰਧਾਰ
ਡੇਰੇ ਘੱਤੇ ਅਟਕੋ ਪਾਰ ॥

ਵੱਡਾ ਖੜਕ ਸਿੰਘ ਸਰਦਾਰ। ਤੂੰ ਕਿਉਂ ਬੈਠਾ ਮੌਤ ਵਿਸਾਰ। ਉ ਵੀ ਚੜ੍ਹਿਆ ਨਾਲ
ਕਰਾਰ। ਓੜਕ ਚੱਲਨਾ ॥

ਚੇਤੋਂ ਫੇਰ ਆਈ ਵਸਾਖੀ। ਤੇ ਸਰਕਾਰ ਵੱਡੀ ਮਸਤਾਕੀ। ਸੁੰਦਰ ਬਨ ਬਨ
ਆਵਨ ਹਾਥੀ। ਨਜਰਾ ਲੈ ਲੈ ਮਿਲਨ ਸੁਗਾਤੀ। ਸੂਬੇ ਰਲ ਮਿਲ ਚੜ੍ਹਨ ਜਮਾਤੀ।
ਮੁੱਢੋਂ ਸਰਕਾਰਦੇ ॥

ਬੈਠੇ ਫੇਰ ਅਟਾਰੀ ਵਾਲੇ। ਚੰਗੇ ਚੰਗੇ ਸੱਦ ਬਹਾਲੇ। ਉਨਾਦੇ ਲੇਖ ਜੋ ਹੋ ਗਏ
ਕਾਲੇ। ਟਕੇ ਤੌਰਨ ਤੋਲਾ ਵਾਲੇ। ਢਿੱਲ ਨ ਲਾਵੇਂਦੇ ॥

ਰਾਣੀ ਜਸਕੌਰ ਘਰ ਜੇਮੀ। ਨੀਵੇਂ ਦੀਦੇ ਬੋਹਤ ਸਰਮੀ। ਉੱਚੇ ਲੇਖ ਤੇ ਚਿੱਤ
ਕਰਮੀਂ। ਭਰ ਭਰ ਥਾਲ ਵਗਾਵਣ ਦੌਮੀ। ਕਰਨ ਬੈਰਾਇਤਾਂ ॥

ਵਸਾਖੋਂ ਫੇਰ ਹੋਈ ਚਤਰਾਈ। ਬੇਟੀ ਸ਼ਾਮ ਸਿੰਘ ਘਰ ਜਾਈ। ਲਾਰੀ ਦੁੱਢ
ਕਰਨ ਕੁੜਮਾਈ। ਮੁਲਕ ਇਨਾਮ ਜੋ ਖਾਂਦੀ ਦਾਈ। ਮੁੱਢੋਂ ਸਰਕਾਰਦੇ ॥

ਹੁਣ ਜੇਠ ਮਹੀਨਾ ਚੜ੍ਹਿਆ। ਕੌਰ ਸਜਾਦਾ ਖਾਰੇ ਚੜ੍ਹਿਆ। ਫਲ ਮਿਲ ਫਾਈਆਂ
ਸਾਲੂ ਫੜਿਆ। ਓਨੂੰ ਰੂਪ ਸਵਾਯਾ ਚੜ੍ਹਿਆ। ਰਾਣੀ ਜਸਕੌਰ ਦਿਲ ਹਰਿਆ। ਸਟਨ
ਮਨਾਉਂਦੇ ॥

ਅੱਗੇ ਹੋਈ ਜਜ ਤਿਆਰ। ਚੜ੍ਹਿਆ ਮਾਝੇਦਾ ਸਰਦਾਰ। ਜਾਂਜੀ ਸੋਹਨੇ ਜਿਉਂ
ਗੁਲਜਾਰ। ਘੋੜੇ ਕੁੱਦਣ ਕੁਲ ਬਾਜਾਰ। ਲਾੜੇ ਪਹਨੀ ਵੇਰ ਤਲਵਾਰ। ਘੋੜੇ ਚੜ੍ਹਿਆ ਸਨ
ਹਥਿਆਰ। ਜੰਜ ਸੁਹਾਂਉਂਦੀ।

ਪਹਨ ਪੁਸਾਕਾਂ ਬੈਠਾ ਨ੍ਹਾਕੇ। ਦਿੱਤਾ ਤਿਲਕ ਪਰੋਹਤ ਆਕੇ। ਸੇਹਰਾ ਬਾਪ ਪਹਨਾਵੇ
ਆਕੇ। ਗਾਵਣ ਸੱਯਾਂ ਮੰਗਲ ਜਾਕੇ। ਸਗਨ ਮਨਾਂਉਂਦੀਆਂ॥

ਹੋਈ ਜੰਜ ਤਿਆਰ। ਸੂਬੇ ਚੜ੍ਹੇ ਬੇਸੁਮਾਰ। ਪਹਨ ਪੁਸਾਕਾਂ ਸਨ ਤਲਵਾਰ। ਵੰਡਣ
ਮੁਹਰਾਂ ਬੇਸੁਮਾਰ। ਲਾਗੀ ਲੇਕਰ ਹੋਏ ਨਿਹਾਲ। ਸੱਯਦ ਸਾਧੂ ਸਨ ਪਰਵਾਰ। ਲੇਨ
ਖੇਰਾਇਤਾਂ ਨਾਮ ਗੁਫਾਰ। ਦੇਨ ਅਸੀਸ ਭਰੇ ਭੰਡਾਰ। ਸਾਹਬ ਧਿਆਉਂਦੇ॥

[No 4]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJĀBĪ

MĀJHĪ DIALECT

(DISTRICT LAHORE)

SPECIMEN III

(PERSIAN CHARACTER)

چڑھیا جیتا پئی پُہار - یارو وڈی ہوئی سرکار - دھمکے کابل ے
 قندھار - ڈیرے کہتے اٹکوں پار *
 وڈا کھٹک سنگھ سردار - نوں کیوں بیٹھا موت وِسا - اُور وی
 چڑھیا نال قرار - اوزک چلدا *
 چیتوں بچر آئی وِسا کہی - ے سرکار وڈی مستاکی - سندر بن بن
 آرن ہانہی - ددراں لے لے ملں سوعانیں - موے رل مل چڑھن
 حماعتیں - مڈھو سرکار *
 بیٹے بمر آٹاری والے - چنگے چنگے سد بہالے - اُنان دِ لیکہ جو ہوگئے
 نالے - تکے نوزں نولاں والے - دُعل نہ لاوندے *
 راسی حس کور کھر حمی - بیوین دیدے بہت شرمین - اُچے
 'یکہ تے چت کرعیں - بچر نعر نیال وگاوں دمیں - کرن حیرانان -
 وِسا کہوں بچر ہوئی چترائی - بیٹی شام سنگھ گھر حائی -
 :ہی ڈھونڈے کیں کُٹمنائی - ملک انعام حو کھادی دائی - مڈھو
 سرکار دے *
 ۴۹

[No 4]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJĀBĪ

MĀJHĪ DIALECT

(DISTRICT, LAHORE)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION

Charluā	Chētr,	paī	puhār		
<i>Rose</i>	<i>Chait,</i>	<i>fell</i>	<i>showers</i>		
	Yārō,	waddī	hōī	Sarkār	
	<i>O-friends,</i>	<i>great</i>	<i>is</i>	<i>Sarlar</i>	
Dhamkē	Kābul	tē	Kandhār		
<i>Are-terrified</i>	<i>Kābul</i>	<i>and</i>	<i>Qandahār</i>		
	Dērī	ghattē	Atkō	pīr	1
	<i>Tents</i>	<i>ice-pitched</i>	<i>from-the-Indus</i>	<i>beyond</i>	1
Waddā	Kharak	Singh	sardār,		
<i>Great</i>	<i>Kharak</i>	<i>Singh</i>	<i>the-sardār,</i>		
	Tū	kiū	baṭhā	maut	visīr
	<i>Thou</i>	<i>thy</i>	<i>seated</i>	<i>death</i>	<i>forgetting</i>
U	vi	charluā	nāl	karār	
<i>He also</i>	<i>rose</i>	<i>with</i>	<i>firmness-of-mind</i>		
	Orak	challuā			2
	<i>In-the-end</i>	<i>it-must-be-gone</i>			2
	Chētō	phēr	āī	Wasakhī,	
	<i>From-Chait</i>	<i>again</i>	<i>came</i>	<i>the-first-day-of-Baisāl h,</i>	
	Tē	Sarkār	waddī	maṭākī	
	<i>And the Sarlār</i>	<i>great</i>	<i>being-pleased,</i>		
Sundar	ban	ban	āwan	hithī	
<i>Handsome</i>	<i>becoming</i>	<i>becoming</i>	<i>come</i>	<i>the-elephants</i>	
	Najrī	lai	lu	milan	sugīlī
	<i>Presents</i>	<i>taking</i>	<i>taking</i>	<i>they-receive</i>	<i>gifts</i>
Sūbē	ral-mul	charhan	jamūtī,		
<i>The-chiefs</i>	<i>jointly-with</i>	<i>start</i>	<i>bodies-of-men,</i>		
	Muddhō	Sarkārde			
	<i>With</i>	<i>the-Sarlār-of</i>			
	Baṭhē	phēr	Atārī-wālē		
	<i>Ice-seated</i>	<i>then</i>	<i>the-mer-of-Atārī</i>		

Aggē	hōi	jañi	tiār	
<i>Then</i>	<i>became</i>	<i>the-wedding-procession</i>	<i>ready</i>	
Charhā	Mājhā	Sardār		
<i>Mounted</i>	<i>the-Mājhā-of</i>	<i>the-Sardār</i>		
Jāji	sōhnē	jiū	guljār	
<i>The-members-of-the-procession</i>	<i>(are-)beautiful</i>	<i>like</i>	<i>a-gar-den</i>	
Ghōrē	kuddan	kul	bijir	
<i>Horses</i>	<i>leap</i>	<i>(in-)the-whole</i>	<i>bazaar</i>	
Lārē	phnī	phēr	talwār	
<i>By the-bridgroom</i>	<i>was-put-on</i>	<i>then</i>	<i>a-sword</i>	
Ghōrē	charhā	san	hathār	
<i>On-a-horse</i>	<i>he-mounted</i>	<i>with</i>	<i>arms</i>	
Jañi	suhāundi			8
<i>The-procession</i>	<i>(was-)appearing-beautiful</i>			8
Pahan	pusākā	bathā	nhākē	
<i>He-puts-on</i>	<i>garments</i>	<i>sat</i>	<i>bathed-having</i>	
Dittā	tilak	parohat	ākē	
<i>Was-given</i>	<i>a-for-head-mark</i>	<i>by-the-priest</i>	<i>come-having</i>	
Sāhrā	bāp	pahnāc	ākē	
<i>The-chaplet</i>	<i>the-father</i>	<i>puts-on(-him)</i>	<i>come-having</i>	
Gāwan	savā	mangal	jiū	
<i>They-sing</i>	<i>the-female-playmates</i>	<i>songs-of-joy</i>	<i>going-having</i>	
Sagan	manāundiā			9
<i>Good-omens</i>	<i>they-(are-)incoking</i>			9
Hōi	jañi	tiār		
<i>Became</i>	<i>the-procession</i>	<i>ready</i>		
Sūbē	charhē	bē-sunār		
<i>Governors</i>	<i>rode</i>	<i>innumerable</i>		
Pahan	pusākā	san	talwār	
<i>They-put-on</i>	<i>garments</i>	<i>with</i>	<i>sword</i>	
Wandan	muhrī	bē-sunār		
<i>They-distribute</i>	<i>gold-mohars</i>	<i>innumerable</i>		
Lāgi	lū-kar	hōc	mihāl	
<i>The-go-betweens</i>	<i>taken-having</i>	<i>became</i>	<i>prosperous</i>	
Sayyad	sādhn	san	parwar	
<i>Sayyads</i>	<i>Sādhn</i>	<i>with</i>	<i>families</i>	
Lēn	khairūtā	nām	Gafir	
<i>Take</i>	<i>alms</i>	<i>(in-)the-name(-of)</i>	<i>God</i>	
Dūn	asīs	bharē	bbandir	
<i>They-give</i>	<i>blessing</i>	<i>'may-be-full</i>	<i>the-store-house'</i>	
Sāhib	dhyāundē			10
<i>God</i>	<i>they-(are-)worshipping</i>			10

FREE TRANSLATION OF THE FOREGOING

1 The month of Chait has commenced, and showers have fallen My friends, great is the might of the (Sikh) Government Kābul and Qandahār tremble before it, and its tents are pitched beyond the Indus¹

2 Kharak Singh is a mighty chief Why art thou sitting at home, forgetting the death (that thou shouldst earn on the battlefield)² He arose in the firmness of his soul, for in the end all must die

3 After Chait has come the first of the month of Baisākh, and well is the Government pleased One by one come the glorious elephants Men receive presents and gifts, and in the train of the Government, start the troops with their chiefs

4 There are seated the men of Atārī³, made to sit are they in seats of honour Black is the fate before them, money do they give forth, each piece weighing a rupee No delay show they in their starting

5 Rānī Jaskaur was born in (Shām Singh's) house Bashful of eye was she, and very modest High was her fate written as one of lofty deeds, and (at her birth) trays full of pice were cast away in charity

6 (The searchers for a husband⁴ went forth, saying) 'wisdom comes to one born in Baisākh A daughter has been born in Shām Singh's house as they sought (for a fitting mate for) her betrothal From the Government did her nurse receive a whole tract of country for her reward

7 Now the month of Jēth has risen, and Prince Kaur Nau Nihāl has mounted the basket⁵ Jointly do his sisters-in-law seize the red cloth, and thereby enhance his beauty. Pleased is the heart of the Rānī Jaskaur, as they invoke good omens

8 Then became ready the marriage procession, and the Sardār of the Mājha mounted his horse All the members of the procession shone like a garden, as they made their steeds curvet through the bazaar Then the bridegroom donned his sword, and leaped full-armed upon his horse Glorious indeed then was the procession⁶

9 Then he bathed, and sat down after putting on his wedding garments The priest came and applied the *tilak*-mark to his forehead His father put on his head the wedding chaplet, and all the bride's playmates sang songs of joy, invoking happy omens

10 Then became ready the procession (home to the bridegroom's house) Governors of the country round rode in it innumerable They put on magnificent apparel and were girt with swords, as they scattered to the throng gold coins innumerable The marriage-menials took them up and became wealthy, while the Musalmān and Hindū mendicants with their families gathered alms in the name of The Great Forgiver In return they gave blessings, as they worshipped the Almighty, and cried, 'may your storehouse be ever full'

¹ Atāk, or Attock, is often used to signify the Indus, on which it is situated. Conversely, in the song of Rājā Rasāl the name of the river is employed to signify the city *Sindhī tō rēri ragarī*, *Atā! kār rēri phēḍ*, Indus is my city, and Atāk is my home

² The name of a village near Amritsar Atārī-wālā is a family name The Atārī-wālā are Shām Singh and his relations-

³ A *lā-ī* or *lā-ī* is a functionary at a marriage who is entitled to fees Most of them are menials Here the gobetwans who arrange the marriage are specially alluded to

⁴ The marriage ceremony of the young couple is being described At one period the bride and bridegroom sit on a basket and are bathed Another part of the ceremony consists in the female relations of the bridegroom seizing his cloth, which they refuse to let go till each is given a present

⁵ The order of events is not followed. This procession is that in which the bridegroom comes to the bride's home. On this occasion he comes armed on horseback, with a small boy, to act as a squire, behind him This looks like a survival of the old fashion of marriage by capture

PAÑJĀBĪ OF THE JULLUNDUR DOAB

The Jullundur Doab, or the country lying between the rivers Beas and Sutlej, includes the two districts of Jullundur and Hoshiarpur and the state of Kapurthala. The Pañjābī of this tract is locally known as Dōābī, but it differs hardly at all from the standard Pañjābī of Ludhiana.

In the hills to the north and east of Hoshiarpur there is a dialect locally called Pahārī, which on examination turns out to be nearly the same as ordinary Dōābī, only having a slight admixture of the idioms spoken in the Simla Hill States and in Kangra. The same dialect is spoken in the adjoining Simla Hill States of Kahlur (or Bilaspur) and Mangal, and is there known as Kahlūrī or Bilāspurī. We therefore arrive at the following estimate of the number of speakers of Dōābī in its various forms —

Ordinary Dōābī—	
Jullundur	90,817
Kapurthala	26,470
Hoshiarpur	848,655
	<hr/>
Hoshiarpur Pahārī	2,031,448
Kahlūrī of Kahlur	114,540
Kahlūrī of Mangal	91,700
	<hr/>
	1,661
	<hr/>
	297,721
	<hr/>
TOTAL	2,229,169

As a specimen of the ordinary Dōābī, I give a conversation between two villagers received from Hoshiarpur. The following remarks on the few peculiarities of the dialect are mainly based on this specimen, but also on other specimens received from other parts of the Doab.

The spelling is capricious. Thus we have both *rich* and *bich*, in , *handā* and *londā*, being. The letter *y* is often inserted after *i* before another vowel, or else substituted for the *i*. Thus, *hōiā*, or *hōyā*, become, *hōndiyā*, being (fem plur). In many cases short *i* is substituted for long *ī*, as in *hōiā* for *hōīā* (fem pl). Cerebral letters are employed capriciously. Thus, *baid*, a bullock, but *nāl*, not *nāl*, with. So, *hōnā*, not *hōnā*, to be, *ānā*, to come, *bījānā*, to sow. Double letters at the end of a word are simplified. Thus, *rich*, not *richch*, in, but *richchō*, from in, *gal*, not *gall*, a thing, a word, pl. *gallā*, *hath*, not *hatth*, a hand, *ghat* for *ghatt*, decrease.

In *lamīn-kān*, we have *kān* used as a sign for the dative. Compare the *lāhā* of *kan*. *Kuj* is 'anything,' not *kujh*. As in Amritsar, 'these' is *hī* not *hī*.

The form *haī* for the first person singular of the present of the verb *hā* is peculiar to this part of the Punjab.

Note the contracted form *gayyā*, gone (plur fem).

The initial consonant of *rich*, in, is often elided, as in Amritsar and Ludhiana.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

DIALECT OF JULLUNDUR DOAB.

(DISTRICT HOSHIARPUR)

ਭਾਨੇ ਤੇ ਵਰਯਾਮੇ ਵਿਚ ਏਹ ਗੱਲਾਂ ਹੁੰਦਿਆ ਸੀ ॥

ਭਾਨਾ-ਭਾਈ ਦੱਸੋ ਕਿੱਥੋਂ ਆਨਾ ਹੋਯਾ ॥

ਵਰਯਾਮਾ-ਮੁੰਡੇਦੇ ਸੌਹਰਿਆਂ ਵਲ ਗਏ ਸੀ। ਔਥੇ ਇੱਕ ਬਲ੍ਹਦੀ ਦਸ ਪੌਦੀ ਸੀ। ਬਲ੍ਹਦ ਤਾਂ ਚੰਗਾ ਹੈ ਪਰ ਮਾਰ ਖੁੰਡ ਹੈਗਾ। ਉਹਦੇ ਸੱਲਾਯਾਂ ਵਾਂਗ ਸਿੰਗ ਹਨ। ਰੰਗ ਗੋਰਾ। ਦੌਂਦਾ ਹੈ। ਪਰ ਮੁੱਲ ਬੱਡਾ ਮੰਗਦੇ ਹਨ ਚਾਲੀ ਰੁਪਏ। ਏਹ ਮੁੱਲ ਖਰਚਨਦੀ ਫੁਰਸਤ ਨਹੀਂ ਹੈ। ਭਾਈ ਕੀ ਕਰਿਯੇ। ਪੈਲੀ ਕੁਜ ਨਾ ਨਿਕਲੀ। ਤਿਨ ਕਨਾਲ ਜਮੀਨ ਬਿੱਚੋਂ ਚਾਰ ਪੁਲਿਆਂ ਹੋਇਆ। ਏਹਦੇ ਵਿੱਚੋਂ ਕੀ ਖਾਈਏ ਤੇ ਕੀ ਵਰਤਾਈਏ। ਜੇਹਦੇ ਨਾਲ ਕਮੀਨ ਕਾਨ ਬੀ ਬਰੋ ਨਹੀਂ ਸਾਨੇ। ਉਹ ਗਲ ਹੋਈ।

ਗਾਂਉਂਦੀਦਾ ਸੰਘ ਪਾਟਾ।

ਪੱਲੇ ਨ ਪਿਯਾ ਸੇਰ ਆਟਾ।

ਕਰਮ ਹੀਨ ਖੇਤੀ ਕਰੇ।

ਬਲ੍ਹਦ ਮਰੇ ਟੋਟਾ ਪੜੇ।

ਛੇ ਮਹੀਨੇ ਮਰ ਭਰਕੇ ਇਨ੍ਹਾਂ ਚਾਰ ਪੁਲਿਆਦਾ ਮੂੰਹ ਦੇਖਿਆ। ਪਾਣੀ ਸਿੰਜਦੀ ਯਾਂਦੇ ਹਥ ਅੰਬ ਗਏ ਤਾਂ ਸੰਘਾ ਬੈਹ ਗਿਯਾ। ਅੱਗੇ ਰਬਦੀ ਕੀ ਮਰਜੀ ਹੋਈ ਹੈ। ਇਕ ਗਰੀਬੀ ਦੂਜੀ ਬਰਖੁਰਦਾਰੀ। ਜੇ ਪੁਲਿਆਂ ਬੋਝਿਆ ਸੀ, ਤਾਂ ਝਾੜ ਬੀ ਘਟ ਝੜਿਆ ਦਾਨਾ ਪਤਲਾ ਹੈ। ਖਬਰਾ ਦਾਨਿਆਂਨੂੰ ਕੀ ਹੋਇਆ। ਰਬਦਿਆਂ ਗੱਲਾਂ ਲਖਿਆਂ ਨਹੀਂ ਜਾਂਦਿਆਂ। ਭਾਨਾ ਭਾਈ ਫੱਗਣ ਮਹੀਨੇ ਜੇਹੜਾ ਝੋਲਾ ਵੱਗਿਆ ਸੀ। ਉਹਦੇ ਨਾਲ ਕਣਕਾਂ ਪਤਲਿਆਂ ਪੈ ਗੈਯਾਂ। ਕਣਕਾਂ ਕੀ ਕਰਨ ਜਦ ਉੱਪਰਲਾ ਚੁਪਕਰ ਬੈਠਾ। ਜਦਦੀ ਹਾੜੀ ਬੀਜੀ ਤਦਦੀ ਉਹਨੇ ਕੁਜ ਖਬਰ ਜ਼ਿਮੀਦਾਰਾਂਦੀ ਨਾ ਲਿੱਤੀ ਕਿ ਜਿੰਦੇ ਹਨ ਕਿ ਮਰ ਗਏ। ਮੀਂਹ ਬਿਨਾ ਕੁਜ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਇੱਕ ਕਮਾਉਦੀ ਕਮਾਈ ਬਿਨਾ ਬਰਕਤ ਨਹੀਂ ਹੁੰਦੀ। ਦੂਜੇ ਕਣਕਦੇ ਪਤਲਾ ਹੋਨੇਦੀ ਏਹ ਬੀ ਗਲ ਹੈ ਕਿ ਬਾਬੇ ਬੁਡਵੇਦੇ ਪੈਨ ਤੋਂ ਹਲਦੀ ਬਾਹੀ ਘਟ ਹੋਈ। ਭਾਈ ਕਣਕ ਤਾਂ ਚੰਗੀ ਹੁੰਦੀ ਜੇ ਕਰ ਬਾਹੀ ਖਰੀ ਹੁੰਦੀ। ਬਾਰਾਂ ਸੀਵਾਂ ਬਾਹ ਕੇ ਦੇਖ ਕਣਕਦਾ ਝਾੜ। ਜਿਯੋਂ ਜਿਯੋਂ ਬਾਹੈ ਕਣਕਨੂੰ ਤਿਯੋਂ ਤਿਯੋਂ ਦੇਵੇ ਸਵਾਦ ॥

ਕਣਕ ਕਮਾਦੀ ਸੰਘਨੀ ਡਾਂਗੋ ਡਾਗ ਕਪਾਹ ।

ਕੰਬਲਦਾ ਝੰਬ ਮਾਰਕੇ ਛੱਲਿਆ ਝਿੱਚੀ ਜਾਹ॥

ਸੇ ਭਾਈ ਕਣਕਦਾ ਬਾਹਨਾ ਬੀਜਨਾ ਔਖਾ ਹੈ। ਜੇਕਰ ਬਾਹੀ ਬੀਜੀ ਵੰਗੀ ਜਾਵੇ ਤਾਂ
ਝਾੜ ਬੀ ਅੱਛਾ ਹੋਂਦਾ ਹੈ ਤੇ ਕਣਕ ਬੀ ਮੋਟੀ ਹੋਂਦੀ ਹੈ॥

— — —

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJABI

PRINCE OF JULLUNDER DOAB

(DISTRICT, HOSHAUR).

TRANSLITERATION AND TRANSLATION.

Bhānā tē Wāyānā-rieh ēh gallē kundiyā-si.
Bhānā tē Wāyānā-rieh ēh gallē kundiyā-si
 Bhānā. Bhānā dāsō kirtōh jās hōyā.
Bhānā. Bhānā dāsō kirtōh jās hōyā.
 Wāyānā. Māyānā sūhriā-rai grā-si. Auhā ikā
Wāyānā. Māyānā sūhriā-rai grā-si. Auhā ikā
 gallē dās pōh-si. Bājā tē chāngā hai par
gallē dās pōh-si. Bājā tē chāngā hai par
 mār-khūyā hōyā. Ohā sūyā wēg sīng han māg gūrā,
mār-khūyā hōyā. Ohā sūyā wēg sīng han māg gūrā,
 adīnā-ī-gūyā is. Irā māhā līe hōrā arā, arā hōyā
adīnā-ī-gūyā is. Irā māhā līe hōrā arā, arā hōyā
 hai. Par māhā bōdā māyānā han. Chāhā rapāhā
hai. Par māhā bōdā māyānā han. Chāhā rapāhā
 arā-ī-hā is. Bājā pīe grā chāngā hōyā-are Fōrā māhā
arā-ī-hā is. Bājā pīe grā chāngā hōyā-are Fōrā māhā
 Fā māhā kārāhānā phānā nāhī hai. Bhānā kī karīvā:
Fā māhā kārāhānā phānā nāhī hai. Bhānā kī karīvā:
 Fā pīe arā-ī-gūyā grā nā is. Bājā, arā māyānā-āh
Fā pīe arā-ī-gūyā grā nā is. Bājā, arā māyānā-āh
 Pāhā kīj nā nāhī. Tū kanāh fāmān bīchēhā chāh
Pāhā kīj nā nāhī. Tū kanāh fāmān bīchēhā chāh
 arā-ī-gūyā nā māhānā. Tū arā hōyā lānā fāmān fāmān
arā-ī-gūyā nā māhānā. Tū arā hōyā lānā fāmān fāmān
 pāhā hōyā. Ehā vīchēhā kī khōhā tē kī
pāhā hōyā. Ehā vīchēhā kī khōhā tē kī
 arā-ī-gūyā. Tū arā fāmān māyānā-āh and arā
arā-ī-gūyā. Tū arā fāmān māyānā-āh and arā
 māhā. Fāhā nā kāmān-kāmān bī hōyā nāhī sārā:
māhā. Fāhā nā kāmān-kāmān bī hōyā nāhī sārā:
 Oh gall hōyā
Oh gall hōyā
 Tū arā is

'Gāhānāhā sūgā pāhā.
'Gāhānāhā sūgā pāhā.
 'Pāhā nā pīyā sū arā.
'Pāhā nā pīyā sū arā.
 'Kāmān hān khān kārā.
'Kāmān hān khān kārā.
 'Gāhānāhā sūgā pāhā arā-āh
'Gāhānāhā sūgā pāhā arā-āh
 'Bāh māhā. Tū pāhā
'Bāh māhā. Tū pāhā
 'Bājā arā sūgā pāhā
'Bājā arā sūgā pāhā
 Chāh māhā māhānā-āh irā chāh pāhā māhā dāhā.
Chāh māhā māhānā-āh irā chāh pāhā māhā dāhā.
 Sū arā māhā pāhā fāmān fāmān māhā-āh

Pānī sūjdyāḍē hath amb-gaḥ, tī sangha bath gya
Water irrigating-of hands chafed-went, and throat loosened
 Aggē Rabdī kī marjī hoī ? Ik zaribi dūy
Moreover God-of what will happened ? First pore to, seen
 bar-khurdārī Jē pūhyā thōrvī si, tī phar
calamity What bundles fear there-were, then the p-ol-ec
 bi ghat jhamā Dīnā patlī harī Khidrī dūvāṇḍ
even less was-produced The-grain scanty is Near great to
 kī hōiā ? Rabdā gallā lakhvā nahī jumḍī Bhānā, bāḍe
what happened ? God-of things known not (are) going Bhānā, bundle
 Phaggan mahinē jēhrā jhōlā waggī-sī, ōhdē nīl kanḍī pathī
Phālguna in-month what blast blown-had, that-of with the wheels scant
 par-gaīyā Kankā kī karān, par Upparī chupār bathī
became The-wheats what can-do, when The-One above silently is seated
 Jad-dī hārī hīī, tad-dī ōhnē kuj khidrī
Since the-spring-crop was-soon, since-then Him-by any lead
 jumḍārāḍī nā hīī, kī jumḍī-han, kī mar gā Mīh
the-cultivators-of not was-taken, that living-they-are, or they died Rain
 binā kuj nahī hō-sakdī Ikk, kamaudī kamū binī barakat
without anything not can-be-done One, earner-of earnings without blessing
 nahī hundi Duḡ, kanakḍē patlī honḍī ch hī gāl
not (is-)becoming Secondly, wheat-of thin becoming-of this also thing
 harī, kī bābē buddhēḍē pram-tō bāḍī bīhī chāt
is, that grandfather old-of sickness-from plough-of ploughing insufficient
 hōī Bhāī, kanak tī chāngī hundi jī kar bāḍī
became Brother, wheat indeed good would-have been if ploughing
 khāī hundi Bāḍī sīwī bāḍ-ke, dēkh kamḍī phar
thorough had-been Twelve times ploughed-having, see wheat-of outturn
 Jiyō-jiyō bāḍī kanaknū, tiyō-tiyō dēwī sawal
As-as one-ploughs wheat-to, so-so it-gives flourish

‘Kanak kamāḍī sanghni, dīgō-dīg kiyāh
 ‘Wheat sugarcane thiel, steel-by-steel cotton

‘Kambaldā jhumb mār-kē, chhāḍhī buchhī jāḥ’
 ‘Blanket-of cold struck-having, maize awing go’

Sō, bhāī, kanakḍī bīhni bīpnā mūhā hū Jī har
 So, brother, wheat-of ploughing sowing difficult is It

bāḍī bījī chāngī jāwē, tī phār bī achhī hī jī-har
 ploughing sowing good go then the-outturn also good is seen
 kanak bī mōṭī hōndī-har
 wheat also dense becoming-is

FREE TRANSLATION OF THE FOREGOING.

A CONVERSATION BETWEEN BHĀNĀ AND WARYĀMĀ

Bhānā — Brother, where have you come from ?

Waryāmā — I am coming from the house of my son's father-in-law I had heard of a bullock there which I thought would suit me It is a good beast but is apt to gore people Its horns are like needles, its colour light, and its teeth two in number But they are asking too much for it They want forty rupees, and I can't afford to spend that amount of money Brother, in these hard times how could I ? The crop failed From three *kanāls*¹ of land I only got four bundles altogether What is there in that for us to eat and to pay our labourers ? Why, there is not even enough for the cost of cutting it It's like the proverb—

'the singer sings till her throat bursts, and not a seer of flour falls into her outstretched scarf When a cultivator loses his luck, his bullocks die, and he gets a scarcity on the top of it'

I killed myself working for six months, and then all I see is the face of these four bundles My hands are chafed and my throat is hoarse from the labour of irrigating Yet what was God's will ? First poverty, then calamity Even the few bundles I did reap had hardly any grain in them I don't know what came of the grain, for it's beyond me to understand God's ways Brother *Bhānā*, that cold blast in *Phālgun* made the wheat unproductive What could the poor grains do, when the One above sits silently, and does nothing to protect them Ever since we sowed the spring crop, He hasn't cared whether the cultivators were living or dead In the first place there is no blessing on the earnings of those who have worked so hard, and in the second place the wheat has been thin because we had not enough hands to plough on account of my old grandfather's illness The wheat would have been a fine crop, if it had had a thorough ploughing Just see the outturn when you plough your wheat twelve times The more you plough it, the better the flavour You know the old proverb—

'Sow your wheat and sugarcane thick, and your cotton a stick's distance between each plant But maize must be so far apart that a man with a blanket cowl on his head can walk through it without touching it'

So, brother, the ploughing and sowing of wheat is a difficult job. If the ploughing and sowing is good, the outturn will be good, and the crop of wheat will be a dense one

¹ A *kanāl* is a local land measure equivalent to 435.5 square yards

KAHLŪRĪ OR BILĀSPURĪ

The languages of most of the Simla Hill States are various forms of Western Pahārī. The most western states are Kahlur, Mangal, Nahargarh, and Maler. In the west of the two latter states the language is Pōwadhī Pahārī, and will be dealt with under that head. The dialect of their eastern parts is Handūrī Pahārī. The dialect of the states of Kahlur and Mangal is called Kahlūrī or Bilāspurī (Bilāspur being the chief town of Kahlur). Kahlur lies immediately to the east of the Hoshiarpur District. In the adjoining hilly part of that district a dialect is spoken which is locally called Pahārī. It is the same as Kahlūrī.

Kahlūrī has hitherto been described as a form of Western Pahārī. An examination of the specimen will show that this is not the case. It is simply a rural Pahārī, similar to that spoken in Hoshiarpur. The estimated number of its speakers is as follows:—

Kahlur State	217
Mangal State	161
Hoshiarpur District	15
	<hr/>
Total	393

It is unnecessary to give full specimens of this dialect. A few sentences from a version of the Parable of the Prodigal Son, given in transcription, will show its character.

Towards the North-East of Hoshiarpur, the dialect is very different from the Pahārī spoken in the West.

- 30 -

INDO-ARYAN FAMILY.

CENTRAL GROUP.

21542

Three Sun, Three Sun

[illegible]

give a folktale from West Umballa, written in the Dēva-nāgarī character, and another from Thana Karamgarh in the state of Patiala, written in the Persian character. On pp 506 ff will be found a List of Words and Sentences from Umballa. These specimens illustrate very fairly the variations which Pañjābī undergoes in the Pōwādh tract.

Most of these are due to the influence of the neighbouring Western Hindī. Such are the occasional use of words like *āgē* instead of *aggē*, before, and of *lahnā* instead of *ālhnā* to say. So also we have the substitution of *m* for *w* between two vowels, as in *āmāgā* for *āwāgā*, I will come.

We find (as in Western Hindī dialects and in Rājasthānī), the locative of the genitive employed to form a dative, as in *īhdē pāō*, put on (*pāō*) to him (*īhdē*).

In pronouns, we find the forms *hamānū*, to us; *tumānū*, to you, alongside of the true Pañjābī forms: and the genitive of the reflexive pronoun is *apnā*, not *āpnā*. *Jad* is used for both 'then' and 'when,' exactly as in the dialects of Western Hindī and as in Rājasthānī.

In verbs, *thā* is more common for 'he was' than *ēī*, though both are used. The first person plural sometimes ends in the Western Hindī *aī*, instead of in *ā*. Thus, *hōraī*, let us become; *chhalai*, let us eat.

Other peculiarities not so directly traceable to the influence of Western Hindī are the following. The insertion of an aspirate in *bhalad* (Patiala), an ox. The use of the neuter (occasionally also found in standard Pañjābī) in words like *chummā*, it was kissed. The pronunciation of *richch*, in, as *bichch*. The frequent dropping of the first syllable of this word as in *lhūhchō* for *lhūh-bichchō*, from in the well; *vnhāchō*, from among them. In pronouns, the occasional employment of *tōhādā* for 'your,' and of *ōh*, for the oblique form singular of the third personal pronoun. Also the frequent transposition of an aspirate, as in *unhī*, for *vnhū*, to them; *ōdhā*, for *ōhdā* of him; *īdhā*, for *īhdā*, of this; *jēhā*, for *jēhā*, who.

In the verb substantive the 2nd plural of the present tense is often *ō*, for *hō*, you are.

[No 7]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT

(THĀNĀ KULĀN, JIND STAT.)

SPECIMEN I.

ਇੱਕ ਮਨੁੱਖਦੇ ਦੋ ਪੁੱਤ ਥੇ। ਉਨ੍ਹਾਂਚੋਂ ਲੋਢੇਨੇ ਪੋਓਨੂੰ ਆਖਿਆ ਕਿ ਓ ਪੋਓ ਮਾਲਦਾ ਹੋਸਾ ਜੋ ਮੈਨੂੰ ਪਹੁੰਚਦਾ ਹੈ ਮੈਨੂੰ ਦੇ। ਜਦ ਓਹਨੇ ਮਾਲ ਉਨ੍ਹਾਨੂੰ ਬੰਡ ਦਿੱਤਾ। ਬੋਝੇ ਦਿਨਾਂ ਬਿੱਚੋਂ ਲੋਢੇ ਪੁੱਤਨੇ ਸਾਰਾ ਕੱਠਾ ਕਰਕੇ ਇੱਕ ਦੂਰਦੇ ਦੇਸਦਾ ਪੇਂਡਾ ਕਰਿਆ ਔਰ ਉੱਥੇ ਅਪਣਾ ਮਾਲ ਬਿਕਰਮੀ ਬਿੱਚ ਬੋਇਆ। ਔਰ ਜਦ ਸਾਰਾ ਗੁਮਾ ਚੁੱਕਾ ਉਸ ਦੇਸ ਬਿੱਚ ਬੜਾ ਮੰਦਵਾੜਾ ਪਿਆ ਓਹ ਕੰਗਾਲ ਹੋਣੇ ਲੱਗਿਆ। ਜਦ ਉਸ ਦੇਸਦੇ ਇੱਕ ਰਾਜੇਦੇ ਜਾ ਲੱਗਿਆ। ਓਹਨੇ ਓਹਨੂੰ ਖੇਤਾ ਬਿੱਚ ਸੂਰ ਚਾਰਣ ਭੇਜਾ ਔਰ ਓਹਨੂੰ ਆਸ ਥੀ ਕਿ ਇਨ ਛਿਲਕ ਤੇ ਜੋ ਸੂਰ ਖਾਂਦੇ ਹਨ ਅਪਣਾ ਢਿੱਡ ਭਰੇ, ਕੋਈ ਉਸਨੂੰ ਨ ਦਿੰਦਾ ਥਾ। ਜੋ ਸੋਝੀ ਬਿੱਚ ਆ ਕੇ ਕਹਾ—ਮੇਰੇ ਪੋਓਦੇ ਬਹੁਤੇ ਮਿਹਨਤੀਆਨੂੰ ਬਾਲ੍ਹੀ ਹੋਈ ਹੈ, ਔਰ ਮੈਂ ਭੁੱਖਾ ਮਰਦਾ ਹਾਂ। ਮੈਂ ਉੱਠਕੇ ਅਪਣੇ ਪੋਓ ਕੋਲੇ ਜਾਊਗਾ ਔਰ ਉਨ੍ਹਾਂ ਕਹੀਗਾ ਓ ਪੋਓ ਮੈਨੇ ਰੱਬਦਾ ਤੇਰੇ ਕੋਲ ਬੁਰਾ ਕਰਿਆ ਹੈ। ਹੋਰ ਹੁਣ ਇਸ ਲੋਕ ਨਹੀਂ ਜੋ ਫਿਰ ਤੇਰਾ ਪੁੱਤ ਕਹਾਊ ਮੈਨੂੰ ਅਪਣੇ ਮਿਹਨਤੀਆ ਬਿੱਚੋਂ ਇੱਕਦੇ ਬਰਾਬਰ ਕਰ। ਫਿਰ ਉੱਠਕੇ ਅਪਣੇ ਪੋਓ ਕੋਲ ਚੱਲਿਆ। ਓਹ ਅੱਜੇ ਦੂਰ ਥਾ ਓਹਨੂੰ ਦੇਖਕੇ ਓਹਦੇ ਪੋਓਨੇ ਤਰਸ ਆਇਆ ਹੋਰ ਭੱਜਕੇ ਓਹਨੂੰ ਗਲ ਲਾ ਲਿਆ ਹੋਰ ਬਾਲ੍ਹਾ ਚੁੱਮਿਆ। ਪੁੱਤਨੇ ਓਹਨੂੰ ਕਹਾ ਓ ਪੋਓ ਮੈਨੇ ਰੱਬਦਾ ਤੇਰੇ ਕੋਲ ਬੁਰਾ ਕਰਿਆ, ਹੋਰ ਹੁਣ ਇਸ ਲੋਕ ਨਹੀਂ ਜੋ ਫਿਰ ਤੇਰਾ ਪੁੱਤ ਕਹਾਊ। ਪੋਓਨੇ ਅਪਣੇ ਨੌਕਰਾਨੂੰ ਕਹਾ, ਚੰਗੇ ਤੇ ਚੰਗੇ ਕਪੜੇ ਕੱਢ ਲਿਆਓ, ਇਹਦੇ ਪਾਓ। ਹੋਰ ਈਧੇ ਹੱਥ ਬਿੱਚ ਛਾਪ, ਹੋਰ ਪੈਰਾਂ ਬਿੱਚ ਜੁੱਤੇ ਪਾਓ, ਹੋਰ ਅਸੀਂ ਛਕੇ ਹੋਰ ਖੁਸੀ ਹੋਵੇ ਕਿਉਂਕਰ ਮੇਰਾ ਏਹ ਪੁੱਤ ਮਰ ਗਿਆ ਥਾ ਹੁਣ ਜੀਵਿਆ ਹੈ, ਬੋਇਆ ਗਿਆ ਥਾ ਹੁਣ ਮਿਲਿਆ ਹੈ। ਫਿਰ ਓਹ ਖੁਸੀ ਕਰਨ ਲੱਗੇ॥

ਓਹਦਾ ਬੜਾ ਪੁੱਤ ਖੇਤ ਬਿੱਚ ਥਾ। ਜਦ ਘਰਦੇ ਨੇੜੇ ਆਇਆ, ਗਓਦੇ ਹੋਰ ਨੱਚਦਿਆਂਦੀ ਅਬਾਜ਼ ਸੁਣੀ। ਫਿਰ ਇੱਕ ਨੌਕਰਨੂੰ ਬੁਲਾ ਕੇ ਪੁਛਿਆ, ਇਹ ਕੀ ਹੈ। ਓਹਨੇ ਓਹਨੂੰ ਕਹਾ, ਤੇਰਾ ਛਾਈ ਆਇਆ ਹੈ, ਹੋਰ ਤੇਰੇ ਪੋਓਨੇ ਬੜੀ ਹੋਈ ਕਈ ਹੈ, ਕਿਸ ਬਾਸਤੇ ਜੋ ਓਹਨੂੰ ਭਲਾ ਚੰਗਾ ਥਿਆਇਆ। ਓਹਨੇ ਗੁੱਸੇ ਹੋਰ ਨ ਚਾਹਾ ਜੋ ਅੰਦਰ ਜਾਵੇ। ਫਿਰ ਓਹਦੇ ਪੋਓਨੇ ਬਾਹਰ ਆਕੇ ਓਹਨੂੰ ਮਨਾਇਆ। ਓਹਨੇ ਪੋਓ ਤੇ ਜਬਾਬ ਦਿੱਤਾ

ਦੇਗਾਂ ਇਤਨੇ ਬਰ੍ਹੇ ਤੇ ਮੈਂ ਤੇਰੀ ਟੈਹਲ ਕਰਦਾ ਹਾਂ, ਔਰ ਕਦੇ ਤੇਰੇ ਕਹਣੇਦੇ ਬਾਹਰ ਨਹੀਂ
 ਦੱਲਾ, ਪਰ ਤੈਂ ਕਦੇ ਬੱਕਰੀਦਾ ਮੇਮਨਾ ਮੈਨੂੰ ਨਹੀਂ ਦਿੱਤਾ, ਜੋ ਅਪਣੇ ਮਿਤਰਾਂਦੇ ਨਾਲ
 ਖੁਸੀ ਮਨਾਵਾਂ, ਹੋਰ ਜਦ ਤੇਰਾ ਏਹ ਪੁੱਤ ਆਇਆ, ਜਿਹਨੇ ਤੇਰਾ ਮਾਲ ਕੰਜਰੀਆਂ ਬਿੱਚ
 ਖੋਇਆ, ਤੈਂ ਓਧੇ ਬਾਸਤੇ ਬਜ਼ੀ ਰੋਟੀ ਕਰੀ, ਓਹਨੇ ਓਹਨੂੰ ਕਹਾ, ਓ ਪੁੱਤ ਤੂੰ ਨਿਤ ਮੇਰੇ
 ਕੋਲ ਹੈ, ਹੋਰ ਜੇੜਾ ਮੇਰਾ ਹੈ ਓਹ ਤੇਰਾ ਹੈ। ਫਿਰ ਖੁਸੀ ਹੋਣਾ ਔਰ ਖੁਸ ਹੋਣਾ ਚਾਹੀਏ
 ਥਾ, ਕਿਉਂਕਰ ਤੇਰਾ ਭਾਈ ਮਰ ਗਿਆ ਥਾ ਹੁਣ ਜੀਵਿਆ ਹੈ, ਹੋਰ ਖੋਇਆ ਗਿਆ ਥਾ
 ਹੁਣ ਥਿਆਇਆ ਹੈ ॥

manāwā Hōr jad tērā ūh putt ūā pñē tērā n-ī
I-may-celebrate And when thy this son came where-by thy present
 kañjarīā-bichch khōiā, tāi ōdhū bastū bārī nī bārī
harlots-among was-wasted, by-thee him-of for a-great feast was-waste
 Ōhñē ōhñū kahā, 'ō putt, tū nit mērū bol hā, b-ī
Him-by him-to it-was-said, 'O son, thou always of-me hear art, and
 jērḥā mērā hāi ōh tērā hāi, phur khūsī hōnā aur phur
what mine is that thine is, then (in-)happiness to be and glad
 hōnā chāhīē thā, kākhar tērā bhāi mar-gū-thī, hun pñāi n-ī
to-be proper was, because thy brother dead-gone-was, to-see what is,
 hōr khōiā-gū-thā, hun thāiā-hāi
and lost-gone-was, now found-is

[No. 8]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT. .

(THĀNĀ KULĀRAN, JIND STATE.)

SPECIMEN II.

ਇਕ ਆਦਮੀ ਧਾੜਵੀ ਥਾ। ਓਹ ਸਾਡੇ ਦੇਸ ਆਗਿਆ। ਓਧੇ ਮੁੜਦੇ ਹੁਏਦੇ ਮਨ ਬਿਚ ਆਈ ਚਾਰ ਪੰਜ ਰੁਪਏਦੀ ਹੂੰ ਲੇ ਚੱਲਾਂ। ਮੁੜ ਕੇ ਪਿੰਡ ਬਿਚ ਹੂੰ ਲੈਣ ਬੜ ਗਿਆ। ਇਕ ਬੁੱਢੀ ਬੈਠੀ ਕਤਦੀ ਥੀ। ਓਹਨੂੰ ਹੂੰ ਪੁਛੀ। ਓਹਨੇ ਆਖਿਆ ਹੈ ਭਾਈ ਏਹ ਬਾਣੀਏਨੂੰ ਬੋਲ ਮਾਰ ਲਿਆ। ਓਹ ਬਾਣੀਏਨੂੰ ਬੁਲਾ ਲਾਇਆ। ਓਹ ਬੁੱਢੀ ਬੋਲੀ ਏਨੂੰ ਹੂੰ ਜੋਖ ਦੇ॥ ਧਾੜਵੀ ਬੋਲਿਆ ਬੁੱਢੀ ਏਹਨੂੰ ਚਾਰ ਪੰਜ ਆਨੇ ਦੇ ਕੇ ਜੋ ਮੈਂ ਬੱਧ ਤੁਲਾ ਲੂੰ। ਤੁਹੀ ਕਿਉਂ ਨਹੀਂ ਜੋਖ ਦਿੰਦੀ। ਫਿਰ ਬੀਖੇਂਗੀ। ਬੁੱਢੀ ਕਹਿੰਦੀ ਲੇ ਜਾ ਭਾਈ ਮੈਂ ਅਗੰਤ ਬਿਚ ਲੂੰਗੀ। ਓਹ ਕਹਿੰਦਾ ਅਗੰਤ ਕਿਹਨੇ ਦੇਖਾ ਹੈ। ਬੁੱਢੀ ਕਹਿੰਦੀ ਮੈਂ ਦੇਖ ਆਈ ਹਾਂ। ਓਹ ਕਹਿੰਦਾ ਤੂੰ ਕਿੱਕਰ ਦੇਖ ਆਈ। ਬੁੱਢੀ ਕਹਿੰਦੀ ਧੀ ਜਮਾਈ ਮੇਰੇ ਕੋਲ ਬਸਦੇ ਥੇ। ਮੇਰੀ ਮੈਂਹ ਸੁਟੀ ਥੀ। ਓਨ੍ਹਾਂਦੀ ਸੂਈ ਹੁਈ ਥੀ। ਮੈਨੇ ਧੀਨੂੰ ਆਖਿਆ ਸੇਰ ਘੋਓ ਉਧਾਰਾ ਦੇ ਦੇ। ਜਿੱਦਣ ਮੇਰੇ ਦੁਧ ਹੋਗਿਆ ਤੈਨੂੰ ਦੇਂ ਦੂੰਗੀ। ਧੀਨੇ ਘੋਓ ਦੇ ਦਿੱਤਾ। ਫਿਰ ਓਹ ਮਰ ਗਈ। ਮੈਂ ਕੁਮਾਰੀਆਂ ਗਈ। ਓਥੇ ਗਈ ਹੁਈ ਧੀਨੇ ਫੜ ਲਈ। ਕਹਾ ਕਿ ਮੇਰਾ ਸੇਰ ਘੋਓ ਉਧਾਰਾ ਦਿੱਤਾ ਦੋਇਆ ਦੇ ਦੇ। ਮੈਨੇ ਕਹਾ ਮੇਰੇ ਕੋਲ ਕੀ ਹੈ। ਜਮਾਈਨੂੰ ਦੇ ਦੂੰਗੀ। ਮੇਰੇ ਕੋਲ ਬਸਦਾ ਹੈ। ਧੀ ਬੋਲੀ ਓਧਾ ਕੁਛ ਵਾਸਤਾ ਨਹੀਂ। ਜੇੜਾ ਮੈਂ ਦਿੱਤਾ ਹੈ ਓਹ ਮੇਰਾ ਦੇ ਦੇ। ਫਿਰ ਸੇਰ ਭਰ ਮਾਸ ਪੱਟ ਬਿਚੋਂ ਮੇਰਾ ਲੈ ਕੇ ਬੈਠਾ ਵੱਡਿਆ। ਏਹ ਦੇਖਲੈ ਟੋਹਣਾਂ ਪੱਟ ਬਿਚ ਸਕੀ ਧੀਦਾ ਪਾਇਆ ਹੁਆ ਹੈ। ਤੂੰ ਹੂੰ ਬੱਧ ਘੱਟ ਲੈ ਜਾ ਅਗੰਤ ਲੈ ਲੂੰਗੀ। ਧਾੜਵੀਨੂੰ ਏਹ ਗਲ ਸੁਣ ਕੇ ਗਿਆਨ ਆ ਗਿਆ। ਹੂੰ ਲਿੱਤੀ ਨਹੀਂ। ਆਪਣੇ ਘਰਨੂੰ ਵੱਲਾ ਗਿਆ। ਘਰ ਜਾ ਕੇ ਜੇੜਾ ਮਾਲ ਨੁਟਿਆ ਕਸੂਟਿਆ ਥਾ ਬਾਮਣਾਂ ਫੜੀਰਾਂਨੂੰ ਪੁੰਨ ਕਰ ਦਿੱਤਾ ਧਾੜਵੀਦਾ ਕੰਮ ਵੱਡ ਦਿੱਤਾ॥

[No 8]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

PŌWĀDHĪ DIALECT

(THĀNĀ KULĀRAN, JIND STATE)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ik	ādmī	dhārvī	thā	Oh	sādē	dēs	ā-giā	Ōdhē
One	man	robber	icas	He	(to-)our	country	came	His -of
murdē-huēdē	man-bich	āi	'chār	pañj	rupāēdī	rū	k	
returning-of	mind-in	came	'four	five	rupees-of	cotton	having-taken	
challā'	Mur-kē	pind-bich	rū	lain	baṛ-giā	Ik		
I-may-go'	Returned-having	the-village-in	cotton	to-take	he-entered	One		
buddhī	baṭhī	katdī-thī,	ōhnū	rū	pūchhī	Ōhnī		
old-woman	seated	spinning-icas,	hei-to	(for-)cotton	it-icas-asked	Her by		
ākhiā,	'hai	bhāi,	ēh	bāniēnū	bōl-mār	hā'	Oh	bānīnū
it-icas-said,	'O	brother,	this	banyā-to	calling	bring'	He	the-banya-to
bulā	lāiā	Oh	buddhī	bōli,	'enū	rū	jōkh	
having-called	brought	That	old-icoman	spoke,	'him-to	cotton	having-iceigh	
dē.'	Dhārvī	bōhā,	'buddhī,	ēhnū	chār	pañj	ānē	dē-i
give'	The-robber	spoke,	'old-icoman,	him-to	four	five	annas	given-having
jō	maī	baddh	tulā	lū	Tū-hī	kū	nahī	
if	I	more	having-caused-to-iceigh	take	Thou-thyself	ichy	not	
jōkh	dindī,	phur	jhikbēgi'	Buddhī				
having-iceighed	(art-)giving,	afterwards	thou-wilt-repent'	The old-icoman				
kahindī,	'lē-jā,	bhāi,	maī	agant-bich	lūgi'	Oh		
icas-saying,	'take-away,	brother,	I	the-future-life-in	shall-take'	He		
kahindā,	'agant	kahnē	dēkhā	hai?	Buddhī	kahindī,		
(icas-)saying,	'the-future-life	ichom-by	seen	is?	The-old-icoman	(icas-)saying,		
'maī	dēkh	āi-bhā,	Oh	kahindā,	'tū	kiklār	dōh	
'I	having-seen	come-am'	He	(icas-)saying,	'thou	how	having-seen	
āi?	Buddhī	kahindī,	'dhī	gammī	mīr,	lō'		
came?'	The-old-icoman	(icas-)saying,	'daughter	son-in-law	the	seen		
basdē-thē,	mērī	maīh	sūnī	thī,	unhīāi	'āhū		
living-iceie,	my	she-buffalo	in-calf	was,	there-of	was-iceigh-ice-ice		
thī,	mainē	dhinū	ākhiā,	"tū	chēo	chāmī	ci-t,	
icas,	me	the-daughter-to	it-icas-said,	"see	ghee	lean	give	

jiddan mērē dudh hō-giā, tainũ dē-dũgī."
when in-my(-house) mill (shall-)have-become, thee-to I-shall-give"

Dhīnē ghēō dē-dittā Phir ōh mar-gai. Maĩ kumārĩ
The-daughter-by ghee was-given Then she died I Hades

gai : ōtthē gai-hui dhīnē phar-lai ; kahā ki, "mērā
went ; there the-gone daughter-by I-was-seized ; it-was-said that, "my

sēr ghēō udhārā dittā-hōiā, dē-dē" Mainē kahā, "mērē kōl
seer ghee loan given, give" Me-by it-was-said, "me near

kī hai ? Jamāinũ dē-dũgī ; mērē kōl hasdā-hai." Dhī
what is ? The-son-in-law-to I-shall-give ; me near living-he-is" The-daughter

bōli, "ōdhā kuchh wāstā nahĩ Jēihā maĩ dittā-hai, ōh mērā
spoke, "him-of any concern is-not What by-me given-is, that mine

dē-dē" Phir sēr bhar mās patt bichō mērā lai-kē kharhā
give" Then seer full flesh thigh from-in my taken-having seize

chhaddiā Eh dēkh-lai, tōhnā patt-bich sakī dhīdā pāiā-huā hai.
was-left This observe, cavity thigh-in real daughter-of made is

Tū rū baddh-ghatt lai-jā, agant
Thou cotton increasing-diminishing (ie bargaining) taking-go, (in)-the-future-life

lai-lũgī.' Dhārvinũ ēh gal sun-kē gān ā-giā ; rū
I-shall-take' The-robber-to this word heard-having knowledge came ; cotton

litti nahĩ ; apnē gharnũ challā-giā Ghar jā-kē jērā
was-taken not ; his-own house-to he-went-away Home gone-having what

māl lūtā kasūtā thā, bāmnā phakirānũ punn kar
property looted plundered was, Brahmans beggars-to charity doing

dittā ; dhārvidā kamm chhadd-dittā
was-given ; robber-of profession was-abandoned

FREE TRANSLATION OF THE FOREGOING

There was a robber who came to this country. On his way home it came into his head that he would buy some four or five rupees' worth of cotton. So he turned back and entering a village saw an old woman sitting spinning. He asked her if she would sell him any cotton. She replied, 'brother, call that shopkeeper'. So he brought the shopkeeper, and the old woman told the latter to weigh the cotton. Then said the robber, 'what if I have bribed this shopkeeper with four or five annas to give more than the proper weight? Why don't you weigh it yourself? Otherwise you may be sorry for your bargain.' The old woman said, 'I'll get it from you in the next world.' 'Who,' said the robber, 'has seen the next world?' 'I,' said she, 'have both been there and have seen it.' 'How was that?' said he. She replied, 'my daughter and my son-in-law used to live near me. My cow-buffalo was in calf and consequently gave no milk. They had a cow which had calved, and was therefore in milk, and so I asked her to lend me a seer of ghee, which I would repay as soon as my cow gave milk. She lent it me. Shortly after this

she died, and I paid a visit to Hades. There my daughter caught hold of me and demanded back the seer of ghee which I had borrowed. "Bless you," said I. "I have nothing with me here. Your husband lives near my house, and I'll pay him when I get home." She replied, "he has nothing to do with it. It was I who gave it you. Pay me back my own." So I had to give her a seer of flesh out of my thigh before she would let me go. Look, here is the actual cavity from which she took it. You go on with your traffic and take your cotton. I'll be paid in the next world. When the robber heard these words he was converted and did not take the cotton. He went straight home, distributed all his ill-gotten wealth in charity to Brāhmins and beggars, and gave up the profession of a robber.

The following specimen of Pōwādhī comes from Umballa. It is given, as originally written, in the Dēva-nāgarī character

[No 9]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

Pōwādhī DIALECT

(DISTRICT UMBALLA)

द्रक्क जुलाहेदी अड्डी रातनूँ अक्ख खुल गई । अपणी जुलाहीनूँ केहा के मैनूँ डोडे मळ के दे । तीसौने केहा के मै-ते हुण नहीं उठ हुन्दा । जुलाहेने फेर केहा के हुण तूँ मैनूँ डोडे मळ के देवें ताँ में तैनूँ हजार हजार रुपये-दिआँ चार वाताँ सुणावाँ । जुलाहीने डोडे मळ के दित्ते ओर हुक्का भग्गे दित्ता । जुलाहा वातें सुणावन लगिआ । उस बेक्के शहरदे वादशाहदा पुत्त गली विच्च जांदा था । जुलाहेदी गल्ल सुण कर सोचिआ के इसदिआँ गल्लौ सुण के जाणा है के एह केहिआँ गल्लौ सुणांदा है । जुलाहेने चार गल्लौ सुणाइआँ । १ जेहड़ा आदमी अपणी मुटियार तीसौनूँ पेओके छड़े ओह अहमक है । २ जो अपणे ते वड़ेदे नाळ यारी लावे ओह अहमक है । ३ जो विण पुछे पंच वणे ओह अहमक है । ४ जो घर में हुंदे सुदे लड़ वन्ह के ना तुरे ओह अहमक है । जुलाहा वाताँ सुणा के सो गिआ ॥

FREE TRANSLATION OF THE FOREGOING.

A certain weaver awoke at midnight, and asked his wife to prepare a poppy-drink¹ for him. She replied that it was out of the question for to think of getting up at that time of night. He said, 'if you'll make me some poppy-drink, I'll tell you four things, each worth a thousand rupees.' So she got up and prepared the poppy-drink and gave it to him, and also filled his hookah for him. Then the weaver began to tell her the four things. It chanced that just then the son of the king² of that city was passing by in the lane near the weaver's house. He heard what the latter was saying, and thought to himself that he had better stop to hear what this valuable information was. This is what he heard. The weaver began, 'Firstly, the man who lets his grown up wife stay in her father's house is a fool. Secondly, the man who makes friends with a greater man than himself is a fool. Thirdly, the man who becomes an arbitrator without being asked is a fool. Fourthly, the man who sets out on a journey without first tying some money in the edge of his cloth is a fool.' Having said this the weaver went to sleep.

¹ It is made by rubbing poppy heads in water.

² The *Jalāḥ* or weaver is the stock fool of Indian legend. The point here is that the prince takes the trouble to listen to what such a man says, and is rewarded by the extremely true remarks which the latter conveys to his wife.

[No 10]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

PŌWĀDHĪ DIALECT

(THEĀNĀ KĀRAMGARH STATION PATIATA)

دیکھو کیتے غتہ نال عتا دت رکھیا ہے سچے ہتھہ وجہ پُراسی ہے -
 سامنے درخت دے عیتہ حقہ ار پانی دا گھڑا پیا ہے - اونچے ہی اک مندہ
 بیٹھا ہے - کرساں بچارہ نیوڑی حی راب ے اوٹھیا ہے - هل اور بھلداں
 نوں لیکے نڑے نڑے کیب پر آن پہونچیا ہے - حد سورج سر پر آویدا
 ہے - تاں گمروالی روٹی لیویدی ہے - ایہہ هل کھول دندا ہے - بھلداں
 نوں چارہ پویدا ہے - اپ غتہ عنہ دھوکے ٹھنڈا ہویدا ہے - روٹی کھاندا
 ہے - حقہ بیددا ہے - بھلداں نوں پانی پلویدا ہے - پیکے تھوڑا حیہا چر آرام
 لدا ہے - گمروالی ساگ سوگ لیکے چلی حاندی ہے - کم نتہا ہویدا ہے -
 تاں بچارہ اسی دھندے وجہ دس پورا کردندا ہے - نہیں تاں ہور کم کار
 آندا ہے - حد سورج چمپیں لگدا ہے تاں هل اور بھلداں نوں لیکے گھر
 آویدا ہے - سر پر چارہ دی گٹھڑی لیویدا ہے - بھلداں دے آگے چارہ پویدا
 ہے - گمروالی دھار کڈھدی ہے - روٹی پکویدی ہے - ایہہ کھوسی کھوسی نال
 بچاں وجہ بیٹھ ے کیاندا ہے - پھیر ایہے حیہے سواں نال پیر پساں ے
 سردا نے اک ادشاعاں نوں پھلاں دی چمیدھاں پر بھی نصیب نہیں *

[No. 10]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAŪJĀBĪ

PŌWĀDHĪ DIALECT

(THĀNĀ KARANGARH, STATE PATIALA)

TRANSLITERATION AND TRANSLATION.

Dēkhō,	khabbē	hatth	nāl	munnā	dab	rakkuā-hai,	saijē
See,	left	hand	with	plough-handle	pressing	lept-is,	right
hatth	vich	purānī	hai	Sāmnē	darakhṭdē	hēth	huqqa
hand	in	or-ship	is	In-front	a-tree-of	beneath	hoolah
and	water-of						
gharā	piā-hai	Utthē-hi	ikk	mundā	baithā	hai	Kirsān
got	put-down-is	Here-also	a	child	seated	is	The-cultivator
bichārā	thōrī-jī	rāt-tē	utthiā-hai	Hal	aur	bhaldā-nū	
the-poor-man	a-little-very	night-from	arisen-is	Plough	and	oreen	
lē-kē	tarkē-tarkē	khēt-par	ān	pahūchiā-hai	Jad	sūraj	
taken-having	very-early	the-field-on	having-come	arrived-he-is	When	the-sun	
sir-par	āundā-hai,	tā	ghar-wālī	rōtti	haundi-hai	Ēh	hal
the-head-on	coming-is	then	the-house-mistress	bread	bringing-is	He	the-plough
khōl-dindā-hai	Bhaldā-nū	chāra	paundā-hai	Āp	hatth	mūh	
loosening-is	The-oreen-to	fodder	causing-to-fall-he-is	Himself	hand	mouth	
dhō-kē	thandā	hōndā-hai	Rōtti	khāndā-hai	Huqqa	pindā-hai	
washed-laving	cool	becoming-he-is	Bread	eating-he-is	Hoolah	drinking-he-is	
Bhaldā-nū	pānī	plōndā-hai	Pai-kē	thorā-jēhā	chur	arām	
The-oreen-to	water	causing-to-drink-he-is	Fallen-having	a-little-very	time	rest	
hndā-hai	Ghar-wālī	sāg-sūg	lē-kē	chali	jāndī-hai		
taking-he-is	The-house-mistress	vegetables-etc	taken-having	gone	going-is		
Kamm	buhṭā	hōndā-hai	Tā	bichāra	isī	dhandē-vichch	din
Work	much	becoming-is	Either,	the-poor-fellow	this	occupation-in	the-day
pūrā	kar-dindā-hai	Nahī-tā	hōr	kamm-kār	kardā-hai	Jad	sūraj
fall	making-is	Otherwise	other	business	doing-he-is	When	the-sun
chhipan	lagdā-hai,	tā	hal	aur	bhaldā-nū	lē-kē	ghar āundā-hai
to-be-hidden	beginning-is,	then	plough	and	oreen	taken-having	house coming-he-is
Sir-par	chāra-dī	gatiṁī	haundā-hai	Bhaldā-dē	āgē	chāra	
Head-on	fodder-of	bundle	bringing-he-is	Oreen-of	in-front	fodder	
paundā-hai	Ghar-wālī	dhār	kaddhdi-hai	Rōtti	pakōndī-hai		
causing-to-fall-he-is	The-house-mistress	mill	driving-is	Bread	cooking-she-is		
Ēh	khusī-khusī	bāl-bachchā-vichch	baith-kē	khāndā-hai	Phir	ēhē	jēhē
He	happy-happy	children-among	sit-having	eating-is	Again	he	such

suwād nāl pair pasāi-kē sondā-hai, ik bidshahān phalī-
comfort with feet extended-having sleeping-is, as I go to sleep of
 chhijā-par bhī nasib nahī
beds-on even fortune is-not

FREE TRANSLATION OF THE FOREGOING

See how he goes along carrying his plough-handle under his left arm with his ox-whip in his right hand. He has set down, at the foot of a tree, his head-bundle, a water-jar, and his little boy is seated beside them. The poor cultivator has risen from his bed while there is still a little of the night left, and with his plough and oxen reaches his field at dawn. At midday, when the sun is over his head, his wife brings him his food. He unyokes his plough and throws some fodder before his oxen. As for himself, he washes his hands and his mouth to make himself cool, and takes his meal. Then he waters his oxen, and after that takes a very little rest. His wife gathers wild herbs for spinach and takes them home, but he has still much work to do. He keeps on at the same business of ploughing till evening, or else he betakes himself to some other occupation. When the sun begins to set he takes his plough and his oxen home, carrying on his head a bundle of fodder which he has cut. Then he throws some of the fodder before the oxen, while his wife milks the cows. Then she cooks the evening meal, and he sits down to eat it happily surrounded by his children. Then he stretches out his legs and goes to sleep with more pleasure than ever was the lot of kings upon their beautiful flowers.

RĀTHĪ

The Musalmān tribes, which are said to have come from the west, and who are now settled in the Ghaggar valley in the district of Hissar, are known as *Pachhādā*, or westerners, and also as *Rāṭh*, or the ruthless ones. As their second name indicates, they are a turbulent lot. Their language is known as Pachhādī or Rāthī. A similar language is spoken in the Ghaggar valley in the Kularan *thānā* of the Jind state. Here it is called Jānd or Nailī. Nailī is probably the same as *nālī*, which is the local name of the Ghaggar valley. I do not know the origin of the name Jānd unless it refers to the *janḍ* bush which is a very prominent object in this wild tract.

Under whatever name it is called, Pachhādī, Rāthī, Jānd, or Nailī it is the same form of speech, *i.e.*, Pōwādhī Pañjābī, strongly mixed with the Bāngarū dialect of Western Hindi spoken immediately to its east. The pronunciation is fond of nasal sounds. Here and there we meet a form borrowed from the Mālwaī Pañjābī spoken immediately to the west.

The number of speakers reported is—

Hissar (Rāthī)	36,490
Jind (Jānd)	2,500
	<hr/>
	38,990
	<hr/>

I give three specimens of this dialect, *viz.*, a portion of the Parable of the Prodigal Son and a folktale from Hissar, and another folktale from Jind. These show sufficiently the mixed character of the dialect. As might be expected, the Jind specimen has more Western Hindi in it than the others.

It is unnecessary to discuss this mixed form of speech at any length. It is sufficient to note that the genitive is sometimes formed by adding *lā*, and sometimes by adding *dā*. The oblique form (or locative) of the genitive *mērē*, is used to mean 'to me'; so *jāt-lē*, to a Jāt. The sign of the dative is *nū* or *nē*. Sometimes we have the Bāngarū *sā*, I am; *sai*, he is. The termination *gī* is used in the present as well as in the future. Thus, *āēgī*, she comes; the Mālwaī future *jāsū*, I will go, occurs. The past participle of *ghallnā*, to send, is *ghattā*, not *ghallā*.

Note the nasal pronunciation of *chāhādā*, wishing. *āūdā*, coming, *jāsū*, I will go, and the substitution of a dental *dh* for a cerebral *dh* or *rh* in *badhē*, for *barhē* (specimen II).

[No II]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJABI

RĀTHĪ DIALECT

(DISTRICT, HISSAR)

SPECIMEN I.

इक आदमी ते दोय पुत्र सन । उन्हाँचू लीडा पुत्रने आपदे पवन
 आख्या केड़ा माल मेंू आउँदाँ है मेंू दे । पवने माल लोड़े पुत्रनू बंड
 दित्ता । घोड़े दियॉ मगरूँ सारा माल इकट्ठा करते परदेस जाँटा रफा । उयें
 वद-खोई व भेडे कामाँ विच सारा माल गँवाँ दित्ता । साग माल गँवाँ वेठा
 के कुछ न रहा । उस देस विच बुरा काल पया । बुरा बुरा मरग लगा ।
 फेर उस देसदे सिरदार कोलों गोला जा लग्या । उस मिरदारने आपदे खेत-
 डाँदे विच सूरौदा छेडू कर दित्ता । केडे बुरा छिल मूर खाँदे बुरा छिल भी
 उसनू नाँ धियाये । बुरा चाँहाँदा सी के यह छिल मेंू धियाँ जाँय तो उमदे
 नाल टिड भर लेवाँ । बुरा छिल भी उसनू कोई नँहीं देँदाँ भी ॥

[No II]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

RĀTHĪ DIALECT

(DISTRICT, HISSAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ik	ādmī-tē	dōy	putr	san	Unhāchū	lōrā	putrnē
One	man-to	two	sons	were	Them-from-in	the-younger	son-by
āpdē	pēwnū	ākhyā,	‘kērā	māl	mēnū	āūdā-hai	mēnū
his-own	father-to	it-was-said,	‘whatever	property	me-to	arriving-is	me-to
dē’	Pēwnē	māl	lorē	putrnū	band		
give’	The-father-by	the-property	the-younger	son-to	having-divided		
dittā	Thōrē	diyā	magrū	sārā	māl	ikatthā	kartē
was-given	A-few	days	after	the-whole	property	together	in-making
par-dēs		jādā-rahā	Uthē	bad-khōi	wa	bhērē	
a-foreign-country		going-remained	There	wicked-habits	and	bad	
kāmā-vich	sārā	māl	gāwā-dittā	Sārā	māl		
doings-in	all	the-property	was-squandered-away	All	the-property		
	gāwā-bēthā-kē	kuchh	na	rahā	Us	dēs-vich	burā
casted-completely-been-having	anything	not	remained	That	country-in	a-bad	
kāl	payā	Wuh	bukh	maran	lagā	Phēr	us
famine	fell	He	hungry	to-die	began	Then	that
	sirdār-kōlō	gōlā	jā	lagyā	Us	sirdārnē	
a-great-man-near	servant	have-gone	he-became-attached	That	great-man-by		
āpdē	khētrādē-vich	sūrādā	chhērū	kar-dittā	Kērē	wuh	chhl
himself-of	fields-of-in	pigs-of	swineherd	was-made	Which	those	husks
sūr	khādē	wuh	chhl	bhī	usnū	nā	thiyāyē
the-pigs	ate	those	husks	even	him-to	not	were-got
	kē	‘yah	chhl	mēnū	thiyā-jāy,	tō	usdē-nāl
that	‘these	husks	me-to	(if-)they-be-found,	then	those-of-with	belly
bhar-lēwā’	Wuh	chhl	bhī	usnū	kōi	nāhī	dēdā-sī
I-might-fill’	Those	husks	even	him-to	any-one	not	giving-was

[No 12]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

RĀTHĪ DIALECT

(DISTRICT, HISSAR)

SPECIMEN II.

एक जाट के एक जाटनी थी । जाट जद खेत में बग जोटा तो पाछे ते मोहन-भोग चूमा कर के खाँदी । और साँभनै जाट जद आँदा जाटनी जाटनै कहँदी मैं तो मरूँगी मेरे तो रोग हो गया । सिर दृखे । पेट दृखे । पैर फूटें । किसे वैदने या स्यानेने दिखा ओपरी पृछा करा । जद जाट मन में सोची इस का मास और गुला तो रोज बंधे और यिह करे मेरे रोग लाग गया । युह केह वान से । एक दिन जाट पर्स में सो गया । खेत न गया । थोड़ी वार पाछे घराँ गया । तो जाटनी मोहन-भोग करदी पाई । जद जाटनै सोची इस का इलाज बंधे तो ठीक लागे । जद जाट एक फकीर पा गया और कहा मेरी जाटनी मस्ती होई आएगी, मोहन-भोग या चूमा तो खावे और जद साँभनै खेत ते मैं आज मैं जीने कलह बनावे । जद फकीरने कही तों चार सूत की कूकड़ी लीआ, मैं तन्ने मंच के दे दूँगा । तो जाट चार कूकड़ी फकीरने दे आया । तो फकीर वें कूकड़ी पट के जाटनै दे दी । जाटने मुफे के चारों कोनिओं में चारों कूकड़ी धर दी । जाट कूकड़ी धर के बाहिर चला गया और कह गया मैं किसे वैदने बुलान जाँम् । रात पड़े आजँगा । जाट तो चला गया तो जाटनी पाछे ते मुफे में पड़ी । जद एक कूकड़ी बोली कि आई हे । जद दूसरी बोली कि आन दे । जद तीसरी बोली कि डरी नहीं । जद चौथी बोली डरे तो खावे बगे । इसे तरियाँ जाटनी चार या पाँच वार बड़ी तो कूकड़ियाँ इमे तराँ योगी । जद जाटनी भैसंक हो के खाट में टें पड़ी । इतने में जाट आ गया और कहा कि वैद तो तडके आवेगा । आज कोई नहीं आँदा । जद जाटनी बोली तैं नपूता यह बला काट । मैं तो आऊँ मृ । जद जाट चारों कूकड़ियाँ काट कर फकीरने दे आया ॥

[No 12]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

RĀTHĪ DIALECT

(DISTRICT, HISSAR)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION

८K jāt-kē ēk-jātani thī Jāt jad khēt-mē bag-jādā tō
One Jāt-of, one-Jātani was The-Jāt when the-field-in used-to-go then
 pāchhē-tē mōhan-bhōg chūrmā kar-kē khādi, aur sājhnai
after-from mōhan-bhōg chūrmā made-having she-used-to-eat, and the-evening-in
 jāt jad ādā jātani jātnei kahādi, 'maī tō
the-Jāt when he-used-to-come the-Jātani the-Jāt-to used-to-say, 'I verily
 marūgi, mērē tō rōg hō-gayā, sir dūkhē, pēt dūkhē,
shall-die, to-me verily sickness has-become, head aches, stomach aches,
 paṇ phūtē, kisē vādnai yā syānēnai dikhā, ōparī-pūchhā
the-feet burst, some physician-to or wise-man-to show, spells-incantations
 karā ' Jad jāt man-mē sōchī, 'is-kā mās au
get-made ' When (by-)the-Jāt mind-in it-was-thought, 'he(-of) flesh and
 gullā tō rōj badhē, aur yāh kahē, "mērē rōg lāg-gayā"
bones verily daily increase, and she says, "to-me illness attached-went"
 Yuh kēh bān sai? ' Ēk din jāt pars-mē sō-gayā,
This what manner is? ' One day the-Jāt common-resting-place-in slept,
 khēt na gayā Thōrī bāi pāchhē gharā gayā, tō
the-field(-to) not went Short time after in-the-house went, and
 jātani mōhan-bhōg kaidī pāi Jad jātnei sōchī,
the-Jātani mōhan-bhōg preparing was-found Then the-Jāt-by it-was-thought,
 'is-kā ilāj bandhe tō thīk lāgē ' Jad jāt ēk
'he(-of) remedy (if-)it-is-done then right it-may-become ' Then the-Jāt one
 phakī pā gayā, au kahā, 'mērī jātani mastī-hoī āēgi,
fakī near went, and said, 'my Jātani wanton-become becomes,
 mōhan-bhōg yā chūrmā tō khāvē, aur jad sājhnai khēt-tē
mōhan-bhōg or chūrmā verily she-eats, and when the-evening-in the-field-from
 maī āū, mērē jīnai kalah banāvē ' Jad phakīnai kahī,
I come, my mind-to trouble she-makes ' Then fakī-by it-was-said,
 'Taū chār sūt-kī kūkarī lī-ā, maī tan-nai mantr-kē dē-dūgā '
'Thou four thread-of bundles bring, I thee-to charmed-having will-give'

day, and she says she's sick¹ So one day he did not go to his field, but lay down and had a snooze in the village rest-house After a little while he went home, and found his wife making *mōhan-bhōgs* Then he thought to himself, 'I must cure her of this, and she'll soon be all right' So he went to a holy-man and laid the case before him 'My wife,' said he, 'is turning wanton She eats *mōhan-bhōgs* and *chūrmās*, and then, when I come home from my field in the evening, she troubles my life' The holy-man told him to bring him four reels of thread, and he would put a spell upon them So the Jāt brought the four reels of thread to the holy-man, who charmed them, and gave them back to him. Then the Jāt took the reels home and put one in each of the four corners of the room Then he told his wife that he was going out to look for a doctor, and would be back by nightfall

As soon as he was out of the way, the wife went into the room to make some more *mōhan-bhōgs* Then the reels of thread began to speak The first said, 'has she come?' The second said, 'let her come' The third said, 'isn't she afraid?' The fourth said, 'if she is afraid, why does she eat?' The woman came into the room four or five times, and this happened on each occasion At last she became terrified out of her wits, and fell down on her bed in a faint Meanwhile the Jāt came home, and said, 'the doctor's coming in the morning I couldn't get any one to come to-day' She replied, 'for Heaven's sake, O Childless One,¹ turn this devilry out of the house I am quite well now' So the Jāt took out the four reels, and, after giving them back to the holy-man, returned home

¹ A term of abuse

[No 13]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJABI

JĀND DIALECT

(JIND STATE)

ਇਕ ਰਾਜੇ ਕਾ ਛੋਰਾ ਬਿਯਾਹ ਨ ਕਰਾਵੇ। ਰਾਜਾ ਐਹਲਕਾਰਾਨੂੰ ਕਹਣ ਲਗਿਆ, ਇਨੂੰ ਸਮਝਾਓ ਬਿਯਾਹ ਕਰਾਵੇ, ਐਹਲਕਾਰਾਨੇਂ ਤੀਵੀਆਦੀਆਂ ਤਸਵੀਰਾਂ ਜਿਸ ' ਜਾਗਾ ਵਾਹਿ ਲੰਘਿਆ ਕਰਦਾ ਲਾ ਦੀਆ। ਇਕ ਬਚਿੱਤਰ ਕੋਰ ਧੀ ਜੱਟ ਕੀ ਤਸਵੀਰ ਪਸਿੰਦ ਕਰਕੇ ਵਾਹਿਨੇਂ ਹਾ ਕਰ ਲੀ ਉਨੂੰ ਬਿਯਾਹਣ ਚੜ੍ਹ ਗਏ। ਇੱਕ ਭਠਿਆਰੀ ਛੋਟੇਦੀ ਯਾਰ ਥੀ ਵਾਹਿ ਭੀ ਗੈਲ ਚਲੀ ਗਈ ਉਨੇਂ ਕਹਿਆ ਪਹਿਲਾ ਬਚਿੱਤਰ ਕੋਰਨੂੰ ਮੈ ਦੇਖ ਆਵਾ। ਦੇਖਕੇ ਕਹ ਦੀਆ ਵਾਹਿ ਬਦਸਕਲ ਹੈ ਤੂੰ ਅੱਖਾ ਬੰਨ੍ਹ ਕੇ ਫੇਰੇ ਲਈਂ। ਉਨੇਂ ਅੱਖਾ ਦੁਖਦੀਆ-ਦਾ ਬਹਾਨਾ ਕਰਕੇ ਪੱਟੀ ਬੰਨ੍ਹ ਕੇ ਫੇਰੇ ਲੇ ਲੀਏ। ਬਿਯਾਹ ਕੇ ਜਦ ਅਪਣੇ ਘਰ ਆਏ ਰਾਤ-ਨੂੰ ਵਾਹਿ ਉਸਕੇ ਪਾਸ ਗਈ। ਛੋਰੇਨੇ ਅੱਖਾ ਬੰਨ੍ਹ ਕੇ ਕਹ ਦੀਆ ਪਾਦੀਆ ਪੈ ਰੋਹ। ਤਿਨ ਦਿਨ ਵਾਹਿ ਇਸੀ ਤਰਾ ਪਾਦੀਆ ਪੈਦੀ ਰਹੀ। ਉਨੇਂ ਦਲੀਲ ਕਰੀ ਅੱਖਾ ਖੁਲਾਵਾਂ। ਵਾਹਿ ਰੋਜ ਸਰਾਏ ਮੈਂ ਭਠਿਆਰੀ ਕੇ ਪਾਸ ਰਹਾ ਕਰਦਾ। ਬਚਿੱਤਰ ਕੋਰ ਦਹੀ ਬੋਰਣ ਵਾਲੀ ਗੁੱਜਰੀ ਬਣਕੇ ਉਸ ਸਰਾਏਂ ਮਾਂਹਿ ਗਈ। ਵਾਹਿ ਸਕਲ ਦੇਖਕੇ ਬਹੁਤ ਤੜਫਿਆ ਪੁਛਣ ਲਗਿਆ ਜੋ ਕੋਈ ਰੱਖੇ ਤੂੰ ਰਹਿ ਜਾਏ। ਉਨੇਂ ਕਹਾ ਹਾ। ਛੋਰੇਨੇ ਕਹਾ ਤੇਰਾ ਡੇਰਾ ਰਿੱਥਾ। ਉਨੇਂ ਕਹਾ ਪਾਦੀ ਕੀ ਸਰਾਇ ਮਾਂਹਿ। ਵਾਹਿ ਪੁਛਦਾ ਫਿਰਾ ਪਤਾ ਨਹੀ ਲਗਿਆ। ਰੋ ਪਿੱਟ ਰੇ ਘਰ ਮਾ ਆਣ ਬੜਾ। ਰਾਤਨੂੰ ਬਚਿੱਤਰ ਕੋਰ ਜਦ ਗਈ ਫਿਰ ਅੱਖਾ ਬੰਨ੍ਹ ਲਈਆ। ਵਾਹਿ ਪਾਦੀਆ ਪੈ ਰਹੀ। ਤੜਕੇ ਉੱਠਕੇ ਕਹਣ ਲਗੀ ਐਹਮਕ ਥਾ ਸਮਝਾ ਨਹੀ। ਘੋੜੇ ਪਰ ਚੜ੍ਹਕੇ ਆਦਮੀ ਕੀ ਸਕਲ ਮਾਂਹਿ ਵਾਹਿ ਸਰਾਇ ਮਾਂਹਿ ਫਿਰ ਗਈ। ਉਨੂੰ ਪੁਛਿਆ। ਉਦੇ ਰਜੇ ਕਾ ਛੋਰਾ ਹੈ। ਅਰਦਲੀਆਨੇ ਕਹ ਦੀਆ ਰੇਗਾ। ਉਨੇਂ ਕਹਾ ਕਹ ਦੇਓ ਬਚਿੱਤਰ ਸਹਿ ਬੁਲਾਵੇ ਹੈ। ਵਾਹਿ ਉਸਕੇ ਪਾਸ ਆ ਗਿਆ। ਦੋਏ ਘੋੜਿਆ ਪਰ ਚੜ੍ਹਕੇ ਸਕਾਟਨੂੰ ਚਲੇ ਗਏ। ਦਾਬਨ ਮਾਂਹਿ ਜਾਕੇ ਸਕਾਰ ਮਾਰਿਆ। ਬਚਿੱਤਰ ਸਾਹਿਨੇ ਸਕਾਰ ਪਕੜਿਆ ਵਾਹਿ ਹਲਾਲ ਕਰਨ ਲਗਿਆ। ਬਚਿੱਤਰ ਸਾਹਿਕੀ ਉਂਗਲੀ ਬੰਦ ਗਈ ਛੋਟੇਨੇ ਅਪਣੇ ਸਾਹੇ ਧਿੱਚੇ ਕਪੜਾ ਢਾੜਕੇ ਉਂਗਲੀ ਬੰਨ੍ਹ ਦਈ ਔਰ ਕਹਣ ਲਗਿਆ ਮੇਰਾ ਕਲੇਜਾ ਕਟ ਗਿਆ। ਦੋਏ ਸਹਰਨੂੰ ਚਲੇ ਆਏ। ਪਹਿਲਾ ਛੋਰੇਦਾ ਘੋੜਾ ਡੜਾ ਕਰ ਦੇਖ ਰੇ ਉਨੂੰ ਖੜਾ ਕਟਕੇ ਬਚਿੱਤਰ ਸਾਹਿਨੇ ਘੋੜਾ ਦਬੋਲਿਆ ਔਰ ਘਰ ਮਾਂਹਿ ਆਨ ਬੜਿਆ। ਵਾਹਿ ਉਡੀਕ ਰੇ ਸਟਰਿ ਮਾਂਹਿ ਚਲਾ ਗਿਆ। ਸੰਝਨੇ ਜਦ ਘਰ ਆਏ ਬਚਿੱਤਰ ਕੋਰ ਕਹਣ ਲਈ ਰਿੱਥੇ ਪਰ।

ਉਨੋਂ ਕਹਾ ਪਾਂਦੀਆਂ। ਬਚਿੱਤਰ ਕੋਰਨੇ ਕਹਿਆ ਏ ਦੁਸਮਨ ਜਦ ਮੇਰੀ ਉਂਗਲੀ ਬੱਢੀ ਥੀ
 ਤੇਰਾ ਕਾਲਜਾ ਬੱਢਾ ਥਾ, ਅਬ ਤੂੰ ਕਹਤਾ ਹੈਂ ਮੈਨੂੰ ਪਾਂਦੀਆਂ ਪੈ ਰਹੇ। ਉਸੀ ਵਕਤ ਉਨੋਂ
 ਪੱਟੀ ਅੱਖਾਂ ਕੀ ਬੋਲ ਲਈ ਸਕਲ ਕੋ ਦੇਖਤਾਈ ਰੋਇਆ ਐਰ ਕਹਾ ਕਿ ਇਤਨੇ ਦਿਨ
 ਮੈਨੂੰ ਭਠਿਆਰੀਨੇ ਧੋਖੇ ਮਾਂਹਿ ਰੱਖਿਆ॥

[No 13]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJĀBĪ

JĀND DIALECT

(JIND STATE)

TRANSLITERATION AND TRANSLATION

Ik	rājē-kā	chhōra	bivāh	na	karāwē	Ṭi-ṭi
One	Rājā-of	son	marriage	not	causes-to make	The-People
aḥl-kārāññi	kahan	lagiā,	'mū	saṃjhaṇ,	by h	
the-officials-to	to-say	began,	'him-to	make-under stand,	car are	
karāwē'	Aḥl-kārāññi	tiwāññi	tiwāññi	tiwāññi	tiwāññi	wah
he-may-cause-to-make'	The-officials-by	women-of	picture	what-place	he	
laṅghā-kardā	lā-dīñ	Ik	Bichittar	Kaur,	dhi	
used-to-pass-through	were-brought(-and)-put	One	Bachittar	Kaur,	do after	
Jatt-kī	tasvī	pasind	kar-kē	wilnē	'hī'	kan-ji
a-Jāt-of	picture	approved	made-having	him-by	'yes'	was made
biṛāhan	charh-gaē	Ikk	bhathvīrī	chhōññi	var	thī, wān
to-marry	they-started	One	inn-girl	the boy-of	beloved	was, she to
gaur	chali-gai	Unnē	kahiā,	'pahilī	Bichittar	Ṭi-ṭi
with(-him)	went	Her-by	it-was-said,	'first	Bachittar	Kaur to
dekh	āwā'	Dēkh-kē	kali-dīā,	'wān	bi	sal d hā,
having-seen	may-come'	Seen-having	it-was-said,	'she	let	stayed
akkhā	bannh-kē	phēñ	lāi'	Unnē	akkhā	dūh-kē'
eyes	tied-having	circumambulation	take'	Him-by	eyes	circum-
bahānā	kar-kē	patti	bannh-kē	phēñ	h hē	
pretence	made-having	(a-)bandage	tied-having	circumambulation,	went	
Biṛāh-kē	jad	apnē	ghar	ic,	rāññi	wān
Married-having	when	then-own	house	(then-)came,	might-at	she
pīs	gāi	Chhōrēññi	akkhā	bannh-kē	kahi-dīā	'pahilī
near went	The-boy-by	eyes	tied-having	it-was-said,	'at the feet of her'	to
par	rauh'	Ṭin	din	wān	ic	tarī
lying remain'	Three	days	she	(in-)thus	remains	at-the-feet of her
rahi	Unnē	dāññi	karī,	'pahilī	Ṭi-ṭi	
remained	Her-by	consideration	was-made	'eye	I-the	the-consideration
Wah	rōi	sarāē-māi	bhathvīrī-kē	pīs	rahilāññi	Bachittar
He	every-day	the-son-in	the-son-girl-of	near	to	the-house
dāññi	bēchān-wāli	Gujrī	hāññi	ic	ic	ic
curds	seller	Gujrī	(cowherdess)	ic	ic	ic

Wāhi sakal dēkh-kē bahut tarphiā Puchhan lagiā, 'jō kōi
He face seen-having much was-agitated To-ask he-began, 'if anyone
 rakkhē tū rahi-jāē? ' Unnē kahā, 'hā' Chhōrēnē
leep(-thee), thou wouldst-lie? ' Her-by it-was-said, 'yes' The-boy-by
 kahā, 'tērā dērā kithā? ' Unnē kahā, 'pādī-kī
it-was-said, 'thy staying-place where(-is)? ' By-her it-was-said, 'foot-end-of
 sarāi-māhi. Wāhi puchhā phirā, patā nahī lagiā
inn-in ' He asking wandered, trace not was-found.
 Rō-pitt-kē ghar-mā ān-barā Rātnū Bachittar
Wept-beaten-himself-having the-house-in coming-entered Night-to Bachittar
 Kaur jad gai, phir akkhā bannh-laiā Wāhi pādī pai
Kaur when went, again eyes were-tied She the-foot-end lying
 rahī Tarkē utth-kē kaban lagi, 'ahmak thā,
remained At-dawn got-up-having to-say she-began, 'fool he-was,
 samjhā nahī ' Ghōrē-par charh-kē ādmī-kī sakal-māhi wāhi
he-understood not A-horse-on mounted-having a-man-of form-in she
 sarāi-māhi phir gai Ōnhē puchhiā 'urē Rājē-kā chhōrā
the-inn-in again went By-her it-was-asked 'here the-Rājā-of son
 hai? ' Ardālānē kah-diā, 'haḡā ' Unnē kahā, 'kah-dēō
is? ' Orderlies-by it-was-said, 'he-is.' Her-by it-was-said, 'tell(-him)
 Bachittar-Sāhi bulāvē hai ' Wāhi us-kē pās ā-giā. Dōē ghōrā-par
Bachittar-Sāhi calling is ' He her-of near came. Both horses-on
 charh-kē sakārñū chalē-gaē Dāban-māhi jā-kē sakār
mounted-having hunting-for went-forth Forest-in gone-having hunted-animal
 māriā Bachittar-Sāhinē sakār pakariā Wāhi halāl
was-killed Bachittar-Sāhi-by a-hunted-animal was-caught He slaughtering
 karan lagiā Bachittar-Sāhi-kī ūgli baddh-gai Chhōrēnē apnē sāphē
to-do began Bachittar-Sāhi-of finger cut-was The-boy-by his-own turban
 bichehō kaprā phār-kē ūgli bannh-daī, aur kahan lagiā,
in-from cloth having-torn the-finger binding-was-given, and to-say he-began,
 'mērā kalējā kaṭ-giā ' Dōē saharñū chalē-āē Pahulā chhōrēdā
'my heart was-cut ' Both the-city-to came At-first the-boy-of
 ghōrā bhajā-kar dēkh-kē unnū kharā kar-kē
horse caused-to-run-having seen-having him-to standing-still made-having
 Bachittar Sāhinē ghōrā daballā, aur ghar-māhi ān-bariā
Bachittar Sāhi-by the-horse was-made-to-run, and the-house-in entered
 Wāhi udik-kē sarāi-māhi chalā-giā Sañjhñō jad ghar
He veiled-having the-inn-in having-gone-went Evening-at when the-house
 āē, Bachittar Kaur kahan lagi, 'kithē pawā? ' Unnē
is-came, Bachittar Kaur to-say began, 'where should-I-lie? ' Him-by

kahā, 'pāḍiā' Bachittar Kaurē kahā, 'at-the-foot-end'
it-was-said, 'at-the-foot-end' Bachittar Kaur-ly it-was-said 'O
 jad mēri ūgli baddhi-thi tērā kalyi baddhi-thi, 'when my finger cut-was thy heart cut-was, now thou art severed'
 mainū pāḍiā pai rihō' Usi wakt unni jatta
me-to at-foot-end lying remain' At-that-time time I to bed-to
 akkhā-kī khōl-lāi Sakal-kō dēkhitāi 'eyes-of was-opened The-form-to on-seeing-cren he-kept and said that'
 'itnē-din mainū bhatnārīnē dhōkē-māhi rikkhāi'
'so-many-days me-to the-mn-gul-by deception-in it-was kept'

FREE TRANSLATION OF THE FOREGOING

Once upon a time there was a king whose son would not marry. So he told his ministers to make the prince marry. They hung pictures of various young women on the wall of a place by which the prince used to pass, and he agreed to marry the original of one of the pictures, namely, a Jāt gūl named Bachittar Kaur. So they all set out for the marriage. Now he was entangled with a low wench of the town inn, and he accompanied him on his journey to his wedding. She advised him to let her first go and see Bachittar Kaur, and then she would come back and describe her to him. He let her, and when she returned she said, 'she's horribly ugly. I'd advise you to bandage your eyes when you are walking round the wedding altar with her.' So the prince pretended that his eyes were sore, and kept them tight bandaged during the wedding ceremony. After the marriage rites had been duly performed they returned home, and at nightfall his bride was brought to him. The boy had his eyes tight bandaged, and told her to lie down at the foot of the bed and stay there. This thing went on for three days, and then she said to herself that she must get his eyes unbandaged some way or other. As for the prince he used to go to the inn each day to visit his trolop. So Bachittar Kaur disguised herself as a Gūjar tyre-seller and went to the inn. As soon as the prince saw her face he fell desperately in love with her, and asked her if she was willing to live with anyone as his kept woman. 'Yes,' said she. So the prince told her where she lived. 'At the Foot-of-the-Bed Hotel,' said she and went away. So the prince wandered about the town asking for the Foot-of-the-Bed Hotel, but no one could tell him where it was, and he returned home weeping and beating his breast. At night he tied up his eyes as usual, and Bachittar Kaur came and lay at the foot of the bed. At dawn she said to herself, 'Well he is a fool, not to understand.' Then she dressed herself like a man and mounted a horse and rode off to the inn. She asked if the prince's son was there. The orderlies told her he was. 'Then tell him,' said she, 'that Bachittar Shāh wants to see him.' So the prince came out, and they both rode off to the forest to hunt. In the forest Bachittar Shāh captured a deer, and went down to kill it in the orthodox manner. As she did so she cut her finger, and the prince took a piece of cloth off his turban and tied up the wound. As he did so he said, 'it really cuts my heart, that is really cut.' Then they returned to the city. When the prince was to go on ahead, she made him stop. Then she galloped the horse and said to him,

safely without being observed. He waited for his comrade to return, but as she did not, he went to the town inn to console himself there. When he came home in the evening Bachittar Kaur asked him where she was to lie. 'At the foot of the bed,' said he. Then she cried out, 'O mine enemy, when my finger was cut, your heart was cut; and now you tell me to lie at the foot of the bed.' Then the prince tore the bandage from off his eyes, and when he saw her beauty he wept and cried, 'Ah, for so many days hath that inn-wench deceived me.'

MĀLWĀI.

The Mālwā is the name of the old settled dry country of the Sikh Jatts to the east of the river Sutlej. It includes the whole of the British district of Ferozepore, and the greater part of Ludhiana. It also includes the states of Faridkot and Maler-Kotla, and parts of the states of Patiala, Nabha, and Jind. Moreover, we must further include the Churak *Tahsīl* of the state of Kalsia, which lies in the Ferozepore district. In Ludhiana, to the north of the Mālwā, the rich country on the south side of the Sutlej, in which sugar-cane grows, is known as the Pōwādh. The Pōwādh as we have already seen, extends further to the south-east, and occupies part of Umballa, and the east of the Phulkian states. We may say that the western boundary of the Mālwā is the Sutlej. Its northern is the Pōwādh country of Ludhiana, and (in Ferozepore) again the Sutlej. Its eastern boundary may be roughly taken as the 76th degree of East Longitude, east of which Pōwādhī Pañjābī is spoken.

South of the Mālwā, in the south of the district of Ferozepore, and in the Sirsa *Tahsīl* of Hissar, lies the Rōhī or Jangal. This is the great dry tract between the valleys of the Ghaggar and of the Sutlej, which was to the Sikhs until lately what the prairie, or backwoods, or bush, was to the early colonists in America and Australia. Cultivation is extending into the Jangal from the Mālwā, and as tracts become settled they become considered as part of the Mālwā, so that the area of the Jangal is continually decreasing. South of the Jangal lies the Bāgrī-speaking country of Bikaner. A mixture of Bāgrī and Pañjābī, which I call Bhattinī, is spoken in the extreme south of Ferozepore, and moreover, in that district, extends north along the left bank of the Sutlej under the name of Rāthaurī.

The language of the Mālwā and Jangal tracts is practically the same. It is called Mālwāī, or the language of the Mālwā, Jangalī, or the language of the Jangal, and Jatki, because most of its speakers are Jatts. The use of the latter name should be avoided, so as to prevent confusion with the altogether different Jatki which is a form of Lahndā.

The number of speakers of Mālwāī, under its varying names, is estimated to be as follows —

Locality	Number of speakers
Ferozepore	700,000
Ludhiana	1,000,000
Faridkot	100,000
Maler-Kotla	70,000
Patiala	200,000
Nabha	200,000
Jind	200,000
Kalsia	40,000
Total	2,500,000

These figures are somewhat too large, as those for Ludhiana include the whole of the Pōwādh tract, which have not been separately estimated. The figures are, however, of importance.

Mālwaī does not differ materially from the standard Pañjābī of the grammars. In fact, if we are to judge from the specimens, the standard form of the language is used everywhere (except in that cerebral *n* and *l* disappear as we go south), and the irregular forms are not substituted but are employed at option.

The principal peculiarity of Mālwaī is that, as we go south, a dental *n* and *l* are substituted for a cerebral *n* and *l* respectively. Thus in Ferozepore we have *ḡānā*, not *gānā*, to go, *hun*, not *hun*, now, *nāl*, not *nāl*, with, and *kōl*, not *kōl*, near. The letters *b* and *v* are freely interchangeable. Thus, *bēlh*, for *vēlh*, see, *bich* or *vich*, in. The last word also illustrates another characteristic of Mālwaī, that the final consonant of a word is not doubled. Thus, *vich*, not *vichch*, in (but *vichchō*, from in, in which the *ch* is not final), *ih*, not *ihh*, one. Sometimes even medial consonants are not doubled as in *ghakā* (not *ghalliā*), *ḡutī* (not *ḡutti*), *nachandī* (not *nachchandi*), all from Ferozepore. It is noteworthy that this non-doubling, with a short preceding vowel, is typical of the Piśācha languages. When *ṛ* falls between two vowels, it is, as elsewhere, often written *y*. Thus, *āyā*, for *āṛā*, came. This is, however, little more than a point of spelling. *ṛ* between two vowels is often changed to *m*. Thus, *kōmāḡā*, for *kōṛāḡā*, I shall be. This also occurs in Pōwādhī.

In pronouns, *āpā* is used to mean 'we'. This is borrowed from Rājasthānī, but the meaning of the word is changed. In Rājasthānī and Gujarātī, *āpā* means only 'we, including the person addressed'. Thus, to give an oft-quoted example, if you say to your cook, 'we shall dine at eight o'clock,' you must not use *āpā*, or you will invite your cook to dine with you.

In Mālwaī there does not seem to be any such restriction of meaning. Thus Mr. Newton gives, as an example of its use, *Mālwaḡ dēs-tē āpā āē-hā*, we have come from the Mālwa region.

For the second person plural, note the form *thōnū*, to you, in the Nābhā specimen.

In Ferozepore, *āṛdā* is regularly employed to mean 'own,' instead of the standard *āpnā*. *Apnā*, with the first *a* short and a dental *n*, is also commonly met with over the whole tract.

In the other pronouns *t* is often substituted for *s*. Thus (Mr. Newton's examples) *ut* (for *us*) *vēlē*, at that time, *it* (for *is*) *lar-kē*, for this reason, *litē* (for *lisē*) *val*, in some direction, *lit* (for *lis*) *hamm*, of what use.

Kuchh or *kush* is 'anything'. Indeed *chh* seems to be often pronounced as *ś* or *sh* in other words.

In verbs the second person singular often loses its nasal and takes the Western Hindī form. Thus, *hai*, for *hāi*, thou art.

Kharōnā, to stand up, is contracted from *kharā-ā-hōnā*. So also in Lahndā.

Other borrowings from Western Hindī are—

(1) The occasional employment of the agent case for the subject of an *intransitive* verb in the past tense. Thus (Ferozepore), *chhōtē putrnē ḡiā*, literally, by the younger son it was gone, *ṛ* the younger son went.

(2) The occasional employment of *lā* for the genitive. Thus, *satāḡ dīnā-kī* (for *dīnāḡdī*) *muhlat*, a delay of seven days, *gal-kā antrā*, the explanation of the thing.

As specimens of Mālwaī I give—

(1) A version of a portion of the Parable of the Prodigal Son from Ludhiana

- (2) A conversation between two villagers from Ludhiana
- (3) Another version of the Parable from *Tahsīl Muktsar* in Ferozepore
- (4) A folktale from *Tahsīl Fazilka*, Ferozepore
- (5) A folktale from District Phul in the Nabha state
- (6) A short passage from Thana Gobindgadh in Patiala

The first five are in the Gurmukhī character, and the sixth in the Persian character. As the Ludhiana specimens possess some local peculiarities, I give them first, with a brief account of the points which specially apply to this locality.

In Ludhiana, the village people are fond of adding *u* to words ending in a consonant. Thus, *chu u*, a space of time, *mālu*, property, *dhannu*, wealth, *lahīku*, how much? *par u*, but, *kuchh* or *kuchhu*, anything, *buāj* or *buāju*, interest, *dudhu*, milk. This also occurs in the Braj Bhākhā dialect of Western Hindī.

In spelling, *y* is sometimes substituted for *ɾ* between two vowels, thus, *hōyā*, for *hōɾā*, became

In the declension of nouns, *ɾichch*, in, becomes *chi*, added directly to the noun as a termination. Thus, *mulakchi*, in a country, *kuchchpanchchi*, in debauchery, *lhitāchchi*, in fields. Similarly, *ɾichchō*, from in, becomes *chō*. Thus, *unhāchō*, from among them.

The first two personal pronouns often take the forms *hamā* and *tumā* in the oblique plural. Thus, *hamānū*, to us, *tumānū*, to you. These are still more common in the neighbouring Pōwādhī, where Panjābī merges into Hindōstānī. There is a curious inversion of the aspirate in *thnādā*, for *tuhādā*, your, and *ōdhā*, for *ōhdā*, his. Compare *thōnū*, to you, in the Nabha specimen. The genitive of the reflexive pronoun is *apnā*, not *āpnā*. This also is an Eastern form.

The verb *dēnā*, to give, makes the first person plural of its future *dēmāḡē*, we shall give. This is another Eastern peculiarity.

As specimens of the village dialect of Ludhiana I give a portion of a version of the Parable of the Prodigal Son, and a conversation between two villagers.

[No. 14]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

MĀLWĀĪ DIALECT

(DISTRICT, LUDHIANA)

SPECIMEN I.

ਕਿਸੇ ਆਦਮੀਦੇ ਦੋ ਪੁੱਤ ਸੀ। ਉਨ੍ਹਾਂਚੋਂ ਛੋਟੇ ਪੁੱਤਨੇ ਬਾਪਨੂੰ ਆਖਿਆ ਪੇਓ ਮਾਲਦਾ ਜੇਹੜਾ ਹਿੱਸਾ ਮੈਨੂੰ ਆਉਂਦਾ ਹੈ ਵੰਡ ਦੇ। ਉਹਨੇ ਅਪਣੇ ਜੀਉਦਿਆਂ ਓਧਾ ਹਿੱਸਾ ਵੰਡ ਦਿੱਤਾ। ਬੋੜਾਈ ਚਿਰੁ ਹੋਯਾ ਸੀ ਛੋਟਾ ਸਭ ਕੁਛ ਕੱਠਾ ਕਰਕੇ ਇੱਕ ਦੂਜੇ ਦੇਸਨੂੰ ਚਲਿਆ ਗਿਆ। ਓਥੇ ਜਾਕੇ ਸਾਰਾ ਮਾਲ ਧਨ ਲੁਚਪਣੇਚਿ ਉਡਾ ਦਿੱਤਾ। ਜਦ ਸਾਰਾ ਮੁੱਕ ਚੁੱਕਿਆ ਉਸ ਮੁਲਕਚਿ ਕਾਲ੍ ਪੈ ਗਿਆ। ਤਾਂ ਉਸ ਦੇਸਦੇ ਇੱਕ ਸਹਿਰੀ ਨਾਲ੍ ਜਾ ਰਲਿਆ। ਓਹਨੇ ਉਸਨੂੰ ਅਪਣਿਆਂ ਖੇਤਾਂਚਿ ਸੂਰ ਚਾਰਣ ਘੱਲ ਦਿੱਤਾ। ਓਧਾ ਜੀ ਕੀਤਾ ਜੇੜੇ ਛਿਲਕੇ ਸੂਰ ਖਾਉਂਦੇ ਹਨ ਮੈਂ ਭੀ ਓਹ ਖਾਕੇ ਵਿੱਡ ਭਰ ਲਾਂ ਪਰ ਓਹਨੂੰ ਖਾਨਨੂੰ ਕਿਸੇਨੇ ਛਿਲਕੇ ਭੀ ਨਾਂ ਦਿੱਤੇ॥

[No 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

MĀLWĀĪ DIALECT

(DISTRICT, LUDHIANA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kisē	ādmidē	dō	putt	sī	Unhāchō	chhōtē	puttnē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-from-in</i>	<i>the-younger</i>	<i>son-by</i>
bāpnū	ākhiā,	'pēō,	māldā	jchā	hissā	manū	
<i>the-father-to</i>	<i>it-was-said,</i>	<i>'father,</i>	<i>property-of</i>	<i>whatever</i>	<i>share</i>	<i>me to</i>	
āundā-hai,	wand	dē'	Uhnē	apnē	jindiyā	ōdhā	
<i>arriving-is,</i>	<i>having-divided</i>	<i>give'</i>	<i>Am-by</i>	<i>in-his-own</i>	<i>life-time</i>	<i>his</i>	
hissā	wand	dittā	Thōrā-i	churu	hōyā-sī	chhōtī	
<i>share</i>	<i>having-divided</i>	<i>was-given</i>	<i>A-short</i>	<i>time</i>	<i>been-was</i>	<i>the-younger</i>	
sabh	kuohh	kattbā	kar-kō	ikk	dūjē	dēsni	chahā-gi
<i>all</i>	<i>anything</i>	<i>together</i>	<i>made-having</i>	<i>one</i>	<i>other</i>	<i>country-to</i>	<i>went-away</i>
Ōthē	jā-kē	sārā	mālu-dhanu	luchchpanchē	udā-dittā		
<i>There</i>	<i>gone-having</i>	<i>all</i>	<i>property-wealth</i>	<i>debauchery-in</i>	<i>was-caused-to-fly-away.</i>		
Jad	sārā	mukk-chukkiā,	us	mulkch	kāl	pai-giā	Tñ
<i>When</i>	<i>all</i>	<i>was-finished,</i>	<i>that</i>	<i>country-in</i>	<i>famine</i>	<i>fell</i>	<i>Then</i>
us	dēsdē	ikk	sabirī	nāl	jō	rahā	Ōhnī
<i>that</i>	<i>country-of</i>	<i>one</i>	<i>citizen</i>	<i>with</i>	<i>having-gone</i>	<i>(he-)joined</i>	<i>Am-by</i>
usnū	apniā	khētāch	sūr	chāran	ghall-dittā	Ōdhā	u
<i>him-for</i>	<i>his-own</i>	<i>fields-in</i>	<i>pigs</i>	<i>to-feed</i>	<i>it-was-sent</i>	<i>His</i>	<i>mind</i>
kitā,	'jēphē-chhukē	sūr	khāundē-han,	maī	bhī	ōh	
<i>was-made,</i>	<i>'whatever-husks</i>	<i>the-pigs</i>	<i>eating-are,</i>	<i>I</i>	<i>too</i>	<i>those</i>	
khā-kē	dhudd	bhar-lā',	par	ōhnū	khānnū	hiscnē	chhūlē
<i>eaten-having</i>	<i>belly</i>	<i>may-fill',</i>	<i>but</i>	<i>him-to</i>	<i>eating-for</i>	<i>anyone-by</i>	<i>the husks</i>
bhī	nā-dittē						
<i>even</i>	<i>were-not-given</i>						

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

MĀLWĀĪ DIALECT

(DISTRICT, LUDHIANA.)

SPECIMEN II.

ਬੂਟਾ ਸਿੰਘ-ਕਿਓਂ ਭਾਈ ਵਸਲ ਕਹੀਕੁ ਹੋਈ ਹੈ ॥

ਨਥਾ ਸਿੰਘ-ਭਾਈ ਕਾਹਦੀ ਵਸਲ ਹੈ ਮੰਦਵਾੜੇਨੇ ਮਾਰ ਲਏ । ਹਾੜੀਦੀ ਬਿਜਾਈ
ਤਾਂ ਚੰਗੀ ਹੋ ਗਈ ਸੀ । ਪਰੁ ਪਿਛੋਂ ਬਰਖਾ ਨਾ ਹੋਈ । ਕਣਕ ਹੁਲਿ
ਗਈ । ਛੇਲਿਆਨੂੰ ਬੁੱਲਾ ਮਾਰ ਗਿਆ । ਸਰੋਂਨੂੰ ਸੁੰਡੀ ਖਾ ਗਈ ॥

ਬੂਟਾ ਸਿੰਘ-ਥੁਆਡੇ ਕੱਸੀ ਨਹੀਂ ਲਗਦੀ ॥

ਨਥਾ ਸਿੰਘ-ਮੇਰੇ ਘੁਮਾਕਨੂੰ ਕੱਸੀ ਲਗਦੀ ਸੀ । ਬੇਲ੍ਹੇ ਸਿਰ ਗੁਦਾਵਰਨੇ ਪਾਣੀ
ਨਾ ਦਿੱਤਾ । ਓਹ ਬੀ ਪਾਣੀ ਬਿਨਾਂ ਹੋਲੀ ਹੋਈ ॥

ਬੂਟਾ ਸਿੰਘ-ਹੁਣ ਕੀ ਹਾਲ ਹੋਊ ॥

ਨਥਾ ਸਿੰਘ-ਕੁਛ ਸਰਕਾਰਦਾ ਕਰਾਇਆ ਦੇਮਾਰੀ ਕੁਛ ਟੱਬਰ ਪਾਲਾਂਗੇ ॥

ਬੂਟਾ ਸਿੰਘ-ਕੁਛ ਕਿਸੀ ਮਹਾਜਨਦਾ ਦੇਣਾ ਤਾਂ ਨਹੀਂ ॥

ਨਥਾ ਸਿੰਘ-ਮੂੰ ਦੇ ਬਿਆਹਨੂੰ ਦਸ ਕੌਡਾਂ ਲਈਆਂ ਸੀ । ਉੱਤੋਂ ਬਿਆਜੁ ਪੈ ਗਿਆ
ਕੁਛ ਵਸਲ ਨਾ ਲੱਗੀ । ਸਾਹਦੀ ਪੰਡ ਭਾਰੀ ਹੋ ਗਈ । ਹੁਣ ਕੁਛ
ਦੇਣਨੂੰ ਨਹੀਂ । ਬਿਆਜ ਨਾਲ਼ ਲੁਆ ਦੇਮਾਂਗੇ ॥

ਬੂਟਾ ਸਿੰਘ-ਖੁੱਲਾ ਦੇਣਾ ਹੈ ਕਿ ਫੁਏਂ ਗੈਹਣੇ ਹੈ ॥

ਨਥਾ ਸਿੰਘ-ਚਾਰਕ ਘੁਮਾਂ ਗੈਹਣੇ ਹੈ । ਖੁੱਲਾ ਬਿਆਜੁ ਬੀ ਹੈ, ਪਰੁ ਹੁਣ ਮੰਦਵਾੜੇ
ਕਰਕੇ ਕੋਈ ਖੁੱਲਾ ਨਹੀਂ ਦਿੰਦਾ ॥

ਬੂਟਾ ਸਿੰਘ-ਮੈਂ ਮੈਹ ਖਰੀਦਣੀ ਹੈ । ਥੁਆਡੇ ਪਿੰਡ ਕਿਸੇ ਕੋਲ੍ਹੇ ਹੈ ॥

ਨਥਾ ਸਿੰਘ-ਸੂਣ ਵਾਲੀ ਮੈਹ ਇੱਕ ਜੱਟ ਕੋਲ੍ਹੇ ਹੈ, ਪਰੁ ਰੁਪੈਈਆ ਬੋਹਤਾ ਮੰਗਦਾ
ਹੈ ॥

ਬੂਟਾ ਸਿੰਘ-ਦੁਧ ਘਿਉ ਕਿੰਨਾਤੁ ਹੈ । ਸੂਏ ਕੌਥੇ ਹੈ ॥

ਨਥਾ ਸਿੰਘ-ਤੀਜੇ ਸੂਏ ਸੂਣਾ ਹੈ। ਦੋ ਸੇਰ ਮਖਣੀ ਹੈ ਬੀਹ ਬਾਈ ਸੇਰ ਦੁਧ ਹੈ।
ਸੱਤਰ ਰੁਪੈਈਏ ਓਹਨੂੰ ਦੇ ਰਹੇ, ਪਰ ਓਹੁ ਅੱਸੀ ਮੰਗਦਾ ਹੈ॥

ਬੂਟਾ ਸਿੰਘ-ਐਂਨਾ ਮੁੱਲੁ ਨਹੀਂ ਲਾਉਂਦੇ। ਕੋਈ ਚਾਲੀ ਪੰਜਾਹ ਵਾਲੀਦੀ ਲੋੜ ਹੈ॥

ਨਥਾ ਸਿੰਘ-ਕਿਤੇ ਹੋਰ ਦੇਖ ਲਓ॥

[No. 15]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

MĀLWĀĪ DIALECT

(DISTRICT, LUDHIANA)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Būtā Singh —	Kiō,	bhāi,	fasal	kahiku	hōi-hai ?
<i>Būtā Singh —</i>	<i>How,</i>	<i>brother,</i>	<i>the-crop</i>	<i>how-much</i>	<i>been-is ?</i>
Nathā Singh —	Bhāi,	kāhdi	fasal	hai ?	mandwārēnē
<i>Nathā Singh —</i>	<i>Brother,</i>	<i>what-of</i>	<i>the-crop</i>	<i>is ?</i>	<i>the-d ought-by</i>
	mār-laē		Hārīdī	bijāi,	tā,
	(ice-)have-been-killed		Spring-crop-of	sowing,	however,
	changī	hō-gai-sī,	paru	pichchhō	barkhā nā hōi,
	good	had-been,	but	afterwards	rain not became,
	kanak	hul-gai,	chhōhānū	bullā	mār-giā
	icheat	was-damaged,	gram-to	cold-wind	injured
	Sarōnū	sundi	khā-gai		
	Rape-seed-to	catepillars	had-eaten		
Būtā Singh —	Thuādē	kassi	nahī	lagdi	
<i>Būtā Singh —</i>	<i>In-your(-village)</i>	<i>canal</i>	<i>not</i>	<i>being-extended</i>	
Nathā Singh —	Mērē	ghumā-k-nū	kassi	lagdi-sī ;	
<i>Nathā Singh —</i>	<i>My</i>	<i>ghumāo-about-one-to</i>	<i>the-canal</i>	<i>being-extended-was,</i>	
	bēlē-sir	Gudāwarnē	pānī	nā	ditā ;
	in-time	the-Field-Kanungo-by	water	not	was-given ;
	ōh	bī	pānī	binā	haulī hōi
	that(-crop)	too	water	without	poor became
Būtā Singh —	Hun	kī	hāl	hōū	
<i>Būtā Singh —</i>	<i>Now</i>	<i>what</i>	<i>circumstances</i>	<i>will-occur.</i>	
Nathā Singh —	Kuchhu	Sarkārdā	karāiā	dēmāgē,	kuchhu
<i>Nathā Singh —</i>	<i>Some</i>	<i>Government-of</i>	<i>demand</i>	<i>we-shall-give,</i>	<i>some</i>
	tabbar	pālāgē			
	family	we-shall-support			
Būtā Singh —	Kuchhu	kisi	mahājandā	dēnā	tā nahī ?
<i>Būtā Singh —</i>	<i>Anything</i>	<i>any</i>	<i>banker-of</i>	<i>debt</i>	<i>however is-not ?</i>
Nathā Singh —	Mundēdē	biāhnū	das-kaudā	laiā-sī,	uttō
<i>Nathā Singh —</i>	<i>The-son-of</i>	<i>marriage-for</i>	<i>ten-cowries</i>	<i>taken-were,</i>	<i>the son</i>

biāju pai-giā, kuchhu phasal nā laggi
interest was-added, at-all the-crop not flourished.

Sāhdī pand bhārī hō-gai Hun kuchh
Banker-of burden heavy became Now anything

dēnnū nahī Biāj nāl
paying-for is-not Interest with(-to)

luā-dēmāgē
we-shall-give-in-addition

Būtā Singh — Khullā dēnā hai, kī bhuē gahne hai ?

Būtā Singh — Open debt is, or land hypothecated is ?

Nathā Singh — Chāi-k ghumā gahne hai, khullā biāju
Nathā Singh — Some-four ghumāo hypothecated is, open interest-bearing

bī hai, paru hun mandwārē kar-kē kōi
too is, but now drought owing-to anyone

khullā nahī dindā
open not giving

Būtā Singh — Maī maḥ kharīdī hai, thuādē pind
Būtā Singh — By-me she-buffalo to-be-purchased is, in-your village

kisē kōlē hai ?
anyone near is ?

Nathā Singh — Sūn-wālī maḥ ikk Jatt kōl hai, paru rupaiā
Nathā Singh — In-calf she-buffalo one Jatt near is, but rupees

bauhtā mangdā hai
many demanding is

Būtā Singh — Dudhu ghu kinnā-ku hai ? Sūē kauthē
Būtā Singh — Milk ghee how-much is ? Calvings how-many

hai ?
is ?

Nathā Singh — Tījē sūē sūnā-hai Dō sēr makhnī hai,
Nathā Singh — In-thud calving calved-she-is Two seer butter is,

bīh bāī sēr dudhu hai. Sattar rupaiē
twenty twenty-two seer milk is Seventy rupees

ōhnū dē-iahē, paru ōhu assi mangdā-hai
him-to giving-was, but he eighty demanding-is

Būtā Singh — Annā mullu nahī lāūdē Kōi-chālī
Būtā Singh — So-much price not I-will-spend Some-forty

pañjāh-wālidī lōr hai
fifty-worth-of need is

Nathā Singh — Kitē hōr dēkh-laō

Nathā Singh — Some-where else look-out

FREE TRANSLATION OF THE FOREGOING.

Conversation between Būtā Singh and Nathā Singh

Būtā Singh —O brother, how much was the outturn of last harvest ?

Nathā Singh —O brother, owing to the drought it was not much. The outturn of the spring crop promised better, but it was damaged owing to want of rain. The gram was completely destroyed by a cold wind, and the rape seed was eaten by caterpillars.

Būtā Singh —Is your village irrigated by a canal ?

Nathā Singh —Only one ghumāō¹ of my land was irrigated by a canal, but the Field Kanungo refused to give water, when the water was badly wanted, and therefore the outturn of that land was poor.

Būtā Singh —Now, what will happen ?

Nathā Singh —I will have to pay the revenue, and also to support my family.

Būtā Singh —Have you taken loan from any banker ?

Nathā Singh —I took 10 rupees on the marriage of my son, and have to pay now the interest on it. The harvest is poor. The loan I took from a banker is a heavy burden on me, and now I have nothing to pay the debt. Later on, I will pay the principal with interest.

Būtā Singh —Did you take the loan as a debt, or did you hypothecate the land as a security for it ?

Nathā Singh —Four ghumāō of land were hypothecated, the extra sum I took on loan, I will now have to pay the interest on it, but as the outturn is small, I cannot pay the principal at present.

Būtā Singh —I want to buy a buffalo. Has any man of your village got one for sale ?

Nathā Singh —A Jatt has a buffalo in calf, but the price he demands is too much.

Būtā Singh.—How much milk and ghee does the buffalo give ? and how many times has it calved ?

Nathā Singh —It has calved thrice already. It gives 22 seers and 2 seers of milk and butter respectively. Seventy rupees were offered to that Jatt for the buffalo, but he demands 80 rupees.

Būtā Singh Such a large sum I cannot spare for buying a buffalo, I want to buy a buffalo worth 40 or 50 rupees.

Nathā Singh —Search for a buffalo somewhere else.

¹ A ghumāō is a local land measure. Three double paces squared equal one *mandlā*. Fifty-six *mandlās* equal one *ghumāō*.

The Mālwāī spoken outside Ludhiana has fewer peculiarities, as will be seen from the following specimens —

[No 16]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

MĀLWĀĪ DIALECT

(DISTRICT FEROZEPUR, TAHSIL MUKTSAR)

ਇਕ ਆਦਮੀ ਦੇ ਦੋ ਪੁਤ੍ਰ ਸੀਗੇ। ਉਨ੍ਹਾਂ ਵਿਚੋਂ ਛੋਟੇ ਪੁਤ੍ਰ ਨੇ ਪਿਓਨੂੰ ਆਖਿਆ ਜੋ ਬਾਪੂ ਜੇਹੜਾ ਹਿੱਸਾ ਮਾਲਦਾ ਮੈਂਨੂੰ ਆਵਦਾ ਹੈ, ਉਹ ਮੈਂਨੂੰ ਦੇ ਦੇ। ਤਾਂ ਉਹਨੇ ਮਾਲ ਉਨ੍ਹਾਂਨੂੰ ਵੰਡ ਦਿੱਤਾ। ਥੋੜੇ ਦਿਨਾਂ ਪਿਛੋਂ ਛੋਟੇ ਪੁਤ੍ਰ ਨੇ ਸਬ ਕੁਛ ਕੱਠਾ ਕਰਕੇ ਇਕ ਦੂਰ ਵਲਾਯਤਨੂੰ ਉੱਠ ਗਿਆ। ਤੇ ਉਥੇ ਆਵਦਾ ਮਾਲ ਭੇੜੇ ਲਛਨਾ ਵਿਚ ਗਵਾਯਾ। ਜਦਾਂ ਸਬ ਕੁਛ ਲਗ ਗਿਆ ਤਾਂ ਉਥੋਂ ਦੇ ਇਕ ਸਰਦਾਰ ਕੋਲ ਗਿਆ। ਉਸਨੇ ਉਹਨੂੰ ਆਵਦੀ ਪੈਲੀ ਵਿਚ ਸੂਰ ਚਰਾਵਨ ਘਲਿਆ। ਤੇ ਉਹ ਤਰਸਦਾ ਸੀ ਜੋ ਉਨ੍ਹਾਂ ਛਿੱਲਾਂ-ਨਾਲ ਜੋ ਸੂਰ ਖਾਂਦੇ ਸਨ ਆਵਦਾ ਢਿਡ ਭਰੇ। ਉਹਨੂੰ ਕੋਈ ਖਾਨਨੂੰ ਨਹੀਂ ਦੇਂਦਾ ਸੀ। ਤਦ ਉਹਨੂੰ ਸੁਰਤ ਆਈ ਤੇ ਆਖਨ ਲੱਗਾ। ਜੋ ਮੇਰੇ ਪਿਓ ਦੇ ਸੀਰੀਆਂਨੂੰ ਵੀ ਰੋਟੀ ਦੀ ਪਰਵਾਹ ਨਹੀਂ, ਤੇ ਮੈਂ ਭੁੱਖਾ ਮਰਦਾ ਹਾਂ। ਮੈਂ ਉੱਠਕੇ ਆਵਦੇ ਪਿਓ ਕੋਲ ਜਾਵਾਗਾ ਤੇ ਉਹਨੂੰ ਆਖਾਂਗਾ ਜੋ ਪਿਓ ਮੈਂ ਤੇਰਾ ਤੇ ਰਬਦਾ ਗੁਨਾਹੀ ਹਾਂ। ਮੈਂਨੂੰ ਹੁਨ ਸਜਦਾ ਨਹੀਂ ਜੋ ਤੇਰਾ ਪੁਤ੍ਰ ਸਦਾਵਾ। ਮੈਂਨੂੰ ਆਵਦੇ ਸੀਰੀਆ ਵਿਚ ਰਖ ਲੈ। ਫੇਰ ਉਹ ਦੁਰਕੇ ਆਵਦੇ ਪਿਓ ਕੋਲ ਜਾ ਨਿਕਲਣਾ। ਤੇ ਉਹ ਅਜੇ ਦੂਰ ਹੀ ਸੀ ਜੋ ਉਹਦੇ ਪਿਓਨੂੰ ਉਸ ਤੇ ਤਰਸ ਆਯਾ, ਤੇ ਭਜਕੇ ਉਹਨੂੰ ਗਲ ਲਾ ਲਿਆ ਤੇ ਉਹਨੂੰ ਚੁੰਮਣਾ। ਪੁਤ੍ਰ ਨੇ ਪਿਓਨੂੰ ਆਖਿਆ ਜੋ ਬਾਪੂ ਮੈਂ ਰਬਦਾ ਤੇ ਤੇਰਾ ਗੁਨਾਹੀ ਹਾਂ। ਮੈਂਨੂੰ ਹੁਨ ਲੈਕੀ ਨਹੀਂ ਜੋ ਹੁਨ ਤੇਰਾ ਪੁਤ੍ਰ ਸਦਾਵਾਂ। ਉਹਦੇ ਪਿਓ ਨੇ ਆਵਦਿਆਂ ਸੀਰੀਆਂਨੂੰ ਆਖਿਆ ਭਈ ਚੰਗੇ ਤੇ ਚੰਗੇ ਲੀੜੇ ਕਢ ਲਿਆਓ ਤੇ ਏਹਨੂੰ ਪਨ੍ਹਾਓ ਤੇ ਹੱਥ ਵਿਚ ਮੁੰਦਰੀ ਤੇ ਪੈਰਾਂ ਵਿਚ ਜੁਤੀ ਪਵਾਓ। ਅਸੀਂ ਖਾਈਏ ਤੇ ਮੌਜਾਂ ਕਰੀਏ ਜੋ ਏਹ ਮੇਰਾ ਪੁਤ੍ਰ ਮਰ ਗਿਆ ਸੀ ਤੇ ਹੁਨ ਜੀਆ ਹੈ ਗਵਾਚ ਗਿਆ ਸੀ ਤੇ ਹੁਨ ਲਛਨਾ ਹੈ। ਫੇਰ ਉਹ ਖੁਸੀ ਮਨਾਵਨ ਲੱਗੇ॥

ਤੇ ਉਹਦਾ ਵੱਡਾ ਪੁਤ੍ਰ ਬੇਤ ਸੀ। ਜੋ ਘਰ ਦੇ ਨੇੜੇ ਆਯਾ ਤਾਂ ਗਵਾਨ ਤੇ ਨਚਨ-ਦੀ ਅਵਾਜ਼ ਸੁਣੀ। ਤੇ ਇਕ ਸੀਰੀਨੂੰ ਬੁਲਾਕੇ ਪੁਛਿਆ ਜੋ ਏਹ ਕੀ ਹੈ। ਉਸਨੇ ਉਹਨੂੰ ਆਖਿਆ ਜੋ ਤੇਰਾ ਭਰਾ ਆਯਾ ਹੈ, ਤੇ ਤੇਰੇ ਪਿਓ ਨੇ ਦੋਟੀ ਕੀਤੀ ਹੈ ਜੋ ਭਲਾ ਚੰਗਾ ਘਰ ਆਯਾ ਹੈ। ਉਹਦੇ ਜੀ ਵਿਚ ਗੁੱਸਾ ਆਯਾ ਜੋ ਘਰ ਨ ਵੜਾ। ਫੇਰ ਉਹਦੇ ਪਿਓ ਨੇ ਆਕੇ

ਮਨਾਯਾ। ਓਸਨੇ ਆਵਦੇ ਪਿਓਨੂੰ ਆਖਿਆ ਜੋ ਦੇਖ ਐਨੇ ਵਰਹੇ ਮੈਂ ਤੇਰੀ ਫਹਲ ਕੀਤੀ ਤੇ ਕਦੇ ਤੇਰਾ ਮੋੜ ਨਾ ਕੀਤਾ ਪਰ ਤੂੰ ਕਦੀ ਇਕ ਬਕਰੀਦਾ ਪਠੋਰਾ ਵੀ ਮੈਂਨੂੰ ਨਾ ਦਿੱਤਾ ਜੋ ਕਦੀ ਆਵਦੇ ਬੋਲੀਆਂ ਵਿੱਚ ਬਹਕੇ ਖੁਸੀ ਮਨਾਵਾਂ। ਜਦ ਤੇਰਾ ਏਹ ਪੁਤ੍ਰ ਆਯਾ ਜਿਨਹੇ ਤੇਰਾ ਮਾਲ ਕੰਜਰਾਂ ਵਿਚ ਉੜਾਯਾ ਸੀ ਤਾਂ ਤੂੰ ਵੱਡੀ ਰੋਟੀ ਕੀਤੀ। ਤਦ ਓਸਦੇ ਪਿਓਨੇ ਓਹਨੂੰ ਆਖਿਆ ਜੋ ਪੁਤ੍ਰ ਤੂੰ ਤਾਂ ਸਦਾ ਮੇਰੇ ਕੋਲ ਹੈਂ। ਜੋ ਕੁਸ਼ ਮੇਰਾ ਹੈ ਸੋ ਤੇਰਾ ਹੈ। ਫੇਰ ਖੁਸੀ ਮਨਾਵਨਾ ਤੇ ਖੁਸੀ ਹੋਵਨਾਂ ਚੰਗੀ ਗਲ ਸੀ ਜੋ ਏਹ ਤੇਰਾ ਭਾਈ ਮਰ ਗਿਆ ਸੀ ਤੇ ਮੁੜਕੇ ਜੰਮਿਆ ਹੈ ਤੇ ਗੁਵਾਚ ਗਿਆ ਸੀ ਤੇ ਹੁਨ ਹੱਥ ਆਯਾ ਹੈ॥

[No 16]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

MĀLWĀĪ DIALECT

(DISTRICT FEROZPORE, TAHSIL MUKTSAR)

TRANSLITERATION AND TRANSLATION.

Ik admidē dō putr sigē Unhā vichō chhōṭē putrnē
One man-of two sons were Them from-among the-younger son-by
 piōnū ākhā jō, 'bāpū, jēhrā hīsā mālā māinū
the-father-to it-was-said that, 'father, what share property-of me-to
 āwdā-hai, oh māinū dē-dē. Tā ohnē māl unhānū wand-dittā
coming-is, that me-to give' Then him-by property them-to was-divided
 Thōrē dinā pichhō chhōṭē putrnē sab kuchh katthā
A-few days afterwards the-younger son-by all anything together-having
 kar-kē, ik dūr walāyatnū utth giā, tē othē
made-having, one distant country-to having-arisen it-was-gone, and there
 āwdā māl bhairē lachhnā vich gawāyā Jadā sab kuchh
his-own property ill conduct in was-squandered When all anything
 lag-giā, tā othōdē ik sardār kōl giā Ōsnē
was-spent, then that-country-of one wealthy-man near he-went Him-by
 ohnū āwdi pauli vich sūr charāwan ghahā Tē oh tarsdā sī
him-as-for his-own field in sicine to-tend it-was-sent And he desiring was
 jō unhā chullā-nāl jō sūr khāndē-san, āwdā dhud bhairē
that those husks-with which the-sicine eating-were, his-own belly he-may-fill
 Ohnū kōi khānnū nahī dēndā-sī Tad ohnū surt āī, tē
Him-to no-one eating-for not giving-was Then him-to senses came, and
 ākhan laggā jō, 'mērē piōdē sirānū vī rōṭidi parwāh
to-say he-began that, 'my father-of servants-to also bread-of concern
 nāhī, tē māi bhukkhā mardā-hā Māi utth-kē āwdē piō
(is)-not, and I hungry dying-am I arisen-having my-own father
 kōl jāwāgā, tē ohnū ākhāgā jō, "piō, māi tērā tē Rabdā
near will-go, and him-to I-will-say that, "father, I of-thee and God-of
 gunāhī hā Māinū hun sajdā nahī jō tērā put sadāwā
sinner am Me-to now being-proper (it-is)-not that thy son I-may-be-called.
 Māinū āwdē sirā vich rakh-lai " Phēr oh tur-kē
Me-to thine-own labourers among keep" Then he started-having
 āwdē piō kōl jā-nukalyā Tē oh ajē dūr-hī sī, jō ohdē
his-own father near went And he still far-eren was, that him-of

piōnũ ōs-tē tars āyā, tē bhaj-kē ōhnũ gal lā-liā,
the-father-to him-on pity came, and run-having him-to neck it-was-embraced,
 tē ōhnũ chumyā Putrnē piōnũ ākhiā jō, 'bāpū,
and him-to it-was-kissed The-son-by the-father-to it-was-said that, 'father,
 maĩ Rabdā tē tērā gunāhī hā; maĩnũ hun laikī nahĩ jō
I God-of and of-thee sinner am; me-to now worthiness (is-)not that
 hun tērā put sadāwā' Ōhdē piōnē-āwdiā sirīānũ ākhiā,
now thy son I-may-be-called' His father-by his-own servants-to it-was-said,
 'bhai, changē-tō changē līrē kaḍh-hāō, tē ehnũ panhāō; tē
'ho, good-than good dress bring-forth, and this-one-to put-on, and
 hatth vich mūdārī, tē pairā vich jutī pawāō, aśī khāiē tē
hand in ring, and feet in shoes put-on; we may-eat and
 maujā kariē, jō ēh mērā putr mar-giā-sī, tē hun jiā
happiness may-do; because this my son dead-gone-was, and now alive
 hai; gavāch giā-sī, tē hun labhyā-hai' Phēr ōh khusī
is; lost gone-was, and now found-is' Then they happiness
 manāwan laggē
to-celebrate began

Tē ōhdā waddā putr khēt sī Jō ghardē nērē āyā,
And his elder son (in-)field was When house-of near he-came,
 tã gāwan tē nachandī awāj sunī Tē ik sirīnũ
then singing and dancing-of noise was-heard Then one servant-to
 bulā-kē puchhiā jō, 'ēh kī hai?' Ōsnē ōhnũ ākhiā
called-having it-was-asked that, 'this what is?' Him-by him-to it-was-said
 jō, 'tērā bharā āyā hai. Tē tērē piōnē rōti kīti-hai, jō
that, 'thy brother come is And thy father-by feast given-is, that
 bhalā-changā ghar āyā-hai.' Ōhdē jī vich gussā āyā jō,
well-sound (to-)house he-come-is' His mind in anger came that,
 'ghar na warā' Phēr ōhdē piōnē ā-kē manāyā
'house not I-may-enter' Then his father-by come-having it-was-entreated
 Ōsnē āwdē piōnũ ākhiā jō, 'dēkh, ainē warhē maĩ
Him-by his-own father-to it-was-said that, 'see, so-many in-years by-me
 tēri tahal kīti, tē kadē tērā mōr nā kītā, par
thy service was-done, and ever thy transgression not was-done; but
 tũ kadī ik bakrīdā paṭhōrā vī maĩnũ nā dīttā, jō kadī
by-thee ever one goat-of lid even me-to not was-given, that ever
 āwdē bēliā vich bah-kē khusī manāwā Jad tērā ēh
my-own friends among sat-having happiness I-may-celebrate Now thy this
 putr āyā jinhē tērā māl kañjarā vich urāyā-sī, tã
son came by-ichom thy property harlots among equandered-was, then

tũ vaddi rōti kīti ' Tad ōsdē piōnē ōhnũ ākhā
by-thee a-great feast was-given' Then his father-by him-to it-was-said
 'jō, 'putr, tũ tã sadā mērē kōl haĩ Jō kush mērā
that, 'son, thou indeed always me near art What anything mine
 haĩ, sō tērā haĩ Phēr khusi manāw'nā tē khusi hōw'nā
is, that thine is Again happiness to-celebrate and happy to-be
 changī gal sī, jō ēh tērā bhāi mar-giā-sī, tē mur-kē
good thing was, because this thy brother dead-gone-was, and again
 jammā-haĩ, tē guwāch giā-sī, tē hun hatth āyā-haĩ '
born-is, and lost gone-was, but now found come-is'

[No 17]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJĀBĪ.

MALWĀĪ DIALECT

(DISTRICT FERROZEPUR, TAHSIL FAZILKA.)

ਕੋਈ ਰਾਜਾ ਸਕਾਰਨੂੰ ਟੁਰਿਆ ਜਾਂਦਾ ਸੀ। ਰਾਹ ਬਿਚ ਇਕ ਜਟ ਟਿੱਬੇ ਉੱਤੇ ਹਲ ਬਾਹੋਂਦਾ ਸੀ। ਤੇ ਉਹਦੀ ਉਮਰ ਸਤਰ ਅਸੀਂ ਬਰੇਦੀ ਸੀ। ਰਾਜਾ ਉਸਨੂੰ ਬੇਖਕੇ ਬੋਲਿਆ ਜਟ ਤੂੰ ਬਜਾ ਉੱਕਾ। ਜਟ ਬੋਲਿਆ ਕੇ ਰਾਜਾ ਮੈਂ ਨਹੀਂ ਉੱਕਾ। ਇਕ ਚਲਾਇਆ ਭੀਰ ਇਕ ਚਲਾਇਆ ਤੁੱਕਾ। ਰਾਜਾ ਸੁਨਕੇ ਆਪਨੇ ਰਾਹ ਲੱਗਾ ਤੇ ਜਦੋਂ ਆਪਨੇ ਘਰ ਪੁੰਹਚ ਪਿਆ ਤੇ ਦਰਵਾਰ ਲਾਂਇਆ ਆਪਨੇ ਵਜੀਰ ਕੋਲੋਂ ਇਸ ਬਾਤਦਾ ਅੰਤਰਾ ਪੁਛਿਆ। ਵਜੀਰ ਸੁਨਕੇ ਸੋਚਾ ਬਿਚ ਪੈ ਗਿਆ। ਜਦੋਂ ਕੋਈ ਜਵਾਬ ਉਹਦੀ ਸਮਝ ਬਿਚ ਨਾ ਆਇਆ ਤਾਂ ਸਤਾਂ ਦਿਨਾਂ ਕੀ ਮੁਹਿਲਤ ਮੰਗ ਲਈ, ਤੇ ਜਿਸ ਪਾਸੇ ਰਾਜਾ ਓਸ ਦਿਨ ਗਿਆ ਸੀ ਪੁਛ ਪੁਛਾ ਕੇ ਓਸੇ ਪਾਸੇ ਵਜੀਰ ਬੀ ਟੁਰ ਪਿਆ। ਚਲਦੇ ਚਲਦੇ ਰਾਹਿ ਬਿਚ ਓਹ ਜਟ ਓਸੇ ਤਰਾ ਹਲਵਾਰੀ ਕਰਦਾ ਮਿਲਿਆ। ਵਜੀਰ ਨੇ ਸੋਚ ਕੀਤੀ ਬਈ ਹੋਵੇ ਨਾ ਤਾਂ ਏਹੋ ਜਟ ਹੈ ਜੀਹਦੀ ਗਲ ਰਾਜੇਨੇ ਮੇਰੇ ਕੋਲੋਂ ਪੁਛੀ ਹੈ। ਤੇ ਵਜੀਰ ਓਥੇ ਖੜੋ ਗਿਆ। ਜਟ ਕੋਲੋਂ ਵਜੀਰਨੇ ਰਾਜੇਦੇ ਆਨਦਾ ਹਾਲ ਪੁਛਿਆ। ਜਟਨੇ ਆਖਿਆ ਰਾਜਾ ਜਰੂਰ ਆਇਆ ਥੀ। ਗਲ ਬੀ ਮੇਰੇ ਨਾਲ ਏਹੋ ਕੀਤੀ ਸੀ। ਵਜੀਰਨੇ ਜਟ ਕੋਲੋਂ ਏਸ ਗਲਕਾ ਅੰਤਰਾ ਪੁਛਿਆ। ਜਟ ਕਹਿਨ ਲੱਗਾ ਅੰਤਰਾ ਤਾਂ ਦੱਸੁਗਾ ਜੇ ਤੂੰ ਮੇਰੀ ਪਾਨੀ ਪੀਨਵਾਲੀ ਝਾਰੀ ਤੇ ਹੁੱਕਾ ਰੁਪੀਆਂ ਕਾ ਭਰ ਦੇ। ਵਜੀਰਨੇ ਹੁੱਕਾ ਤੇ ਝਾਰੀ ਰੁਪੀਆਂ ਨਾਲ ਭਰ ਦਿੱਤੀ। ਜਟਨੇ ਅੰਤਰਾ ਮਨ ਭਾਉਂਦਾ ਵਜੀਰਨੂੰ ਆਖ ਸੁਨਾਇਆ। ਵਜੀਰਨੇ ਜਾਕੇ ਰਾਜੇਨੂੰ ਸੁਨਾਇਆ ਤੇ ਅੰਤਰਾ ਠੀਕ ਠੀਕ ਰਾਜੇਦੇ ਮਨ ਲੱਗਾ। ਪਰ ਰਾਜੇਨੇ ਸੋਚ ਕੀਤੀ ਕੇ ਜਟ ਬਿਨਾ ਏਸਦਾ ਅੰਤਰਾ ਕਿਸੇਨੂੰ ਮਲੂਮ ਨਹੀਂ ਸੀ। ਵਜੀਰਨੇ ਓਸੇ ਕੋਲੋਂ ਪੁਛ ਕੇ ਦੱਸਿਆ ਹੈ। ਏਹ ਸੋਚ ਕੇ ਰਾਜਾ ਜਟ ਕੋਲੋਂ ਜਾਕੇ ਕਹਿਨ ਲੱਗਾ ਜਟ ਤੂੰ ਬਜਾ ਉੱਕਾ। ਜਟ ਬੋਲਿਆ ਰਾਜਾ ਮੈਂ ਨਹੀਂ ਉੱਕਾ। ਇਕ ਭਰਾਈ ਝਾਰੀ ਤੇ ਇਕ ਭਰਾਇਆ ਹੁੱਕਾ। ਰਾਜਾ ਸੁਨਕੇ ਰਾਜੀ ਹੂਆ। ਇਸ ਅਕਲਦਾ ਇਨਾਮ ਦੇ ਕੇ ਘਰਨੂੰ ਮੁੜ ਗਿਆ ॥

[No 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJABI

MĀLWĀĪ DIALECT

(DISTRICT FERROZEPUR, TAHSIL FAZILKA.)

TRANSLITERATION AND TRANSLATION.

Kōi	rājā	sakārnū	turiā	jādā-si	Rāh-bich	ik	jat
<i>A</i>	<i>Rājā</i>	<i>hunting-for</i>	<i>started</i>	<i>going-was</i>	<i>The-way-in</i>	<i>a</i>	<i>Jatt</i>
tubbē-uttē	hal	bāhōdā-si,	tē	uhdī	umar	satar	asī
<i>a-sandy-hillock-on</i>	<i>plough</i>	<i>ploughing-was,</i>	<i>and</i>	<i>him-of</i>	<i>age</i>	<i>seventy</i>	<i>eighty</i>
barēdī	sī	Rājā	usnū	bēkh-kē	bōhā,	‘Jat,	tū
<i>years-of</i>	<i>was</i>	<i>The-Rājā</i>	<i>him</i>	<i>seen-having</i>	<i>said,</i>	<i>‘Jatt,</i>	<i>thou</i>
ukkā’	Jat	bōhā	kē,	‘rājā,	maī	nahī	ukkā
<i>acted-foolishly’</i>	<i>The-Jatt</i>	<i>said</i>	<i>that,</i>	<i>‘Rājā,</i>	<i>I</i>	<i>not</i>	<i>acted-foolishly</i>
chalāiā	tir,	ik	chalāiā	tukkā’	Rājā	sun-kē	
<i>propelled</i>	<i>a(-sharp)-arrow,</i>	<i>one</i>	<i>propelled</i>	<i>a-blunt-arrow’</i>	<i>The-Rājā</i>	<i>heard-having</i>	
āpnē	rāh	laggā,	tē	jadō	āpnē	ghar	pūchh-piā,
<i>on-his-own</i>	<i>road</i>	<i>continued,</i>	<i>and</i>	<i>when</i>	<i>in-his-own</i>	<i>house</i>	<i>he-arrived,</i>
darwār	lāiā,	āpnē	wajir	kōlō	is	bātdā	antrā
<i>a-darwār</i>	<i>held,</i>	<i>his-own</i>	<i>minister</i>	<i>from</i>	<i>this</i>	<i>thing-of</i>	<i>purport</i>
Wajir	sun-kē	sōchā-bich	pai-ḡiā	Jadō	kōi	jawāb	uhdī
<i>The-minister</i>	<i>heard-having</i>	<i>thinking-in</i>	<i>fell</i>	<i>When</i>	<i>any</i>	<i>answer</i>	<i>that-of</i>
samajh-bich	nā	āiā,	tā	satā	dinā-kī	muhlat	mang-lāi,
<i>understanding-in</i>	<i>not</i>	<i>came,</i>	<i>then</i>	<i>seven</i>	<i>days-of</i>	<i>respite</i>	<i>was-asked-for-(and-)obtained,</i>
tē	jis	pāsē	rājā	ōs	din	ḡiā-si,	puchh-puchhā-kē
<i>and</i>	<i>in-what</i>	<i>in-direction</i>	<i>the-Rājā</i>	<i>on-that</i>	<i>day</i>	<i>gone-was,</i>	<i>asked-inquired-having</i>
ōsē	pāsē	wajir	bī	tur-piā	Chaldē-chaldē		
<i>towards-that-very</i>	<i>direction</i>	<i>the-minister</i>	<i>also</i>	<i>started</i>	<i>In-going-in-going</i>		
rāhi-bich	ōh	jaṭ	ōsē	tarā	hal-wāhī	kardā	miliā
<i>the-way-in</i>	<i>that</i>	<i>Jatt</i>	<i>in-that-very</i>	<i>manner</i>	<i>plough-ploughing</i>	<i>doing</i>	<i>was-met</i>
Wajirne	sōch	kīṭi,	‘baī,	hōvē	nā	tā	chō
<i>The-minister-by</i>	<i>thought</i>	<i>was-made,</i>	<i>‘ho</i>	<i>he-may-be</i>	<i>(may-he-)not</i>	<i>then</i>	<i>this-very</i>
jaṭ	hai	jīhdi	gal	rajēnē	mērō	kōlō	puchhī-hai’
<i>Jatt</i>	<i>is</i>	<i>whom-of</i>	<i>word</i>	<i>the-Rājā-by</i>	<i>me</i>	<i>from</i>	<i>inquired-is’</i>
ōthē	kharō	ḡiā	Jat	kōlō	wajirne	rājde	
<i>there</i>	<i>standing-having-become</i>	<i>went</i>	<i>The-Jatt</i>	<i>from</i>	<i>the-minister-by</i>	<i>the-Rājā-of</i>	
āndā	hāl	puchhā	Jat-nē	ākhiā,	‘rājā		
<i>coming-of</i>	<i>the-circumstance</i>	<i>was-inquired</i>	<i>The-Jatt-by</i>	<i>it-was-said,</i>	<i>‘the-Rājā</i>		

His Majesty had gone, and finally saw the same Jatt ploughing away on the top of his hillock. The vizier thought to himself that this was probably the fellow who had told the king the puzzling saw, so he stopped there and asked him if the king had been that way lately. 'Indeed he has,' said the Jatt, 'and I had a talk with him.' Then the vizier asked the Jatt the meaning of what he had said, and the other replied that he would tell him if the vizier would fill his water pot and his hookah with rupees. The vizier did so, and the Jatt told him the meaning of the dark saying. Then the vizier returned to the palace and explained it to the king, who was much pleased with the explanation. But the king said to himself that the only person who could have known the meaning of the saying was the Jatt himself, and that the vizier must have got it from him. So he went off to the Jatt again and again said, 'Jatt, you *are* a fool.' The Jatt replied, 'Sire, I am not a fool. One thing, my drinking pot, and another thing, my hookah, have both been filled with rupees.' Then the king was much pleased, and after giving him a reward for his intelligence returned to his palace.

¹ The Jatt's original puzzle and his second rejoinder together form a rhymed couplet. Thus —

ik chālāiā tīr, ik chālāiā tūllā
ik bharāi jhārī, te ik bharāiā hukkā

[No 18]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJĀBĪ

MĀLWĀĪ DIALECT

(NABHA STATE, DISTRICT PHUL)

ਇਕ ਰਾਜੇਦੇ ਸਤ ਧੀਆਂ ਸਨ। ਇਕ ਦਿਨ ਰਾਜੇਨੇ ਓਨ੍ਹਾਂਨੂੰ ਆਖਿਆ, ਧੀਓਂ ਤੁਸੀਂ ਕੀਦਾ ਭਾਗ ਖਾਂਦੀਆਂ ਹੋ। ਛੀਆਂਨੇ ਆਖਿਆ ਅਸੀਂ ਬਾਪੂ ਤੇਰਾ ਭਾਗ ਖਾਂਦੀਆਂ ਹਾਂ ਤੇ ਸਤਮੀਨੇ ਆਖਿਆ ਮੈਂ ਤਾਂ ਅਪਨਾ ਭਾਗ ਖਾਂਦੀ ਹਾਂ। ਤਾਂ ਰਾਜੇਨੇ ਆਖਿਆ ਮੈਂ ਥੋਨੂੰ ਕਿਹਾ ਜਿਯਾ ਪਿਆਰਾ ਲਗਦਾ ਹਾਂ। ਛੀਆਂਨੇ ਆਖਿਆ ਤੂੰ ਸਾਨੂੰ ਖੰਡ ਬਰਗਾ ਪਿਆਰਾ ਲਗਦਾ ਹੈਂ। ਤੇ ਸਤਮੀਨੇ ਆਖਿਆ ਤੂੰ ਮੈਨੂੰ ਨੂਨ ਬਰਗਾ ਪਿਆਰਾ ਲਗਦਾ ਹੈ। ਤਾਂ ਰਾਜੇਨੇ ਹਰਖ ਕੇ ਆਖਿਆ ਏਹਨੂੰ ਕਿਸੇ ਲੰਗੜੇ ਲੂਲੇ ਨਾਲ ਬਿਹਾ ਦੇਓ ਦੇਖੋ ਫਿਰ ਕਿਨੂੰ ਅਪਨਾ ਭਾਗ ਖਾਊਗੀ। ਤਾਂ ਓਹ ਇਕ ਲੰਗੜੇ ਨਾਲ ਬਿਹਾ ਦਿੱਤੀ। ਓਹ ਵਿਚਾਰੀ ਲੰਗੜੇਨੂੰ ਖਾਰੀ ਵਿਚ ਪਾ ਕੇ ਮੰਗਦੀ ਖਾਂਦੀ ਪਈ ਫਿਰਦੀ। ਇਕ ਦਿਨ ਖਾਰੀਨੂੰ ਇਕ ਛੱਪੜ ਤੇ ਕੰਢੇ ਤੇ ਧਰ ਕੇ ਆਪ ਮੰਗਨ ਚਲੀ ਗਈ। ਤਾਂ ਲੰਗੜੇਨੇ ਕੀ ਦੇਖਿਆ ਕਿ ਕਾਲੇ ਕਾਂ ਛੱਪੜ ਵਿਚ ਬੜ ਕੇ ਬੱਗੇ ਹੋ ਹੋ ਨਿਕਲਦੇ ਆਉਂਦੇ ਹਨ। ਤਾਂ ਓਨਾਂਦੀ ਰੀਸਮਰੀਸੀ ਲਗੜਾ ਬੀ ਦੁੜ੍ਹਦਾ ਪੈਂਦਾ ਛੱਪੜ ਵਿਚ ਜਾ ਡਿੱਗਾ ਤੇ ਓਹ ਨੌਂ ਬਰ ਨੌਂ ਹੋ ਗਿਆ। ਤਾਂ ਜਦ ਓਹਦੀ ਬਹੁ ਮੰਗ ਤੰਗ ਕੇ ਆਈ ਤਾਂ ਓਹ ਆਉਂਦੀਨੂੰ ਰਾਜੀ ਬਾਜੀ ਹੋ ਕੇ ਖੜ ਗਿਆ॥

[No 18]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJĀBĪ

MĀLWĀĪ DIALECT

(NABHA STATE, DISTRICT PHUL)

TRANSLITERATION AND TRANSLATION.

Ik	rājēdē	sat	dhiā	san	Ik	ḍin	rājēnē
One	Rājā-of	seven	daughters	were	One	day	the-Rājā-by
unhānū	ākhuā,	‘dhiō,	tusī	kidā	bhāg	khādiā-hō’	‘
them-to	it-was-said,	‘daughters,	You	whom-of	fortune	eating-are?’	
Ohhiānē	ākhuā,	‘asī,	bāpū,	tērā	bhāg	khādiā-hā’	Tē
The-six-by	it-was-said,	‘we,	father,	thy	fortune	eating-are’	And
satminē	ākhuā,	‘maī	tā	apnā	bhāg	khādi-hā’	Tā
the-seventh-by	it-was-said,	‘I	verily	my-own	fortune	eating-am’	Then
rājēnē	ākhuā,	‘maī	thōnū	kihā-jiyā	piārā	lagdā-hā’	Ohhiānē
the-Rājā-by	it-was-said,	‘I	you-to	what-like	dear	seeming-am?’	The-six-by
ākhuā,	‘tū,	sānū	khand-bargā	piārā	lagdā-hai’		
it-was-said,	‘thou,	us-to	sugar-like	dear	seeming-art (i.e., seemest to be)’		
Tē	satminē	ākhuā,	‘tū	mainū	nūn	bargā	
But	the-seventh-by	it-was-said,	‘thou	me-to	salt	like	
piārā	lagdā-hai’	Tā	rājēnē	harakh-kē	ākhuā,		
dear	seeming-art’	Then	the-Rājā-by	become-angry-having	it-was-said,		
‘ehnū	kisē-langrē-lūlē-nāl	bihā-dēō	Dēkhō	phir	kikū	apnā	
‘this-one-to	some-lame-man-with	marry	See	then	how	her-own	
bhāg	khāugī’	Tā	oh	ik	langrē-nāl	bihā-ditti	
fortune	she-will-eat’	Then	she	one	lame-man-with	was-married.	
Oh	richārī	langrēnū	khārī-rich	pā-kē	mangdi	khādi	
That	poor-gul	the-lame-man-to	a-basket-in	put-having	begging	eating	
pai	phudi	Ik	ḍin	khārīnū	ik-chhappar-tē	kandē-tē	
fallen	used-to-wander	One	day	the-basket-to	one-pond-on	the-bank-on	
dhar-kē	āp	mangan	chali-gai,	tā	langrēnē	kī	
placed-having	he;self	to-beg	went-away,	then	the-lame-man-by	what	
dēkhū	ki	kālē	kā	chhappar-rich	bar-kē	baggē	
was-seer	that	black	cross	the-pond-into	entered-having	white	
hō-hō	nikaldē-āōdē-han	Tā	onādi	risam-risī	langrā		
becoming-becoming	coming-out-are	Then	them-of	in-imitation	the-lame-man		
bī	rurhda	paīda	chhappar-rich	jā	diggā,	tē	oh
too	rolling	tumbling	the-pond-into	having-gone	fell,	and	he

nau-bar-nau	hō-giā	Tā	jad	ōhdī	bahū	mang-tang-kē	āī,
fresh-and-well	became.	And	when	his	wife	begged-having	came,
tā	ōh	āūdīnū	rājī-bājī	hō-kē		khar-giā	
then	her	coming-for	perfect-healthy	become-having		he-stood	

FREE TRANSLATION OF THE FOREGOING

(The following folk tale is current all over India. Another version of it will be found on p 309, Vol V Pt II of this Survey. It will be noticed how the opening agrees with that of the story of King Lear.)

Once upon a time there was a king who had seven daughters. One day he asked them by whose good fortune they were enjoying life. Six of them said that they did so by his good fortune, but the seventh said that it was by her own good fortune.

Then the king asked them like what did they love him. The six said they loved him like sugar, but the seventh said she loved him like salt.

Then the king burst into a fury and ordered her to be married to some maimed cripple. 'Let us see,' said he, 'how she enjoys life by her own good fortune.' So they married her to a cripple, and as is the manner of people of that class, she put him in a basket, and carried him about asking for alms.

One day she put the cripple down on the bank of a pond, and went off to beg by herself. While she was away, the cripple observed that black crows came and bathed in the tank and that when they came out their feathers were white. So he rolled and tumbled to the edge of the water and bathed as they had done. He immediately became clean and whole, and when his wife returned she found him standing there hale and hearty.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

MALWĀĪ DIALECT

(STATE PATIALA, THANA GOBINDGADH)

دیکھو کیتے ہتھ نال ہتھی د چمڈی ہے سچے ہتھ وچہ پُراسی
 ہے۔ سوغیں روکیہ دے ہیٹھ حقہ اور حل دا توڑا دغرا ہے۔ اونہ اک عدڈا
 بیٹھا ہے۔ عالی سچارہ پُہہ بیٹھی نال اُٹیا ہے۔ غل اور بلداں نوں لیکے
 موہہ اندھیرے کھیت وچہ بہوہکا ہے۔ سکیر دوہیرے تیویں روٹی
 لیاویدی ہے۔ ایہہ حوتا ڈھال دیدا ہے۔ بلداں نوں ککھ پاویدا ہے۔ آپ
 غتہ موہہ دغر ٹیدڈا غرے روٹی کھاندا ہے حقہ پیددا ہے۔ بلداں نوں
 پانی پلاویدا ہے نہروڑا چرے رعدا ہے۔ تیویں ساگ لے حاندی ہے۔
 بیاغلا کم غودا ہے۔ ناں سچارہ اسی دعدے وچہ آتیں کر دیدا ہے۔ نہیں
 ناں غور کم دعدا کرنا ہے۔ دں چھیسے غل اور بلداں نوں لیکے گھر
 آویدا ہے۔ چرغی دا بیمار لیاویدا ہے۔ بلداں موہرے پاویدا ہے۔ تیویں دغار
 کڈدی ہے۔ روٹی بکاویدی ہے۔ ایہہ چار نال مڈٹے کڑیاں وچہ بیٹھ ے
 کھاندا ہے۔ پیر اس موج نال لتاں سال ے سویدا ہے کہ بادشاہاں نوں
 پتلان دے بچپارے اوتے بیہی نہیں تھیاویدی *

[No 19]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAŖJĀBĪ.

MĀLWĀĪ DIALECT

(STATE PATIALA, THANA GOBINDGADH)

TRANSLITERATION AND TRANSLATION.

Dekhō,	khabbē	hatth-nāl	hatthī	dab-chhaddī-hai,	sajjē	hatth-vichh		
See,	left	hand-with	plough-handle	pressed-is,	right	hand-in		
purānī	hai.	Sohē	rōkhdē	hēth	huqqa	aur	jaldā	taurā
ox-whip	is	In-front	a-tree-of	beneath	hookah	and	water-of	pot
dharā-hai	Utthē	ik	mundā	baiṭhā-hai	Hālī	bichāra		
placed-is	There	a	child	seated-is.	The-cultivator	the-poor-man		
puh	phaṭī	nāl	uṭhā-hai.	Hal	aur	baldānū	lē-kē.	mūh
down	bursting	with	risen-is	Plough	and	oxen	taken-having	face
ādhērē	khēt-vichh	phaūchā-hai.	Sikhar	dō-pahrē	tivī	rōṭī		
in-dark	the-field-in	arrived-is	Highest-point	at-midday	the-wife	bread		
hyāūḍī-hai	Ēh	jōṭṭ	dhāl-dīdā-hai	Baldānū	kakh			
bringing-is	He	plough	loosening-is	The-oxen-to	cut-grass			
pāūḍā-hai.	Āp	hatth	mūh	dhō	ṭhandā			
causing-to-fall-he-is	Himself	hand	mouth	having-washed	cool			
hō-kē	rōṭī	khēḍā-hai,	huqqa	pīdā-hai,	baldānū	pānī		
become-having	bread	eating-he-is,	hookah	drinking-he-is,	the-oxen-to	water		
palāūḍā-hai.	Thōrā	chur	pai	rahndā-hai.	Tivī			
causing-to-drink-he-is	A-small	time	having-fallen	remaining-he-is	The-wife			
sāg	lē-jēḍī-hai	Bhāhlā	kamm	hūḍā-hai	Tā	bichāra		
vegetables	taking-away-is	Much	work	becoming-is	Then	the-poor-fellow		
isī	dhandē-vichh	ātthan	kar-dīdā-hai.	Nahī-tē	hōr	kamm	dhandā	
this	occupation-in	sur-set	making-he-is	Otherwise	other	work	business	
karāḍā-hai.	Din	chhipē	hal	aur	baldānū	lē-kē		
doing-he-is	The-day	or-being-hidden	plough	and	oxen	taken-having		
ghar	āūḍā-hai.	Charhīḍā	bhār	hyāūḍā-hai.	Baldā	mūh-tē		
house	coming-he-is	Fodder-of	load	bringing-he-is	The-oxen	before		
pāūḍā-hai	Tivī	dhār	kaḍḍī-hai.	Rōṭī	pakāūḍī-hai.			
causing-to-fall-he-is	The-wife	milk	drawing-is	Bread	cooling-she-is			
Ēh	chō-nāl	mundē	kuryā-vichh	baith-kē	khēḍā-hai.	Phir		
He	delight-with	sons	daughters-among	sit-having	eating-is	Again		

18 mauj-nāl lattā nīśāl-kē sōdā-hai, kī bādshāhānū
this comfort-with legs stretched-having sleeping-he-is, that kings-to
 phullādē bichhāunē-uttē bhī nahī thāūdi ¹
flowers-of bed-on even not experiencing(-are)

¹ For a Free Translation of the Foregoing, see p. 635

BHATTIĀNĪ

The Bhātīs (or, as they are called in the Punjab, Bhattīs) are a Musalmān tribe of Rajput origin which is found widely distributed over the Punjab and North-Western Rajputana. They are specially strong in North Bikaner, and in that portion of the Ferozepore District which is immediately adjoining. This part of the country is known as Bhattiānā, and one of its chief towns is the famous stronghold of Bhatnēr. Owing to the leading part taken by the Bhattīs in this part of the country in the beginning of the 19th century, the word Bhattī became applied to all the Musalmān residents of this tract, and their name became almost synonymous with Rāth or Pachhādā,—the title given to the Pachhādā Musalmāns (a different tribe) of the Ghaggar Valley.¹

We have seen that one of the names given to the dialect of Pañjābī spoken by the Pachhādā Musalmāns was Rāthī, and, as just explained, the same name is given to the dialect of the Bhattīs of Bikaner, while the dialect spoken by the Bhattīs of Ferozepore is locally known as Rāthaurī. The two Rāthīs are not the same dialect, for the Rāthī of the Pachhādā Musalmāns is, as we have seen, a mixture of Pōwādhi Pañjābī with Western Hindī, while the Rāthī or Rāthaurī of the Bhattīs is Mālwaī Pañjābī mixed with the Bāgrī of North Bikaner.

It will have been observed that this Rāthī is a tribal language. In the south of the Fazılka Tahsīl of Ferozepore all the inhabitants (whether Bhattīs or not) speak a language locally known as 'Bāgrī'. An examination, however, of the specimens of this form of speech which have been received from Ferozepore shows that it is not Bāgrī at all. It is exactly the same as the Bhattī Rāthī, a mixture of Pañjābī and Bāgrī, with the latter predominating.

The Bhattīs of Ferozepore appear under various names (usually those of sub-clans), such as Wattū, Jōyā, Rassīwatts, or Rāthauris. The last name accounts for the title Rāthaurī given to their dialect in that district. It is spoken for a considerable distance up the right bank of the Sutlej, in the Fazılka and Mamdot *Tahsils*, and is the same as the Rāthī of Bikaner, and the 'Bāgrī' of Fazılka,—simply a corrupt Pañjābī much mixed with Bāgrī. The proportions of the two forms of speech differ according to locality, but over the whole of these three areas, the general characteristic of the language is the same, and, as some general name is required to include all the varieties of this mixed dialect, I call it Bhattiānī, from its head-quarters,—Bhattiānā. Under its various names, Bhattiānī is reported to be spoken by the following numbers of people:—

Rāthī of Bikaner	22,000
'Bāgrī' of Ferozepore (Fazılka)	56,000
Rāthaurī of Ferozepore	38,000
TOTAL BHATTIĀNĪ	116,000

In the year 1824, the Serampore Missionaries translated the New Testament into this dialect, which they called the 'Bhutuner (i.e. Bhatnēr) Language.'

As specimens of Bhattiānī I give a complete version of the Parable of the Prodigal Son in the Rāthī of Bikaner, and also extracts from it in the so-called Bāgrī, and in the Rāthaurī of Ferozepore. Finally, for the sake of comparison, I give a similar extract from the Serampore Bhatnērī version of 1824.

¹ See Surza Settlement Report (1879-83), page 89

RĀTHĪ OF BIKANER.

The version of the Parable here given well illustrates the foregoing remarks. The language is a mixture of Pañjābī and Bāgrī with here and there an idiom borrowed from the Lahndā spoken to the west. Thus, take the very first line *Hēk*, one, is Lahndā, *dē*, (plural masculine), of, is Pañjābī, *hā* (plural masculine) is Bāgrī. So, elsewhere, *jāsāñ*, I will go, is a Bāgrī future with a Pañjābī termination, *bhāj-gē*, having run, is Bāgrī, *khāñdē-hā*, they were eating, is half Pañjābī, half Bāgrī, *tusādā*, your, is Pañjābī, *thāñ ō*, you, is Bāgrī. It is unnecessary to go into further detail.

[No 20]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

BHATTIĀNĪ (RĀTHĪ) DIALECT

BIKANER STATE

हेक आदमीदे दोय पूत हा । उसदे छोटे पूत पिज्जनू अखा हे पिज्ज माल विच जेड़ा मेरा हिस्सा होवे मैन् देहे । उसन् तदाँ माल बाँट दीता । ढेर दहाड़े नहीं हुए छोटा पूत सब कुज कठा करने दूर देस जाँदा रहा ओर उथे लुचपणे विचे आपणा माल गमा दीता । ओर वो सबो कुज भजा चुका तब उस देस विचे डाढा काल पया ओर वो गरीब हो गया । ओर वो उस देसदे रैणेवालेदा नोकर हो गया । ओर उसने तिसन् अपने खेच विच सूरन् चरावणन् घाला । ओर उसने उन झीलड़ा नाल अपना छिठ भरणा चाता था जिनाँन् सूर खाँदे-हा । ओर कोई उसन् कुज नाहीं देता-हा । जदाँ उसन् चेता आया ओर उसँ अखा के मेरे पिज्जदे कितने मेहेनतीयोंन् फादल ठिकियाँ वणदी थी ओर असाँ भूख नाल मरदा हाँ । मैँ उठीने पीज नाल जासाँ ओर उसन् अखसाँ हे वावा मैने बेहेस्तन् काण्ड कीती ओर तुसाडे आगे गुना कीता । असाँ फिर तुसाडा पूत कहावणे के लायक नहीं हँ । आपदे मेहेनतीयाँ विच हेकदी जागे मैन् कर-लो । तदाँ वो उठते आपदे पीजदे पासे गया । मगर वो दूर हा तदाँ पिज्ज उसन् देखते तरस कीता । ओर भाज-गे उसन् गले नाल लगाते उसन् चूमा । पुत्र उसदे वापन् अखा हे पिज्ज मैने बेहेस्तने काण्ड कीती ओर आपदे सामने गुना कीता ओर फिर थारे पुत्र तेरा कहावण लायक नहीं हँ ।

मुड़ उसदे पिजने आपदे नोकराँनूँ अखा पुत्रनूँ यौगड़े अछे पधावो ओर उसदे हथ विच मुदडी ओर पेरो जूती घतावो ओर आपाँ खाते मजे करें । क्यूँके पुत्र मेरा मुया हा मरते मुड़ आया है । खड़ी गया हा मुड़ लाभ्या है । तदाँ वो मजे करण लगे ॥

उसदा वडा पुत्र खेचच हा । जदाँ वो अमदा हुया घरदे कोल आया तदाँ वाजते नचणदा खड़का सुणा । आपदे नोकराँ विचूँ हेक नोकरनूँ आपदे कोल सदते आखा के ❀ ❀ ❀ । उस अखा तेरा भीरा आया है आपदे पिजने चंगा खाँणा कीता है इस वास्ते जो उसनूँ भला चंगा लाद्या है । उसने कावड़ कीती । उस घर विच आवण ना चाया । इस वास्ते उसदा पिज वाहार आते उसनूँ मनावण लगा । उस पिजनूँ जवाव दीता की वेखो मैं इते वराँ-तूँ तुहाडी खिदमत करदा-हा । आपदे हुकमनूँ कदे अदुल न कीता । आप सैनूँ कदे हेक लेला भी न दीता के मैं आपदे वेलीआँ नाल खुसी करदा-हा । मगर आपदा ए पुत्र जो कांजरीआँदि नाल रलते आपदा सव कुज भंजा-देता जू आया उसदे वास्ते आप चंगा खाँणा कीता । पिज उसनूँ अखा पुत्र तूँ नित मेरे नाल रहेदा-है । जो कुज मेरा वो सवो कुज तेरा है । मगर डाढी खुसी करणी ठीक हार्इ । क्यूँके तेरा भीरा मुया हुवा मुड़ जी आया-है खिड़ी गया-हा मुड़ लाभ गया-है ॥

[No 20]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

BHATTIĀNĪ (RĀTHĪ) DIALECT

BIKANER STATE.

TRANSLITERATION AND TRANSLATION.

Hēk ādmīdē dōy pūt hā Usdē chhōtē pūt piūnū
One man-of two sons were Them-of by-the-younger son father-to
 akhā, 'hē piū, māl-ric h jērā mērā hisā hōwē mai-nū
it-was-said, 'O father, property-in as-much my share may-be me-to
 dehē' Us-nū tadā māl bāt dītā Dhēr dahārē nahī
give' Him-to then property having-divided was-given Many days not
 huē chhōtā pūt sab kuj kathā karnē dūi dēs
became the-younger son all whatever together made-having a-far country
 jādā-rahā ōr uthē luchpanē-ric hē āpnā māl gamā-dītā
went-away, and there riotousness-in his-own property was-squandered-away
 Ōr wō sabō-kuj bhajā-chukā tab us dēs-ric hē dādā
And he all-whatever had-wasted-completely then that country-in a-great
 kāl payā, ōr wō garib hō-gayā, ōr wō us dēsdē ramēwālēdā
famine fell, and he poor became, and he that country-of an-inhabitant-of
 nōkar hō-gayā Ōr usnē tūnū apnē khētr-ric h sūrnū charāwannū
servant became And him-by him-as-for his-own field-into swine-to grazing-for
 ghālā Ōr usnē un chhīlā-nāl apnā didh bharnā
it-was-sent And him-by (sic) those husks-with his-own belly to-fill
 chātā-thā, jūnānū sūr khādē-hā, ōr kōi usnū kuj nāhī
wishing-was, which-to swine eating-were; and anyone him-to anything not
 dētā-hā Jadā usnū chētā āyā ōr usāi akhā kē, 'mērē
giving-was Then him-to sense came and by-him it-was-said that, 'my
 piūdē kitnē mēhēnatīyōnū phādal tikiyā bandī-thī, ōr
father-of how-many labourers-to superfluous bread being-prepared-was, and
 āsā bhūkh-nāl mardā-hā Māi uthinē piū nāl jāsā ōr usnū
I hunger-with dying-am I arisen-having father near will-go and him-to
 akhsā, "hē bābā, mainē bēhēstnū kānd kitī, ōr tusādē āgē
I-will-say, "O father, me-by heaven sin was-done, and you-of before
 gunā kitā; āsā phur tusādā pūt kabāwanē-kē lāyak nahī hū;
offence was-done; I again your son being-called-of worthy not am;
 āpdē mēhēnatīyā-ric hēkdī jāgē manū kar-lō" Tadā wō
your-own labourers-in one-of in-place me-to make" Then he

uthtë āp-dē piūdē pāsē gīyā Magar wō dūr hā, tadā
on-aring his-own father-of near went But he far was, then
 piū usnū dēkhtē taras kitā, ōr bhāj-gē usnū
by-the-father him-to on-seeing compassion was-done, and run-having him-to
 galē-nāl lagātē ūsnū chūmā Putr usdē bāpnū
the-neck-on on-applying him-to it-was-kissed By-the-son his father-to
 akhā, 'hē piū, mainē bēhestnē kānd kitī, ōr āpdē
it-was-said, 'O father, me-by heaven-to sin was-done, and Your-Honour-of
 sāmne gunā kitā, ōr phir thārē putr tērā kuhāwan lāyak
before offence was-done; and again to-you son thy to-be-called worthy
 nahī hū' Mur usdē piū-nē āpdē nōkrānū akhā, 'putrnū
not I-am' But his father-by his-own servants-to it-was-said, 'the-son-to
 thigrē achhē padhāwō, ōr usdē bath-rih mudadī, ōr pērō jūti
a-robe good cause-to-wear; and his hand-in a-ring, and on-feet shoes
 ghatāwō, ōr āpā khātē majē karē, kyū-kē putr mērā
put, and we-all eating merriment may-make; because-that the-son my
 muṛā hā, martē mur āyā-hai, kharī-gayā-hā, mur lābhyā hai' Tadā
dead was, on-dying again come-is; lost-gone-was, but found is' Then
 wō majē karan lagē
they merriment to-do began

Ūsdā badā putī khētrach hā Jadā wō amdā-huyā ghardē kōl
His elder son field-in was When he while-coming house-of near
 āyā, tadā bājte nachandā kharkā sunā Āpdē nōkrā-rihū
came, then in-musicking dancing-of noise was-heard His-own servants-from-among
 hēk nōkarnū āpdē kōl sadtē ākhā kē, * * * Ūs
*one servant-to himself-of near in-calling it-was-said that, * * * By-him*
 akhā, 'tērā bhīrā āyā-hai, āpdē piūnē changā khānā
it-was-said, 'thy brother come-is, Your-Honour-of father-by good feeding
 kitā-hai; is-wāstē jō usnū bhalā-changā lādā-hai' Ūsnē kāwar
done-is; for-this-reason that him-to good-well obtained-is' Him-by anger
 kitī us ghar-rih āwan nā chāyā Is-wāstē usdā
was-made; by-him house-in coming not it-was-wished For-this-reason his
 piū bāhār atē usnū manāwan lagā Ūs piūnū jawāb
father out in-coming him-to to-persuade began By-him the-father-to reply
 ditā kī, rēkhō maī itē varā-tū tubādī khidmat kardā-hā,
was-given that, 'see, I so-many years-from your service, doing-was,
 āpdē hukamnū kadē adul na kitā Āp
Your-Honour-of order-to ever disobedience not was-done By-Your-Honour
 manū kadē hīk līlā bhī na ditā kē maī āpdē bēliā nāl
me-to etc, one lid even not was-given that I my-own friends with

* Words missing in original.

khusī kaidā-lā Magar āpdā ē putr, jō kanjriādē
pleasure might-have-made But Your-Honour-of this son, who has lots-of
 nāl raltē āpdā | sab kuj bhaūjā-dētā, jū
with in-living Your-Honour-of all anything squandering(-was), as-soon-as
 āyā usdē wāstē āp changā khānā kitā ' Pū
he-came him-of for by-Your-Honour good feast was-made' By-the-father
 usnū akhā, 'putr, tū nit mērē nāl rahēdā-hai, jō-kuj mērā
him-to it-was-said, 'son, thou always me-of near living-art, whatever mine
 wō sabō kuj tērā hai, magar dadhī khusī karnī thīk hāī;
that all anything thine is, but much rejoicing to-do proper is,
 kyū-kē tērā bhīrā muyā-huwā, mur jī-āyā-hai, khurī-gayā-hā
because-that thy brother dead-was, again alive-has-become; lost-was,
 mur lābh-gayā-hai '
again found-is'

SO-CALLED BĀGRĪ OF FEROZEPORE.

Fifty-six thousand people are reported to speak Bāgrī in the Fazılka *Tahşıl* of the Punjāb District of Ferozepore, along the Bikaner border. An examination of the specimens sent shows that this dialect has none of the typical Bāgrī characteristics, such as the genitive in *gō* and the like. It is bad Pañjābī, like the Rāthī of Bikaner mixed with some Bāgrī forms. No importance attaches to this mixed dialect, and it will suffice to give as an example of it a brief extract from a version of the Parable of the Prodigal Son in transliteration only. The original was written in the Persian and also in the Gurmukhī character.

[No 21]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

BHATTIĀNĪ (SO-CALLED BĀGRĪ) DIALECT (DISTRICT FEROZEPORE, TAHSİL FAZILKA.)

Ek mānas-rā dē bētā hā Wā-miā chhōrō bētō bāp-nē
A man-of two sons were Them-in-from (the-) younger son father-to
kaho, 'ō bāp māl-rā husā jikā āwē mi-nē dē'
said, 'O father property-of share which comes (-to-me) me-to give'
Janā pāchhē bī-nē māl-rā pāṭi bāt-dīnī Thōrē
Then afterwards them-to property-of shares was-divided A-few (days)
pāchhē chhōtakīō bētō saglō dhan-māl bhēlō kar-kē
after the-younger son the-whole property collected having-made
dūr dēs-nē uth-giō Bathē āpnō māl harāmakārī-mai
a-far country-to having-arisen-went There his-own property debauchery-in
khō-diō Janā saglō māl khō-dīnō, bī dēs-rē 'ēk
was-wasted When whole property was-wasted, that country-to a
bhāgwān-kē jā-lāgiō. Bā-nē apnē khēt-mai sūr
wealthy-man-in-of having-gone-he-was-joined Him-by his-own fields-in swine
charāw bhējiō Bai-rē jī dabkiō ki ai chhūt-kā-hū khā-līō,
to-graze he-was-sent. His desire arose that these husks-even I-may-eat,
jikā sūr khai-hai; ki bī-nē aisō bhī kō-milē-nī.
which swine eating-are; for him-to such even at-all-were-given-not

The Rāṭhaurī of Ferozepore is even more of a mixture than the so-called Bāgrī. The foreign element is rather Bikhānerī than true Bāgrī as is shown by the use of *ekhat*, to mean 'is'. A short extract from a version of the Parable in transliteration only, will be quite sufficient.

CENTRAL GROUP.

BATTIN (BATTI) DANCE

'DISTRICT ENGINEER, TUGAY PAPER CO.,

[illegible]

BHĀṬNĒRĪ

Finally I give (also in transiteration) a similar extract from the version of the Parable, as it appears in the Serampore translation of 1824. It will be seen that its general character is the same as that of the preceding specimens

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INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJĀBĪ.

BEATTIĀNĪ (BHĀṬNĒRĪ) DIALECT.

(Serampore Missionaries, 1824.)

Kāi mānakhdē dōy gabharu hardā Phēr bā-māy-tā chhōtōdē
A-certain man-to two sons were Then them-in-from by-the-younger
 bhāyīnū ākhā, 'hē bhāyī, māyāōi jō pāti padāi,
the-father-to it-was-said 'O father, the-property-of what share falling(-is),
 hā asē dō' Phēr ū bādē kōl māyāōi pātyā kiti
that to-us give' Then by-him them-of near the-property-of shares were-made.
 Phēr ghanā dan na huṛā-tā chhōtōdō gabharu āprō sārō bhēlō
Then many days not becoming-from the-younger son his-own all together
 karar dūr dēsnū parō-gayō Phēr uthē zaṅ-ras-mē jir
having-made a-far country-to went-away. Then there debauchery-in having-lived
 apnī māyā udāy-āi. Tad ūdī sārī khuṭ-gayā-tā
his-own property was-squandered Then him-of all(-property) wasted-being-gone-on
 ū dēs-mē ghanō kardō kāl paḍiyō Phēr u ghaṭāw-mē paḍan
that country-in a-very heavy famine fell Then he want-in to-fall
 lagyō Phēr u jāyar ū dēsdē kāi bastī-bālēdē nāl
began Then he having-gone that country-of a-certain villager-of with
 mul-gayō Phēr ū sūwar charāwan liyē apnē khēt-mē ūnū
was-joined Then by-him sowing feeding for his-own field-in him-to
 pathyō Phēr sūwar jō khāwdā-handā ū chhawḡā-tā ū
it-was-sent. Then the-sowing what eating-were those husks-by by-him
 apnō pēt bharan chāyō. Phēr kāi ūnū na diyā
his-own belly to-fill it-was-wished. Then by-anyone him-to not they-were-given.

PAÑJĀBĪ MERGING INTO LAHNDĀ

The district of Lahore lies on both sides of the river Ravi. On the east side (in the Bari Doab between the Ravi and the Sutlej) the dialect of Pañjābī spoken is Mājhī. On the west of the Ravi (in the Rechna Doab between the Ravi and the Chenab), the Lahore dialect of Pañjābī shows signs of the increasing influence of Lahndā.

It has already been remarked that the old form of speech from which Lahndā is derived must once have extended far to the east beyond its present territories. In the Eastern Panjab this language has been overlaid by a language belonging to the Central Group, and the resultant language is that now known as Pañjābī. As we go westwards from the Gangetic Doab, relics of the original Lahndā basis become more and more evident. We have already met some noteworthy instances in the Mājhī dialect which is admittedly the best and purest form of Pañjābī. When we cross the Ravi into the Rechna Doab, the Lahndā basis becomes much more in evidence, and the conventional boundary line between Lahndā and Pañjābī after crossing the district of Gujrat runs nearly north and south through this Doab, starting at about Ramnagar in Gujranwala on the Chenab, and running due south to the northern corner of the Montgomery district. Thence it continues its course due south (crossing the Ravi on its way) to the southern corner of the latter district on the banks of the Sutlej. A part of that portion of the Montgomery district which lies to the east of this conventional line is thus in the Bari Doab, but linguistically it belongs to the north-east of the Rechna Doab.

The line described above is a purely conventional one adopted for this Survey. Everywhere in India we meet with instances of languages merging into each other, but nowhere in India do we find the merging so gradual as that which takes place between Lahndā and Pañjābī. The wave of the language of the Central Group, which at first overwhelmed the most eastern Lahndā gradually lost its force as we go westwards, allowing the Lahndā basis to become more and more evident. The wave extended to the west of the line just described, but by this time it was so shallow, and had lost so much power, that the language is no longer Pañjābī coloured by Lahndā but rather Lahndā coloured by Pañjābī. We may roughly put this line as indicating the boundary between these two conditions of affairs, but in the country near this line, on each side, the local patois is so indefinite that it may with equal correctness be classed with either language, and many authorities may claim that the language spoken immediately to the west of it in Gujranwala and Montgomery is Pañjābī and not Lahndā. Such a claim I do not oppose. The circumstances of the case make opposition out of the question. On the other hand, the line I have drawn is a convenient one, and roughly shows the western boundary of Pañjābī.

To the east of this line we have first, the north-eastern half of the district of Gujrat, then, in the Rechna Doab the district of Sialkot, half the district of Gujranwala, the trans-Ravi portion of Lahore, and a small portion of Montgomery. Crossing the Ravi into the Bari Doab we have, to the east of the line, the eastern half of the Montgomery district, roughly corresponding to the *Tahsils* of Divalpur and Pak Pattan. Over the whole of this tract the language is the same,—Pañjābī with a strong infusion of Lahndā. I give three specimens,—one from West Lahore, another from

Sialkot, in the north of the tract, and another from Pak Pattan of Montgomery, in the extreme south

When the boundary line touches the Sutlej at the southern corner of Montgomery, it follows that river for a few miles and then crosses Bahawalpur, so as to include the north-eastern corner of that state. Here the language is the same as that of Pak Pattan and no specimen of it is necessary. This concludes the review of Pañjābī merging into Lahndā

We may estimate the number of speakers of this mixed dialect as in the table given below. The figures for Gujranwala include about 155,000 speakers of Pañjābī from other parts of the province who have settled in the Chenab Canal Colony, most of them probably speak Mājhi. As given the figures have been revised by the local officials since the Rough Lists of Languages spoken in the Panjab were published. So also the Bahawalpur figures are revised ones—

North-East Gujrat	457,200
Sialkot	1,010,000
East Gujranwala	505,000
Trans-Ravi, Lahore	17,398
East Montgomery	292,426
North Bahawalpur	150,000
	<hr/>
TOTAL	2,432,024

The Lahore figures in the above seem to be too small, but I have no means of checking them, and the loss is probably balanced by the number of Chenab Canal colonists who speak Mājhi

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CUMMINGS, REV T F, AND GRAHAME BAILEY, REV T,—*Panjabi Manual and Grammar a Guide to the Colloquial Panjabi of the Northern Panjab* Calcutta, 1912. (Under the name 'Northern Punjab' are included the Districts of Sialkot, Gujranwala, Lahore, Gujrat, and Ferozpur, with parts of the adjoining Districts)

PAÑJĀBĪ OF WEST LAHORE

Directly we cross the Ravi into the western portion of Lahore district we find that the Lahndā basis of Pañjābī makes itself much more strongly felt. There are also a few local peculiarities. As a specimen of the dialect of this part of the Lahore district I give a version of the Parable of the Prodigal Son, which offers several instructive forms.

In pronunciation we may notice the total absence of the cerebral *l*, as is also the case in the Pañjābī of the Mājha. The cerebral *n* is very capriciously used. Thus, we have *gāvan* and *nachchan* in the same sentence. The vowel scale in some words is irregular. The root *rah*, remain, is sometimes spelt *rah*, sometimes *rih*, and sometimes *arh*. Compare the *reh* of the Lahndā of Shāhpur.

In the declension of nouns we may note that the postposition of the agent case is *nē*, not *nai*, which is very often omitted (as in Lahndā). *Nē* is also occasionally used instead of *nē*, as the sign of the dative. Thus, *naulai-nē ākhā*, he said to the servant.

In the pronouns, we have *tū* used for the agent case singular, as well as for the nominative. Thus, *tū nāz ditti*, thou gavest a feast. *Asā* and *tusā* are often used for the nominative, to mean 'we' and 'you,' respectively. The usual word for 'he' is the Lahndā *ō*, with an oblique singular *us* or *un*. In *īdhē* for *idē*, of this one, we have a transposition of the aspirate. 'Own' is *apnā*, not *āpnā*. The relative pronoun is *jērā* (cf. Lahndā *jehā*). 'What?' is *kīh*.

The verb substantive regularly takes the Lahndā forms, thus, we have *hin*, they are, *āhā* or *hā*, he was. Sometimes we find *jē* used to mean 'he is' or 'they are'.¹ In the finite verb we have both the Lahndā form of the future, as in *uthisā-(gā)*, I will arise, and the Pañjābī one, as in *rahāgā*, I will remain.

Now and then we find instances of pronominal suffixes attached to verbs, exactly as in Lahndā. Thus, *dittōi*, given by thee. The Lahndā present participle is also common. Thus, *karēdā* for *kardā*, doing.

We also find instances of the Lahndā negative verb substantive, as in *nahā*, he was not.

There are also a number of Lahndā expressions. Such are the use of the root *chā*, raise, prefixed to a verb in order to intensify its meaning. Thus, *chā-kītā*, was done, *chā-jān*, consider. So also we may quote (among others occurring in the specimen) as typical Lahndā expressions *hikk*, one, *thigrā*, a garment; *kāvir*, angry, *hatthō*, on the contrary.

Mr. Newton, on page 33 of his *Panjābī Grammar*, states that, in the Lahore district, the word *nē* is often used redundantly. Thus, *ih bī ākh dittā-sā nē*, thus too he said. I have not met any examples of this in the specimens. It is a question whether in such cases, *nē* is not, like *jē*, a pronominal suffix. Lahndā has *nē* for the second and third persons plural, and it is quite possible that, in Lahore, it may also be used for the singular. In Kāshmīrī, which is closely related to Lahndā, *an* is used for the singular of the pronoun of the third person.

¹ See the remarks on p. 623.

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INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

DIALECT OF NORTH-EAST OF RECHNA DOAB. (DISTRICT LAHORE, TAHSIL SHARAKPUR)

ਹਿੱਕ ਆਦਮੀਦੇ ਦੋ ਪੁਤ੍ਰ ਆਹੇ ਉਨ੍ਹਾਂ ਵਿੱਚੋਂ ਪਿਉਨੂੰ ਨਿੱਕੇ ਆਖਿਆ ਪਿਉ ਜੋ ਮੇਰਾ ਹਿੱਸਾ ਰਿਜ਼ਕ ਵਿੱਚ ਹੈ ਓ ਵੰਡ ਦੇ। ਉਸਨੇ ਅਪਨਾ ਮਾਲ ਦੁਹਾਂਨੂੰ ਵੰਡ ਦਿੱਤਾ। ਬਾਹਲੇ ਦਿਨ ਅਜਾ ਨਹੀਂ ਹੋਏ ਨਿੱਕੇਨੇ ਸਾਰਾ ਮਾਲ ਇਕੱਠਾ ਚਾ ਕੀਤਾ ਕਿਸੀ ਦੂਰ ਮੁਲਕ ਲੇ ਕੇ ਵਾਢਾ ਰਹਾ ਤੇ ਉਥਾ ਭੈੜੇ ਕੰਮਾਂ ਵਿੱਚ ਮਾਲ ਵਿੰਵਾਇਆ। ਜਿਸ ਵੇਲੇ ਹੱਥੇ ਮਾਲ ਉਸਨੇ ਲਾ ਲਿਆ ਵੱਤ ਉਸ ਮੁਲਕਦੇ ਵਿੱਚ ਬੌਰ ਕਾਲ ਪੈ ਗਿਆ। ਵੱਤ ਉਸਨੂੰ ਲੋੜ ਪਵਨ ਲੱਗੀ। ਵੱਤ ਓ ਗਿਆ ਉਸ ਮੁਲਕਦੇ ਹਿੱਕ ਸ਼ਾਹਰਦੇ ਆਦਮੀਦੇ ਨਾਲ ਨੌਕਰ ਰਾਹ ਪਿਆ। ਉਸਨੇ ਉਸਨੂੰ ਸੂਰਾਂਨੂੰ ਚਾਰਾਵਾਨ ਵਾਸਤੇ ਪੈਲੀਆ ਵਿੱਚ ਘੱਲਿਆ। ਜੇੜੇ ਛਿੱਲੜ ਸੂਰ ਖਾਏ ਆਹੇ ਓ ਵੀ ਵਿੱਢ ਰਾਜੀ ਹੋਕਰ ਭਰ ਲੈਂਦਾ। ਜਦ ਉਨ੍ਹਾਂ ਸੁਰਤ ਆਈ ਉਸ ਆਖਿਆ ਮੇਰੇ ਪਿਉਦੇ ਨੌਕਰ ਕਈ ਹਿਨ ਓ ਰੱਜ ਕੇ ਖਾ ਭੀ ਲੈਂਦੇ ਹਿਨ ਤੇ ਵਧਿਆ ਭੀ ਰਹੁੰਦਾ ਹੈ। ਮੈਂ ਭੁੱਖ ਨਾਲ ਪਿਆ ਮਰਨਾਂ ਹਾਂ। ਮੈਂ ਉਠਿਸਾਗਾ ਤੇ ਵੱਧ ਪਿਉ ਕੋਲ ਵਾਦਾ ਰਹਾਗਾ ਤੇ ਉਨ੍ਹਾਂ ਆਖਾਂਗਾ ਪਿਉ ਮੈਂ ਖੁਦਾਦਾ ਗੁਨਾਹ ਭੀ ਕੀਤਾ ਤੇ ਤੇਰਾ ਭੀ ਕੀਤਾ ਮੈਂ ਇਸ ਗਲ ਜੋਗਾ ਨਹੀਂ ਰੈਹ ਗਿਆ ਜੋ ਤੇਰਾ ਪੁਤ੍ਰ ਮੈਂ ਸਦੀਵਾਂ। ਮੈਂਨੂੰ ਵੀ ਅਪਨਾ ਹਿੱਕ ਨੌਕਰ ਚਾ ਜਾਨ। ਵੱਤ ਓ ਉਠਿਆ ਤੇ ਅਪਨੇ ਪਿਉ ਵਲੇ ਗਿਆ। ਅਜਾ ਓ ਢੇਰ ਦੂਰ ਆਹਾ ਉਨਦੇ ਪਿਉ ਉਸਨੂੰ ਵੇਖ ਲਿਆ ਉਨ੍ਹਾਂ ਤਰਸ ਆਇਆ ਤੇ ਭੱਜ ਵਗ ਗਿਆ ਤੇ ਉਨ੍ਹਾਂ ਗਲ ਵਿਚ ਲਾ ਲਿਆ ਤੇ ਚੁੰਮ ਲਿਆ। ਪੁਤ੍ਰ ਉਨ੍ਹਾਂ ਆਖਿਆ ਪਿਉ ਮੈਂ ਖੁਦਾਦਾ ਗੁਨਾਹ ਭੀ ਕੀਤਾ ਹੈ ਤੇਰਾ ਭੀ ਕੀਤਾ ਹੈ ਤੇ ਹੁਨ ਤੇਰਾ ਪੁਤ੍ਰ ਸਦੀਵਾਂ ਜੋਗਾ ਨਹੀਂ। ਵੱਤ ਪਿਉਨੇ ਅਪਣੇ ਨੌਕਰਾਂਨੂੰ ਆਖਿਆ ਚੰਗੇ ਬਿਗੜੇ ਕੱਢ ਲੇ ਆਓ ਤੇ ਉਨ੍ਹਾਂ ਪਾ ਦੇਓ ਈਧੇ ਹੱਥ ਵਿੱਚ ਮੁੰਦਰੀ ਘੱਤੋ ਤੇ ਪੈਰਾਂ ਵਿੱਚ ਜੁੱਤੀ ਪਵਾਓ। ਆਓ ਖਾ ਲਈਏ ਤੇ ਰਾਜੀ ਹੋਈਏ ਏ ਮੇਰਾ ਪੁਤ੍ਰ ਮਰ ਗਿਆ ਹਾ ਜੀਂਦਾ ਹੈ ਗਿਆ ਹੈ ਤੇ ਖੜੀ ਗਿਆ ਆਹਾ ਤੇ ਲੱਭ ਪਿਆ। ਤੇ ਓ ਖੁਸ਼ ਹੋਵਨ ਲੱਗੇ॥

ਤੇ ਉਂਦਾ ਵੱਡਾ ਪੁਤ੍ਰ ਪੋਹਲੀਆਂ ਵਿੱਚ ਗਿਆ ਆਹਾ। ਜਿਸ ਵੇਲੇ ਓ ਆਇਆ ਤੇ ਘਰਦੇ ਨੇੜੇ ਆਇਆ ਉਸਨੇ ਗਾਵਨ ਤੇ ਨੱਚਣ ਸੁਣਿਆ। ਉਸ ਹਿੱਕ ਨੌਕਰਨੇ ਆਖਿਆ ਤੇ ਪੁਛਿਆ ਤੇ ਕੀਹ ਹੈ। ਉਸਨੇ ਉਨ੍ਹਾਂ ਆਖਿਆ ਤੇਰਾ ਭਿਰਾ ਆਇਆ ਹੈ ਤੇਰੇ ਪਿਉਨੇ ਨਿਆਜ ਇਸ ਵਾਸਤੇ ਦਿੱਤੀ ਹੈ ਤੇਰਾ ਭਿਰਾ ਬੈਰ ਮੇਹਰ ਨਾਲ ਆਇਆ ਹੈ। ਓ ਕਾਵੀਰ

ਹੋਇਆ ਤੇ ਅੰਦਰ ਨਹਾਂ ਜਾਂਦਾ। ਇਸ ਵਾਸਤੇ ਉਂਦਾ ਪਿਉ ਬਾਹਰ ਨਿਕਲ ਆਇਆ ਅਤੇ ਉਂਦੀ ਮਿੰਨਤ ਕੀਤੀ। ਉਸ ਪਿਉਨੂੰ ਆਖਿਆ 'ਦੇਖ ਮੈਂ ਬੋਹਾਂ ਵਰ੍ਹੇ ਤੇਰੀ ਖਿਦਮਤ ਕਰੇਂਦਾ' ਰਿਹਾਂ ਹਾਂ ਤੇਰਾ ਆਖਿਆ ਕਦਾ ਮੈਂ ਨਹੀਂ ਸਿੱਟਿਆ ਤੇ ਹਿੱਕ ਲੇਲਾ ਵੀ ਨਾ ਦਿੱਤੋਈ ਅਪਨਿਆਂ ਬੇਲੀਆਂ ਨਾਲ ਮੈਂ ਖੁਸ਼ੀ ਕਰੇਂਦਾ। ਜਿਵੇਂ ਤੇਰਾ ਏ ਪੁਤ੍ਰ ਆਇਆ ਹੈ ਜਿਸ ਸਾਰਾ ਮਾਲ ਤੇਰਾ ਕੰਜਰੀਆਂ ਤੇ ਗਵਾਇਆ ਹੈ ਉਂਦੇ ਵਾਸਤੇ ਹੱਥੋਂ ਤੂੰ ਨਿਆਜ ਦਿੱਤੀ। ਉਸਨੇ ਉਨਨੂੰ ਆਖਿਆ ਤੂੰ ਹਰ ਵੇਲੇ ਮੇਰੇ ਕੋਲ ਹੇਂ। ਜੇੜਾ ਮੇਰਾ ਮਾਲ ਹੈ ਸਾਰਾ ਤੇਰਾ ਹੀ ਹੈ। ਅਸਾਂਨੂੰ ਹਿੱਕ ਗਲ ਲਾਇਕ ਆਹੀ ਜੇ ਖੁਸੀ ਕਰੇਂਦੇ ਤੇ ਖੁਸ਼ ਹੋਂਦੇ ਇਸ ਵਾਸਤੇ ਕਿ ਭਿਰਾ ਤੇਰਾ ਮਰ ਗਿਆ ਆਹਾ ਔਰ ਵੱਤ ਜੀਵਦਾ ਹੋ ਗਿਆ ਹੈ ਓ ਖੜੀ ਗਿਆ ਆਹਾ ਤੇ ਲੱਭ ਪਿਆ ਹੈ॥

[No 24]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

DIALECT OF NORTH-EAST OF RECHNA DOAB (DISTRICT LAHORE, TAHSIL SHARAKPUR.)

TRANSLITERATION AND TRANSLATION.

Hikk	ādmī-dē	dō	putr	āhē	Unhā	vichchō	piunū
One	man-of	two	sons	were	Them	from-among	the-father-to
nikkē	akhiā,	‘piu,	jō	mērā	hissā	rizk-vichch	hai, ō
by-the-younger	it-was-said,	‘father,	that	my	share	wealth-in	is, that
wand-dē		Usnē	apnā	māl	dubhānū		
having-divided-give		Him-by	his-own	property	both-to		
wand-dittā		Bāhlē	dn	ajā	nahī	hōē	nikkēnē
having-divided-was-given		Many	days	yet	not	became	the-younger-by
sārā	māl	īkatthā	chā-kītā,	kasī	dūr	mulk	
the-whole	property	together	was-made,	- a-certain	distant	country	
lē-kē	vādhā	rahā,	tē	uthā	bharē	kammā-vichch	
taken-having	(as-)a-sojourner	remained,	and	there	bad	doings-in	
māl	viññā	Jis	vēlē	habbhō	māl	usnē	lā-hā,
property	was wasted	(At-)what	at-time	the-whole	property	him-by	was-spent,
watt	us	mulkdē	vichch	baūh	kāl	pai-giā	Watt usnū lōr,
then	that	country-of	in	great	famine	fell	Then him-to need,
pawan	laggi	Watt	ō	giā,	us	mulkdē	hikk shāhaidē ādmidē
to-fall	began	Then	he	went,	that	country-of	one city-of man-of
nāl	naukar	iāh-piā	Usnē	usnū	sūrānū	chārāwān	wāstē
with	servant	he-remained.	Him-by	him-to	swine-to	the-feeding	for
pauliā-vichch	ghallā.	Jēē	chhullar	sūr	khādē-āhē,	ō	vī
the-fields-in	it-was-sent	What	husks	the-swine	eating-were,	he	also
dhiddh	rāzī	hō-kai	bhar-lāidā	Jad	ūnnū	surt	āī, us
belly	happy	become-having	used-to-fill	When	him-to	senses	came, by-him
ākhiā,	‘mēie	piudē	naukar	kaī	hin,	ō	raj-j-kē khā
it-was-said,	‘my	father-of	servants	many	are,	they	satiated-being eating
bhī	lāidē-hin,	tē	wadhā	bhī	rahūdā-hai	Maī	bhukkh nāl
also	taking-a-e,	and	surplus	also	remaining-is	I	hunger with
piā	marnā-hā	Maī	uthsāgā	tē	waddh	piu	kōl wādā-rahāgā,
fallen	dying-am.	I	rise-will	and	then	the-father	near I-will-go-forth;
tē	ūnnū	ākhāgā,	“piu,	maī	Khudādā	gunāh	bhī kītā tē
and	him-to	I-will-say	“father,	by-me	God-of	sin	also was-done and

tērā bhī kitā, maĩ is gal jōgā nahĩ rah-giā jō tērā
of-thee also was-done, I this thing worthy not remained that thy
 putr maĩ sadiwā, maĩnũ rī apnā hikk naukai chā-jān ”’
son I may-be-called, me-to also thine-own one servant consider ”’

Watt ō uthā tē apnē prī walē giā Ajĩ ō dhē
Then he rose and his-own father towards went Yet he a-great
 dūr āhā, undē prī usnũ vėkh-hā, unnũ tars āā, tē
distance was, his by-father him-to it-was-seen, him-to pity came, and
 bhajj wag-giā tē unnũ gal-rih lā-hā, tē chhum
having-run he-went and him-to neck-with it-was-applied, and kiss

hā. Puh unnũ ākhā, ‘prī, maĩ Khudādā gunāh
was-taken By-the-son him-to it-was-said, ‘father, by-me God-of sin
 bhī kitā-hai, tērā bhī kitā-hai, tē hun tērā putr sadiwā jōgā
also done-is, of-thee too done-is, and now thy son to-be-called worthy

nahĩ’ Watt prīnē apnē naukrānũ ākhā, ‘changē
I-am-not’ Then the-father-by his-own servants-to it-was-said, ‘good
 thigē kaddh lē-āō, tē unnũ pā-dēō, fīdhē batth-rihch
clothes having-taken-out bring, and him-to put-on, his hand-in

mundī ghattō, tē paṛā-rihch juttī pavāō, āō, khā-lāē, tē
ring put, and feet-in shoes put-on, come, we-may-eat, and
 rāzī hōē, ē mērā putr mau-giā-hā, jīdā hō-giā-hai, tē
happy let-us-become, this my son dead-gone-was, alive become-is, and
 khai giā āhā, tē labbh-pā’ Tē ō khush hōwan laggē
lost gone was, and found-is’ Then they happy to-become began

Tē undā waddā putr pēhliā-rihch giyā-āhā Jis vėlē
And him-of the-elder son the-fields-in gone-was At-which at-time
 ō āā, tō ghardē nērē āā, usnē gāwan tē nachchan
he came, and the-house-of near came, him-by singing and dancing

sunā Us hikk naukanē ākhā tē puchhī, ‘ē
was-heard By-him one servant-to - it-was-said and it-was-asked, ‘this
 kih hai?’ Usnē unnũ ākhā, ‘tērā bhrā āā-hai, tērē
what is?’ Him-by him-to it-was-said, ‘thy brother come-is, thy

prīnē nāz is-wāstē ditti-hai, tērā bhrā khair-mēlr nāl āā-hai’
father-by feast this-reason-for given-is, thy brother safety with come-is’

Ō kāvī hōā, tē andai nahĩ jādā Is-wāstē undā
He angry became, and within not (was-)going This-reason-for his

prī bāhai mikal-āā, atē undī minnat kifī Us
father outside out-came, and him-of remonstrance was-made By-him

prīnũ ākhā, ‘dēkh, maĩ baūh warhē tērī khudmat karēdā
the-father-to it-was-said, ‘see, I many years thy service doing

rihā-hē: tārā ākhiā kadā mai nahī sittiā, iē
re-mained-was; thy what-was-said ever by-me not was-thrown-down, and
 hili: iāi vī nā. āmōi, apniā bālā-nāl mai khushi
one hi even not was-given-by-free, my-on friends-with I happiness
 karēde. Jivē tārā ē pur āi-hai jis sārā māl

right-had-made When thy this son come-is by-whom the-whole property
 tārā kabhīrē-tē gawāiā-hai undē wāstē harbhō tū niāz
thy he-lo's-with wasted-is him-of for-the-sake of-the-contrary by-free a-feast

āvī. Usē unū āchiā, tū har vālē mērā kōl
was-given Him-by him-to it-was-said 'for' at-every time we near

hē: jēā mērā māl hai sārā tārā-hī hai; asēnū hikk
at; whatever my property is the-whole thine-also is; as-to one

gal laik āhī, jē khushi karēde tē khush
thing proper was that happiness we-should-have-done and happy

hōde: is wāstē ki bhirā tārā mar giā āhā aur wāt
should-have-been; this for that brother thy dead gone was and again

jīvda ho-giā-hai; o kharī giā-āhā tē labbh-pis-hai.

alive become-is; he lost gone-was, and found-been-is'.

PAÑJĀBĪ OF SIALKOT, EAST GUJRANWALA, AND NORTH-EAST GUJRAT

The conventional boundary line between Lahndā and Pañjābī starts at the north end of the Pabbi range in Gujrat, and, entering Gujranwala at Ramnagar, divides that district into two nearly equal parts. The tract to the east of this line embraces the whole of Sialkot, the eastern half of Gujranwala, and the north-east of Gujrat. On the east it has the Mājhi Pañjābī of Gurdaspur, on its south, the mixed dialect of West Lahore just described.

The dialect of this tract has been fully described by Mr. Grahame Bailey and Mr. Cummings, in the works referred to on p. 744. It closely resembles that of West Lahore, and as a specimen I give a short folktale from Sialkot, written in the Persian character, with transliteration and translation.

We may note the following peculiarities in the specimen, nearly all of which are due to the influence of Lahndā. There is a strong tendency to drop the letter *h* after an accented syllable,¹ and even elsewhere. Thus, *ra'ē*, for *ráhē*, they remained, *ē* or *hē*, is, and so on. We see the origin of the standard Pañjābī present participle in *nā* instead of *dā* in the word *dēdā* or *dēnnā*, giving. All over Indo-Aryan India, a *d* preceded by a nasal may optionally be pronounced as *n*.

In the declension of nouns, the postposition of the genitive is treated as in Lahndā, so that we have *diā* or *dēā* instead of *dē* agreeing with a masculine noun in the plural.

The pronouns present some irregularities. 'Our' is *sāddā*, *asāddā* or *asāddā* (Mr. Bailey gives *sāddā*). 'Your' is *tusāddā* or *tohāddā* (Mr. Bailey gives *tuhāddā*). The oblique form singular of the pronoun of the third person is *ōs* (as the oblique form singular of *ih*, this, is *ēs*), and its oblique plural is *ōnā* or *ōhnā*. *Jērā* or *jehṛā* is 'who,' with *jis*, or the Mālwaī form *jīt*, for its oblique singular.

The following forms of the verb substantive occur,—*ā*, or *hā*, I am, we are; *ē*, thou art, *ē*, or *hē*, he, she, it is, *sān*, or *haisān*, they were.

For further particulars, the student is referred to the very full details given in the Grammars already referred to.

¹ See the remarks on p. 628.

[No 25]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

DIALECT OF NORTH-EAST OF RECHNA DOAB

(DISTRICT. SIALKOT.)

ساڈا وڈا مہر مٹھے غویا اے - اوسے آکھیا کہ میرا ناں جہاں
 وچ مشہور رئے - بادشاہ اکبر نے اوسے پاسوں لڑکیدا ساک مٹگیا -
 اوس آگور آکھیا تون بادشاہ اے - عین رعیددار آن - ساڈا تسانڈا بر
 نہیں سمجدا - اوس آکھیا تینوں ایس گل وچ کی اے - میرا دل
 آیا اے - جس وقت اوسنے ساک دینا چا کیتا ناں اوسنے آکھیا میرے
 گھر آڈھوگ - اونان نہ میل منڈل آکھیا کیتا - اوس آکھیا بادشاہ
 میری لڑکیدا ساک مٹگدا اے - توھاڈی کی صلاح ہے - کہے آکھیا
 دیتے خان تے کہے آکھیا نہیں دیدیندے - باھتیاں نے کہیا کہ دیندے
 خان - اونان ساک دیدتا - بادشاہ آڈھوگا - مہر مٹھے نے سارے
 پیرا بٹے روٹی کھوان واسطے اوزر جنج دی خدمت واسطے - گم جت
 بادشاہ ول گئے - جت وقت وہ در زانیں مہر مٹھے دے گھر رئے اونجے
 کہے آکھیا کہ گم دیئے کہ آساندا ناں رئے - بادشاہ ول حیڑے لوک
 آے سان اونان نال وی عراسی خدمت واسطے گئے سان - غور جیڑے
 لوک مہر مٹھے ول میل آے سان اونان نال وی عراسی آے سان -

ہُن حیڑے ویلے کوٹھے تے بھہ ے حیراب کرن لگے رُپے سکہ اکبر بادشاہ
 دے سان - مہر مٹھ اوانان لوکان دیان مِراسیان نون چھڑے اوس ول
 میل آے سان اک اک رُپیا دتا - ہور چھڑے جٹ بادشاہ دے
 مال جنجی آے سان اواناندیان مِراسیاننوں آٹھہ آٹھہ آئے دتے کہ اوانان
 اسادی گھڈی کیتی اے - مڑ رواہہ ے بادشاہ نون ڈولا دتا * -